

The Title 78

THE
Ancient Ecclesiastical
HISTORIES

OF THE
First Six Hundred Years after
CHRIST,

Written in the Greek Tongue by three learned Historiographers,
EUSEBIUS, SOCRATES and EVAGRIUS.

EUSEBIUS PAMPHILUS Bishop of *Caesarea in Palestina*, wrote ten Books.
SOCRATES SCHOLASTICUS of *Constantinople*, wrote seven Books.
EVAGRIUS SCHOLASTICUS of *Antioch*, wrote six Books.

Whereunto is annexed,

PROTERIUS Bishop of *Tyru*, of the LIVES and ENDS of the
PROPHETS, APOSTLES, and LXX DISCIPLES.

All which Authors are faithfully translated out of the Greek Tongue
By *Meredith Hanmer* Doctor in Divinity.

Last of all, herein is comprized a brief CHRONOGRAPHY collected by the said
Translator, with a copious INDEX of the principal matters througho^t all the Histories.

The sixth EDITION Corrected and Revised.

Henceunto is added,

EUSEBIUS his Life of CONSTANTINE,
In Four Books.

WITH
CONSTANTINES Oration to the Clergy.

LONDON,

Printed by *Abraham Miller*, and are to be sold by *Francis Tysen* at the Sign of the
Three Daggers in *Fleetstreet*. 1663.



THE Ancient Ecclesiastical HISTORIES

OF THE
First Six Hundred Years after

CHRIST

Written by the Great Fathers of the Church in the Fifth Century

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CONSTANTINE'S Oration to the Clergy

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TO THE
RIGHT HONOURABLE
ROBERT

Earl of **LEICESTER**, Baron of **DENBIGH**,
Lord High Steward of Her Majesties Household,
*Knight of the most noble Order of the Garter, Master of
Her Majesties Horse, Chancellor of the famous Univerfity of Ox-
ford, and one of Her Highnefs moft Honourable Privy Councel.*

MEREDITH HANMER *wifheth increafe of Honour, continuance of
godly Zeal, perfection of Wiſdom, and health in Chriſt Jeſus.*

Here are two things (Right Honourable) the one moving, the other emboldening me to commend unto your Honour theſe ancient Hiſtories. The firſt is the great Goodneſſe proceeding from your right noble Diſpoſition, heretofore ſhewed towards me, calling for Thankfulneſs. The ſecond is the favour and zeal you bear to Learning and Profeſſors of the ſame, leading to hope of acceptance, and alacrity of mind. *Eusebius* (my firſt Author) was a Reverend Father, of great credit with *Conſtantine Magnus* the Emperor: *Socrates* was of *Conſtantinople*, in great favour for his profound ſkill: *Evagrius* was Lieutenant of *Antioch* in the time of two Emperors, and, as he teſtiſieth of himſelf, preferred by them to two other honourable Offices. *Dionyſius* Biſhop of *Alexandria* writing a Book of Repentance, ſent it to *Conon* Biſhop of *Hermopolis*, who by repentance had renounced the Idolatry of *Pagans*, and zealouſly cleaved to the Chriſtian Profeſſion, as a fit reader of ſo worthy a Theam. *Origen* writing of Martyrs, ſent his Treatiſe unto *Ambroſe* and *Proterius* Miniſters of *Caeſarea*, ſuch as had endured great affliction under *Decius* the Emperor, where they might have a view of their valiant and invincible courage. The Philoſophers of *Alexandria* and *Egypt*, ſuch as in thoſe dayes excelled in prophane literature, wrote great Volumes of their profound ſkill, and ſent them unto the famous Philoſopher and Chriſtian Doctor *Origen* the great Clerk of *Alexandria*. Of mine own part, not attributing unto my ſelf any ſuch excellency of wit and ſingularity of gifts as reigned in the aforeſaid writers, when I had tranſlated and compiled into one Volume theſe reverend, learned and honourable writers, I thought good alſo to dedicate them unto one no leſs reverend for grave and ſage counſel, no leſs learn-

The Epistle Dedicatory.

ed for study and reading, and no lesse honourable for faithfull and profitable service in his Countrey and Commonwealth. Howsoever it stand with my inferiour condition, be it lawfull for me (though not of worthinesse, at least wise of favour) to direct unto your Honour the Lives of the Apostles and Disciples of our Saviour: the Martyrdome of Saints and such as served God in truth and upright conversation: the invincible courage and constancy of zealous Christians: the godly sayings and sentences of true Professors: the wise and politick Government of Commonweals by Catholick Emperors and Christian Princes: the carefull oversight of the flock of Christ by reverend Bishops and learned Prelates: the confutation and overthrow of Hereticks, with the confirmation of the truth by holy Councils and sacred Assemblies, and to say the whole in one word, as the principal drift of mine Epistle, to present unto your Lordship these ancient Ecclesiastical Historiographers, to wit, *Eusebius, Socrates, Evagrius and Dorotheus*. Whose Histories are so replenished with such godly Doctrine, that I may very well say of them all, as a learned Writer reporteth of *Eusebius*, that they are able to perswade any man, be his mind never so far alienated from the truth, to become a zealous Christian. Wherefore (my good Lord) seeing that (as *Plato* saith) running wits are delighted with Poetry; as *Aristotle* writeth, effeminate persons are ravished with musick; and (as *Socrates* telleth us) Histories agree best with stayed heads: I present unto your Honour these Histories, agreeing very well with your disposition, and being the fruits of my travel and study. *Ruffinus* saith, that he wrote his History to delight the Reader, to occupy the time, and to remove the remembrance of the calamities (meaning the persecution) which then lately had happened. As for Christian pleasure and godly delights, what can be more pleasant than the reading of the Ecclesiastical Histories? Touching the time, I know it full well, you spend it as it becometh your calling: to speak of calamity (unlesse we behold the misery and lamentable estate of other Realms and Dominions) presently there is given no such occasion. For it cannot be remembred that the Subjects within this Realm of *England* had the Gospel so freely preached, Clerks so profoundly learned, Nobility so wise and politick, all successes so prosperous, as in this happy Reign of our most virtuous and noble Princeesse Queen *Elizabeth*, and therefore are we greatly bound to praise God for it. Yet if ye call to memory the corruption of late dayes, the blindness of such as would be called Gods people, the lamentable persecution of the *English* Church, then may ye read them after calamity. But notwithstanding the premisses, it is not my drift to salve such sores, neither to provide Medicines for such Maladies. God of his providence hath continually been so carefull over his Church, that his servants were never left desolate. Though *Elias* complained *that he was left alone*, yet were there thousands which bowed not their knees to *Baal*. *St. Paul* telleth us, *there is of Israel a remnant left*. Our Saviour, speaking of his Church, though it be not of the greatest multitudes, yet it is according unto his Epitheton, *a little flock*. And sure I am there may be found a righteous *Abraham* in *Chaldea*, a just *Lot* in *Sodom*, a godly *Daniel* in *Babylon*, a devout *Tobias* in *Ninive*, a patient *Job* in *Husse*, and a zealous *Nehemias* in *Damasco*. There is found wheat among tares, grain in the husk, corn among chaff, a kernel within the sheell, marrow within the bone, a Pearl within the Cockle, and a Rose among thorns. There was a *Jonathas* in the Court of *Saul* to favour *David*. There was an *Obadiab* in the Court of *Ahab* to entertain the Prophets: There was an *Abedmelech* in the Court of *Sedechias* to intreat for *Jeremy*: and in the Court of *Diocletian* there were many young Gentlemen, namely, *Petrus, Dorotheus, Gorgonius*, with many others which

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which embraced the Christians, and suffered death for the testimony of Christ, as your Honour may read in these Ecclesiastical Histories, which I have not therefore commended unto you for the remembrance of any calamity at all. But as for the Court of our most gracious Queen (a sight both joyfull and comfortable) where there resorts so many learned Clerks, so many godly Persons, so many grave Matrons, so many vertuous Ladies; so many honourable Personages, having so noble a Head to govern them withall: There the Christian is, no rare Phoenix, the godly is no black Swan; for the Gospel is freely preached, and the Professors thereof had in honour and estimation. Wherefore in so godly a place, to be so vertuously disposed at vacant times, as to read these, or such like ancient Histories, will be a commendation unto your Honour, an increase of Knowledge, a confirmation of Faith, a maintenance of Zeal, and a lively beholding of Christ Jesus in his Members. Here you may see the right Christian disposition of Noble Personages, whereof some have bid the Court farewell, and all worldly Dignities in the quarrel of our Saviour: other some in Camp have refused Souldiers pay, and thrown away Sword and Girdle, signes of warfare, rather than swear against Christ: Others again have written friendly Letters in the behalf of the afflicted Christians, and thereby mitigated the fury and rage of persecuting Tyrants: and others moreover with their own hands have buried the Martyrs, and both laid their necks to the block, and their bodies to the fire, rather than they would shrink one jot from the Faith. Here you may behold the modesty and shamefastnesse of Christian Maidens, the constancy of zealous Women, the chaste minds of grave Matrons, the godly disposition and wise Government of Queens and Empresses. Here your Lordship shall find zealous Prayers, sorrowfull Lamentations, godly Epistles, Christian Decrees and Constitutions. The Father admonishing the Son, the Mother her Daughter, the Bishop his Clergy, the Prince his Subjects, one Christian confirming another, and God comforting us all. Many now adayes had rather read the *Diall of Princes*, where there is much good matter: *The Monk of Bury*, full of good Stories: *The Tales of Chaucer*, where there is excellent wit, great reading, and good Decorum observed: *The Life of Marcus Aurelius*, where there are many good moral precepts: The familiar and golden Epistles of *Anthony Guevarra*, where there is both golden wit and good penning: The Stories of *King Arthur*: The monstrous Fables of *Garagantua*: *The Palace of Pleasure*, though there follow never so much displeasure after: *Reynard the Fox*: *Bevis of Hampton*: *The hundred merry Tales*: *Skoggan*: *Fortunatus*: with many other infortunate Treatises, and amorous toyes written in *English*, *Latine*, *French*, *Italian*, *Spanish*: But as for Books of Divinity, to edifie the Soul and instruct the inward man, it is the least part of their care, nay they will flatly answer, it belongeth not to their calling to occupy their heads with any such kind of matters. It is to be wished, if not all, at least wise that some part of the time which is spent in reading of such Books (although many of them contain notable matter) were bestowed in reading of holy Scripture, or other such writings as dispose the mind to spiritual contemplation. *Cacilia* a Roman Maiden of right noble Parentage, carried alwayes about her the New Testament. *Cyprian* Bishop of *Carthage* would not suffer one day to passe without reading of *Tertullian*. *Alfredus*, though a King of *England*, compiled Psalms and Prayers into one Book, and called it a *Manuel*, which alwayes he had about him. *Alfonsus* had alwayes in his bosome the Commentaries of *Cesar*, he was also much delighted with the History of *Titus Livius*, that

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on a time he commanded certain Musicians (yea very skilfull) to depart, saying, he heard a more pleasant harmony out of *Livius*. Wherefore seeing you have obtained Honour with them that be present, Fame for the time to come, Riches for your Posterity, and Estate for your Successours, Reputation among Strangers, Credit amongst your own, Gladnesse for your Friend, and that which passeth all, a sure affiance in the goodnesse of God: think it not amisse, seeing it agreeth with my Vocation, that I exhort your Lordship, as you have begun well, and now hitherto continued, that you go on still in well doing, accepting this my humble duty and simple remembrance. Let your virtuous disposition, and right honourable calling be a protection and defence, that these ancient Histories be not blemished in the hands of *Zoilus* sycophants, which, as *Socrates* saith, being obscure persons, and such as have no pith or substance in them, go about most commonly to purchase unto themselves fame and credit by dispraising of others. God send your Lordship many joyfull years.

From Shorditch the 15th
of December, 1584.

Your Honours most humble at commandment

Meredith Hanmer.

THE
TRANSLATOR
UNTO
The Christian Reader,

As touching
The Translation of these Ancient Histories.

AS I am given to understand (good Christian Reader) there have been divers which attempted to translate these ancient Ecclesiastical Histories, yet have given over their purpose, partly being discouraged with the diversity and corruption of Greek Copies, and partly being dismayed with the crookedness of Eusebius stile, which is by reason of his unperfect allegations, and last of all, being wholly overcome with the tedious study and infinite toyl and labour. The occasion that moved me to take so great an enterprize in hand was, that I read them in Greek unto an honourable Lady of this Land, and having some leisure besides the Lecture and other exercises agreeable unto my Calling, I thought good to turn the private commodity unto a publick profit, and to make the Christian Reader of this my native Country partaker also of these learned, zealous and pleasant Histories. When I took pen in hand, and considered with my self all the circumstances of these Histories, and found in them certain things which the Authors peradventure might have left unwritten, but the Interpreter in no wise untranslating, I remembred the saying of Augustin, Divinitatis est non errare, It belongeth to the Divinity, or to God himself not to erre, and that these Historiographers were but men, yet rare and singular persons. Daily experience teacheth us, there is no Garden without some weeds, no Meadow without some unsavoury Flowers, no Forest without some unfruitfull Trees, no Country without some barren Land, no Wheat without some Tares, no Day without a cloud, no Writer without some blemish, or that escapeth the reprehension of all men. I am sure there is no Reader so foolish as to build upon the antiquity and authority of these Histories, as if they were holy Scripture: there is an historical faith which is not in the compass of our Creed, and if you happen to light upon any story that savoureth of Superstition, or that seemeth impossible, Penes authorem sit fides, refer it to the Author, take it as cheap as ye find it, remember that the holy Ghost saith, Omnis homo mendax: If so, peradventure the Reader too, then let the one bear with the other. Where the places did require, lest the Reader should be snared in error, I have laid down censures of another letter than the text is of; where the Author was obscure, I have opened him with notes in the margin; where I found the story unperfect, I have noted it with a star, and signified withall what my pen directed me unto. Many Latine Writers have employed great diligence and labour about these Greek Historiographers, one translating one piece, another another piece, one interpreting one of the Authors, another translating almost all, one perusing, another correcting. Jerom turned Eusebius into Latine, but it is not extant: Rufinus took upon him to translate Eusebius, of him Jerom writeth in this sort: Ecclesiasticam pulchrè Eusebius Historiam texuit, quid ergo de interprete sentiendum, liberum sit jam cunctis judicium. Eusebius hath very well compiled the Ecclesiastical History, but as for the Interpreter, every man hath to think of him what him list. Beatus Rhenanus, a man of great judgement, saith thus of Rufinus: In libris à se versis parum laudis meruit, quod ex industria non verba vel sensum Authoris quem

Hierom.
Rufinus.

The Translator unto the Reader.

quem vertendum suscepit appendat, sed vel minus vel plusculum tanquam paraphrases, non velut interpres pro sua libidine plerumque referat. *Ruffinus deserved but small praise for his Translations, because of purpose he took no heed unto the words and meaning of the Author which he took upon him to translate, but interpreted for the most part at his pleasure, by adding and diminishing, more like a Paraphrast, than a Translator. I find by perusing of him that he uttered in few words, that which Eusebius wrote at large: that he is tedious, where Eusebius is brief: that he is obscure, where Eusebius is plain: that he hath omitted, where Eusebius is dark, words, and sentences, and pages, and Epistles, and in manner whole Books. Half the eighth Book of Eusebius (so hath Musculus too) and in manner all the tenth Book he hath not once touched. Ruffinus wrote the History of his time in two Books, and erred foully in certain things, as Socrates doth report of him. Epiphanius Scholasticus translated the Tripartite History. Joachimus Camerarius giveth of him this judgment: Tantam deprehendi in translatione non modo Barbariem, sed etiam inscitiam ac somnolentiam istius Epiphaniij, ut mirarer ulli Græcorum non adeo alienam linguam Latinam, sed ignoratam suam esse potuisse. I found in the translation of this Epiphanius, not only such barbarous phrases, but also ignorance and palpable error, that I cannot chuse but marvel how any Grecian could be unskilfull, not so much in the strange Latine tongue, as ignorant in his own language. Wolfgangus Musculus a learned Interpreter, hath translated the Histories of Eusebius, yet Edwardus Godsfalus giveth of him this censure: Hic autem satis correctis exemplaribus, ut credibile est, destitutus, innumeris locis turpissimè labitur. Est porro adeo obscurus, ut interpresegeat interprete, adeo salebrosus, ut lector identidem inhæreat, adeo lacunosus, ut Authores ipsi Græci Historiæ suæ sententias non fuisse expletas graviter conquerantur. This Musculus, as it is very like, wanting perfect copies, erred foully in infinite places. Moreover, he is so obscure, that the Translator hath need of an interpreter, so intricate, that the Reader is now and then gravelled, so brief, that the Greek Authors themselves do grievously complain, that the sentences in their Histories were not fully expressed. Though the reporter be partial, being of a contrary Religion, yet herein I find his judgment to be true, and specially in his translation of the tenth Book of Eusebius. Yet not I only, but others have found it. Jacobus Grynaeus a learned man, corrected many faults, explicated many places, printed in the margin many notes, yet after all this his labour which deserueth great commendation, there are found infinite escapes, and for trial thereof, I report me unto the Reader. Christopherson (as for his Religion, I refer it to God and to himself, who by this time knoweth whether he did well or no) was a great Clerk and a learned Interpreter, he hath translated passing well, yet sometimes doth he addiect himself very much to the Latine phrase, and is carried away with the sound and weight thereof. If any of the former Writers had done well, what needeth the later Interpreters to take so much pains? I would have all the premisses, and whatsoever hath been spoken of these Latine Translators by me (although one of them chargeth another) to be taken, not that I accuse them of mine own head, but by beholding their doings, do excuse the faults that might escape in this English translation. I found the Greek copy of Eusebius in many places wonderfull crabbed, his History is full of allegations, sayings, and sentences, and Epistles, and the self same authority oftentimes alledged to the confirmation of sundry matters, that the words are short, the sense obscure, and hard to be translated. Yet the learning of the man, the authority of his person, and the antiquity of his time will cause whatsoever may be thought amiss to be well taken. Socrates who followed Eusebius about an hundred and forty years after, and continued the History, wrote an eloquent and an artificial stile, he useth to alledge whole Epistles, perfect sentences, and hath delivered the History very plain. His words are sweet, his vein pleasant, and his*

Epiphanius.

Museulus.

Grynaeus.

Christophor-
son.

Eusebius.

Socrates.

The Translator unto the Reader.

his invention very witty. Though the History be large, his Books long, and the labour great in writing of them, yet was I very much recreated with the sweetness of the work. Evagrius. who began where Socrates left, and continued his pen unto the end of the first 600 years after Christ, is full of Dialects, and therefore in Greek not so pleasant as Socrates. He hath many superstitious stories, which might very well have been spared. But in perusing of him I would have the Reader to note the great change that was in his time more than in the days of the former writers, and thereafter to consider of the times following, the difference that is in these our days between the Church and the Apostolick times. The increase, augmentation, and daily adding of ceremonies to ceremonies, service upon service, with other Ecclesiastical Rites and Decrees, is not the increase of piety and the perfection of godliness: for our Saviour telleth us in the Gospel, That towards the later days love shall wax cold, and iniquity shall abound: but the malice and spite of the Devils who with the change of time altereth (as much as he may) the state of the Ecclesiastical affairs, and thrusteth daily into the Church one mischief upon another. Moreover Evagrius being a temporal man stuffeth his History with prophane stories of wars and warlike engines, of battels and bloodshed, of Barbarians and Heathen Nations. In describing the situation of any (oil, the erection of buildings, and virtues of some proper person, he doth excel. Dorotheus Bishop of Tyrus and Martyr, whom I have annexed unto these former Dorotheus. Historiographers, being well seen in the Hebrew tongue, and a great Antiquary, wrote briefly the lives of the Prophets, Apostles and LXX Disciples of our Saviour. The faults that are therein, I attribute them rather unto the corrupt copies, than to any want of knowledge in him. Such things as are to be noted in him, I have layed them in the Preface before his Book. After all these translations (gentle Reader) notwithstanding my great travel and study, I have gathered a brief Chronography, with a supputation of the years of the world A Chronography. from Adam to Christ, beginning with Eusebius, and ending with Evagrius, and there thou mayest see the years of the Incarnation, the Reign of the Emperors, the famous men and Martyrs, the Kings of Judæa, and Highpriests of the Jews in Jerusalem, from the birth of Christ unto the overthrow of the City, the Councils, the Bishops of Jerusalem, Antioch, Rome, Alexandria, and all the heresies within the first six hundred years after Christ, divided into Columns, where the year of the Lord stands right over against every one. The profit that riseth by reading of these Histories, I am not able in few words to declare. Besides the works of the Authors themselves, they have brought forth unto us Sentences, Epistles, Orations, Chapters and Books of ancient Writers, such as wrote immediately after the Apostles, and are not at this day extant save in them. Namely of Papias Bishop of Hierapolis, Polycarpus Bishop of Smyrna, Polycrates Bishop of Ephesus, Dionysius Bishop of Corinth, Apollinarius Bishop of Hierapolis, Dionysius Bishop of Alexandria, Melito Bishop of Sardis, Serapion Bishop of Antioch, Irenæus Bishop of Lions, Alexander Bishop of Jerusalem, Theoctistus Bishop of Cæsarea, Anatolius Bishop of Laodicea, Phileas Bishop of Thmuis, Alexander Bishop of Alexandria, Eusebius Bishop of Nicomedia, Theognis Bishop of Nice, Athanasius Bishop of Alexandria, Gregory Bishop of Nazianzum, Cyril Bishop of Alexandria, Eusebius Bishop of Dorileum, Peter Bishop of Alexandria, Gregory Bishop of Antioch, of Gaius, Cornelius, Julius, Liberius Bishops of Rome. Of the Councils, as the Synod in Palæstina and Antioch, the Council of Nice, Ariminum, Ephesus, Chalcedon and Constantinople. Of learned Writers, as Quadratus, Rhodon, Africanus, Miltiades, Apollonius, Maximus, Macarius, Origen, Evagrius and Simeon. If we be disposed to see the Emperors, their Decrees, Epistles, Constitutions and Edicts, we may soon find them, even from Julius Cæsar the first, unto Mauricius the last within the first six hundred years, namely, Augustus, Tiberius, Caligula, Claudius, Nero, Galba, Otho, Vitellius, Vespasian, Titus,

The Translator unto the Reader.

Epiphanius.

Musculus.

Grynæus.

Christophor-
son.

Eusebius.

Socrates.

quem vertendum susceperit appendat, sed vel minus vel plusculum tanquam paraphrases, non velut interpres pro sua libidine plerumque referat. Ruffinus deserved but small praise for his Translations, because of purpose he took no heed unto the words and meaning of the Author which he took upon him to translate, but interpreted for the most part at his pleasure, by adding and diminishing, more like a Paraphrast, than a Translator. I find by perusing of him that he uttered in few words, that which Eusebius wrote at large: that he is tedious, where Eusebius is brief: that he is obscure, where Eusebius is plain: that he hath omitted, where Eusebius is dark, words, and sentences, and pages, and Epistles, and in manner whole Books. Half the eighth Book of Eusebius (so hath Musculus too) and in manner all the tenth Book he hath not once touched. Ruffinus wrote the History of his time in two Books, and erred foully in certain things, as Socrates doth report of him. Epiphanius Scholasticus translated the Tripartite History. Joachimus Camerarius giveth of him this judgment: Tantam deprehendi in translatione non modo Barbariem, sed etiam inscitiam ac somnolentiam istius Epiphaniij, ut mirarer ulli Græcorum non adeo alienam linguam Latinam, sed ignoratam suam esse potuisse. I found in the translation of this Epiphanius, not only such barbarous phrases, but also ignorance and palpable error, that I cannot chuse but marvel how any Grecian could be unskilfull, not so much in the strange Latine tongue, as ignorant in his own language. Wolfgangus Musculus a learned Interpreter, hath translated the Histories of Eusebius, yet Edwardus Godsfalsus giveth of him this censure: Hic autem satis correctis exemplaribus, ut credibile est, destitutus, innumeris locis turpissimè labitur. Est porro adeo obscurus, ut interpresegeat interprete, adeo salebrosus, ut lector identidem inhæreat, adeo lacunofus, ut Authores ipsi Græci Historiæ suæ sententias non fuisse expletas graviter conquerantur. This Musculus, as it is very like, wanting perfect copies, erred foully in infinite places. Moreover, he is so obscure, that the Translator hath need of an interpreter, so intricate, that the Reader is now and then gravelled, so brief, that the Greek Authors themselves do grievously complain, that the sentences in their Histories were not fully expressed. Though the reporter be partial, being of a contrary Religion, yet herein I find his judgment to be true, and specially in his translation of the tenth Book of Eusebius. Yet not I only, but others have found it. Jacobus Grynæus a learned man, corrected many faults, explicated many places, printed in the margin many notes, yet after all this his labour which deserveth great commendation, there are found infinite escapes, and for trial thereof, I report me unto the Reader. Christophorson (as for his Religion, I refer it to God and to himself, who by this time knoweth whether he did well or no) was a great Clerk and a learned Interpreter, he hath translated passing well, yet sometimes doth he addit himself very much to the Latine phrase, and is carried away with the sound and weight thereof. If any of the former Writers had done well, what needed the later Interpreters to take so much pains? I would have all the premisses, and whatsoever hath been spoken of these Latine Translators by me (although one of them chargeth another) to be taken, not that I accuse them of mine own head, but by beholding their doings, do excuse the faults that might escape in this English translation. I found the Greek copy of Eusebius in many places wonderfull crabbed, his History is full of allegations, sayings, and sentences, and Epistles, and the self same authority oftentimes alledged to the confirmation of sundry matters, that the words are short, the sense obscure, and hard to be translated. Yet the learning of the man, the authority of his person, and the antiquity of his time will cause whatsoever may be thought amiss to be well taken. Socrates who followed Eusebius about an hundred and fourty years after, and continued the History, wrote an eloquent and an artificial stile, he useth to alledge whole Epistles, perfect sentences, and hath delivered the History very plain. His words are sweet, his vein pleasant, and his

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his invention very witty. Though the History be large, his Books long, and the labour great in writing of them, yet was I very much recreated with the sweetness of the work. Evagrius Evagrius. who began where Socrates left, and continued his pen unto the end of the first 600 years after Christ, is full of Dialects, and therefore in Greek not so pleasant as Socrates. He hath many superstitious stories, which might very well have been spared. But in perusing of him I would have the Reader to note the great change that was in his time more than in the days of the former writers, and thereafter to consider of the times following, the difference that is in these our days between the Church and the Apostolick times. The increase, augmentation, and daily adding of ceremonies to ceremonies, service upon service, with other Ecclesiastical Rites and Decrees, is not the increase of piety and the perfection of godliness: for our Saviour telleth us in the Gospel, That towards the later days love shall wax cold, and iniquity shall abound: but the malice and spite of the Devils who with the change of time altereth (as much as he may) the state of the Ecclesiastical affairs, and thrusteth daily into the Church one mischief upon another. Moreover Evagrius being a temporal man stuffeth his History with prophane stories of wars and warlike engines, of battels and bloodshed, of Barbarians and Heathen Nations. In describing the situation of any soil, the erection of buildings, and virtues of some proper person, he doth excel. Dorotheus Bishop of Tyrus and Martyr, whom I have annexed unto these former Dorotheus. Historiographers, being well seen in the Hebrew tongue, and a great Antiquary, wrote briefly the lives of the Prophets, Apostles and LXX Disciples of our Saviour. The faults that are therein, I attribute them rather unto the corrupt copies, than to any want of knowledge in him. Such things as are to be noted in him, I have layed them in the Preface before his Book. After all these translations (gentle Reader) notwithstanding my great travel and study, I have gathered a brief Chronography, with a supputation of the years of the world A Chronography. from Adam to Christ, beginning with Eusebius, and ending with Evagrius, and there thou mayest see the years of the Incarnation, the Reign of the Emperors, the famous men and Martyrs, the Kings of Judæa, and Highpriests of the Jews in Jerusalem, from the birth of Christ unto the overthrow of the City, the Councils, the Bishops of Jerusalem, Antioch, Rome, Alexandria, and all the heresies within the first six hundred years after Christ, divided into Columns, where the year of the Lord stands right over against every one. The profit that riseth by reading of these Histories, I am not able in few words to declare. Besides the works of the Authors themselves, they have brought forth unto us Sentences, Epistles, Orations, Chapters and Books of ancient Writers, such as wrote immediately after the Apostles, and are not at this day extant save in them. Namely of Papias Bishop of Hierapolis, Polycarpus Bishop of Smyrna, Polycrates Bishop of Ephesus, Dionysius Bishop of Corinth, Apollinarius Bishop of Hierapolis, Dionysius Bishop of Alexandria, Melito Bishop of Sardis, Serapion Bishop of Antioch, Irenæus Bishop of Lyons, Alexander Bishop of Jerusalem, Theoctistus Bishop of Cæsarea, Anatolius Bishop of Laodicea, Phileas Bishop of Thmuis, Alexander Bishop of Alexandria, Eusebius Bishop of Nicomedia, Theognis Bishop of Nice, Athanasius Bishop of Alexandria, Gregory Bishop of Nazianzum, Cyril Bishop of Alexandria, Eusebius Bishop of Dorileum, Peter Bishop of Alexandria, Gregory Bishop of Antioch, of Gaius, Cornelius, Julius, Liberius Bishops of Rome. Of the Councils, as the Synod in Palæstina and Antioch, the Council of Nice, Ariminum, Ephesus, Chalcedon and Constantinople. Of learned Writers, as Quadratus, Rhodon, Africanus, Miltiades, Apollonius, Maximus, Macarius, Origen, Evagrius and Simeon. If we be disposed to see the Emperors, their Decrees, Epistles, Constitutions and Edicts, we may soon find them, even from Julius Cæsar the first, unto Mauricius the last within the first six hundred years, namely, Augustus, Tiberius, Caligula, Claudius, Nero, Galba, Otho, Vitellius, Vespasian, Titus,

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Titus, Domitian, Nerva, Trajan, Adrianus, Antoninus Pius, Verus, Commodus, Pertinax, Didius Julianus, Severus, Caracalla, Macrinus, Heliogabalus, Alexander, Maximinus, Gordianus, Philip, Decius, Gallus, Emilianus, Valerianus, Claudius, Quintilius, Aurelianus, Tacitus, Florianus, Carus, Diocletian and Maximianus, Constantius and Maximinus, Constantius Magnus and Licinius, Constantinus the younger, Constantius and Constans, Julian the Apostata, Jovian, Valentinianus and Valens, Gratian, Valentinianus the younger, and Theodosius Magnus, Arcadius and Honorius, Theodosius junior, Martianus, Leno, Zeno, Anastasius, Justinus, Justinianus, Justihus the second, Tiberius and Mauricius. We may see the Bishops how they governed, Ministers how they taught, Synods what they decreed, Ceremonies how they crept into the Church, Heresies how they arose and were rooted out. If we stand upon the Theatre of Martyrs, and there behold the valiant Wrestlers, and invincible Champions of Christ Jesus, how can we chuse but be ravished with zeal, when we see the Professors of the Truth torn in pieces of wild beasts, crucified, beheaded, stoned, stifled, beaten to death with cudgels, fried to the bones, slain alive, burned to ashes, hanged on gibbets, drowned, brained, scourged, maimed, quartered, their necks broken, their legs sawed off, their tongues cut, their eyes pulled out, and the empty place seared with a scalding iron, the wrapping of them in Ox-hides with dogs and snakes, and drowned in the Sea, the enjoying of them to kill one another, the gelding of Christians, the paring of their flesh with sharp razors, the renting of their sides with the lash of the whip, the pricking of their veins with bodkins, and famishing of them to death in deep and noisom dungeons. It is a wonder to see the zeal of their prayers, their charity towards all men, their constancy in torment, and their confidence in Christ Jesus. These be they whom St. John in his Apocalypse saw in a vision under the Altar, that were martyred for the Word of God, and the testimony of Christ Jesus, which cried with a loud voice, saying: How long tarriest thou Lord, holy and true, to judge and to avenge our blood on them that dwell on the earth? And long white garments were given unto every one of them, and it was said unto them, that they should rest yet for a little season, untill their fellow-servants and their brethren that should be killed as they were, were fulfilled. The Angel telleth him who they were that were arrayed in long white garments, and whence they came, saying: These are they which came out of great tribulation, and have washed their long robes, and made them white by the blood of the Lamb, therefore are they in the presence of the throne of God, and serve him day and night in his Temple: and he that sitteth in the throne will dwell among them. They shall hunger no more, neither thirst, and God shall wipe away all tears from their eyes. Very comfortable words. But the executioners the tyrants and tormentors hearts were so hardened, that neither voices from above, nor signs in the Air threatening vengeance and the wrath of God to light upon them, neither the sweating of stones, nor the monsters that the earth brought forth, could mollifie their stony minds. The Sea overflowed the Land: the earth opened and left dangerous gulphs: Earthquakes overthrew their Towns and Cities: Fire burned their houses, yet would they not leave off their fury. They were (as St. Paul saith) turned into a reprobate sense, they left no willany unpractised, in the end many of them fell into frenzy and madness, they ran themselves upon naked swords, they brake their own necks, they hanged themselves, they tumbled themselves headlong into rivers, they cut their own throats, and diversly dispatched themselves. This is the vial full of the wrath of God, which the Angel in the Revelation poured upon the waters, and the voice that followed after may very well be spoken of them: O Lord, which art and wast, thou art righteous and holy, because thou hast given such judgements, for they have shed out the blood of

Saints

Apoc. 6.9.

Apoc. 16.

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Saints and Prophets, and therefore hast thou given them blood to drink, for they have deserved it. The *fore*said Martyrs gave forth godly Sayings, Divine Precepts for the Posterity, they sealed their Doctrine with their own blood, they spared not their lives unto the death: they are gone before, they shewed us the way to follow after: these (good Christian Reader) with other things are to be seen throughout these Histories. The Chapters in the Greek were in many places very small; if I should have followed the Greek division, then had I left much waste paper: I have sometimes joyned two or three together, some other times taken them as they lay, yet where I altered the division, I noted in the margin the number of the Greek Chapters. There is no Reign of any Emperor, no Story almost worthy the noting, but thou hast in the margin the year of the Lord for the better understanding thereof. Whatsoever I found in the Greek, were it good or bad, that have I faithfully, without any partiality at all, laid down in English. Wherefore if ought be well done, give the praise unto God. Let the pains be mine, and the profit the Readers.

PSAL. CXV.

Non nobis Domine, non nobis, sed nomini tuo da gloriam.

THE
LIFE of EUSEBIUS PAMPHILUS,
OUT OF
Saint HIEROME.

Besides the works within named, *Eusebius* wrote four books of the life of *Constantine*, against *Hierocles* eight books : against fatal destiny, one book : all which I have seen. Moreover *Socras* l. 2. *Eccles. Hist.* c. 16, 17. saith, he wrote three books against *Marcellus*, and there he alledgeth some piece thereof.



Eusebius Bishop of *Cæsarea* in *Palestina*, one that was very studious in holy Scripture, and a diligent searcher together with *Pamphilus* Martyr of the divine Library, wrote infinite Volumes, and amongst others these which follow : Of Evangelical Preparation, fifteen Books, as Preparatives for such as were to learn the Doctrine of the Gospel. Of Evangelical demonstration, twenty Books, where he proveth and confirmeth the Doctrine of the New Testament, with a confutation of the Adversary. Of Divine Apparition, five Books. Of the Ecclesiastical History, ten Books. Of Chronical Canons, a general Recital, with an Epitome thereof. Of the Disagreeing of the Evangelists. Ten Books upon the Prophet *Esay*. Against *Porphyrius* who wrote then in *Sicilia* (as some doe think) thirty Books, whereof onely twenty came to my hands. One Book of *Topicks*. An Apology or Defence of *Origen*, in six Books. The Life of *Pamphilus*, in three Books. Of Martyrs, certain other Books. Upon the 150 *Psalmes* very learned Commentaries, with sundry other Works. He flourished chiefly under the Emperor *Constantinus Magnus*, and *Constantius* his Son, and for his familiarity with *Pamphilus* Martyr, he was called *Eusebius Pamphilus*. So far *Hierome*.

THE FIRST BOOK OF THE

ECCLESIASTICAL HISTORY

OF
Eusebius Pamphilus, Bishop of Caesarea in Palestine.

The Promise of Eusebius to his History.



THE successions of the holy *Apostles* together with the times from our Saviour unto us hitherto continued, and those things which are said to be done according unto the Ecclesiastical History, what they are, how great, and who decently have governed the Church, specially in the most famous Provinces: also who in all ages have set forth the heavenly doctrine, either by preaching by or writing: and again, what men, how many, and when through desire of novelty and error, falling into extremities, have published themselves authors of knowledge, falsely so called, and cruelly rent asunder as ravening wolves the flock of *Christ*: moreover, what evils forthwith have fallen upon the whole Nation of the *Jews*, because of their conspiracy against our Saviour: and again, by what and how many means, and in what times the Word hath been of the *Gentiles* impugned, and what singular men in all times have passed through bitter conflicts for his names sake, even by shedding of their blood, and suffering of torments: and besides all this the martyrdomes done in our time, together with the mercifull and comfortable aide of our Saviour towards every one lovingly exhibited. I determining to publish the same in writing, will not take my entrance from any other place, than from the first dispensation of our Saviour and Lord *Jesus Christ*. But truly the circumstance it self, even in the beginning, craveth pardon, being greater than our strength can sustain. I confess indeed, that which we promise, to be absolute, and that which we profess to omit nothing, to be a thing incomprehensible: for we first taking this argument in hand, endeavouring to tread a solitary and untrodden way, praying that God may be our guide, and the power of our Lord and Saviour our present helper and aider: yet can we no where find as much as the bare steps of such as have passed the same path before us, having only small shews and tokens wherewith divers here and there in their severall times have left unto us particular declarations as it were certain sparkles, whilst that they lifting their voices from farre and from above, from whence crying as out of a certain watch-tower, to direct us what way we ought to go, and how without error and danger to order our talk. Whatsoever things therefore we think profitable for this present argument, chusing those things which of them are here and there mentioned, and as it were culling and gathering the commodious and fit sentences of such as have written of old, as flowers out of meadows bedecked with reason, we will endeavour in shewing the way of History to compact the same as it were into one body, being also desirous to preserve from oblivion the successions, although not of all, yet of the most famous *Apostles* of our Saviour, according unto the Churches most notable and memorable. I suppose verily, that I have taken in hand an argument very necessary, because I have not found any Ecclesiastical Writer which unto this day hath in this behalf employed any diligence. I hope also it will be a very profitable work for the studious, who intend to know the utility of this History. And of these things heretofore, when that I compiled certain Chronical Canons, I wrote an Epitome, but the more ample declaration thereof, I thought good to reserve until this present. And the beginning (as I said) will I take from the dispensation and divinity of our Saviour *Christ*, higher and deeper to be considered, than that which concerns his humanity. For it is requisite for him that committeth to writing an Ecclesiastical History, thence to begin, even from the chief dispensation of *Christ*, diverse than it seemeth to many, inasmuch that of him we are termed *Christian*.

The argument of this Ecclesiastical History.

Where *Eusebius* began his History. The difficulty thereof.

The necessity.

The utility.

CHAP. I.

A summary recital of things concerning the divinity and humanity of our Lord and Saviour Jesus Christ.

BEQUALE therefore the manner of the consideration of *Christ* is twofold, the one consisting as a head on the body, by the which he is understood to be God; the other rightly compared to the feet, by which he hath put on man like unto us, subject to passions for our salvation. Into a few shall make a right rehearfall of those things which follow, if we begin the declaration of the whole History from these two heads, which are the principall and most proper pillars of this doctrine. In the mean space the ancientry and dignity of *Christians* antiquity shall be declared, against them which suppose this Religion new, strange, of late, and never heard of before: but to declare the generation, dignity, essence, and nature of *Christ*, no speech can sufficiently serve, sithem that the Holy Ghost in the Prophets hath testified: *His generation who shall be able to declare? For the Father no man hath known but the Son, neither at any time hath any known the Son but the Father alone which begat him.* This light going before the world and all worlds, the intellectuall and essentiall wisdom, and the living Word of God being in the beginning with the Father, who but the Father alone hath rightly known? which is before every creature and workmanship, both of visible and invisible things, the first and onely Sonne of God, chief Captain of the celestiall rationall and immortall host, the Angel of the great counsel, and executor of the secret will of the Father, maker and worker of all things together with the Father, which after the Father is cause and author of all things, the true and only begotten Son of God, Lord, God and King of all things which are created, receiving dominion and rule of the Father by the same divinity, power and glory. For according to the mysticall theologie of the Scriptures concerning him: *In the beginning was the Word, and the Word was with God, and God was the Word. The same was in the beginning with God. All things were made by it, and without it nothing was made that was made.* The same doth *Moses*, the most ancient of all the Prophets testifie: for describing by inspiration of the holy spirit the substance and disposition of the universall world, he sheweth the framer and workman of all things, to wit, God to have granted to *Christ* himself and none other, that is, his divine and only begotten Word, the framing of those inferiour things. For unto him, conferring about the creation of man, *God said*, (saith he) *let us make man after our own image and likeness.* And with this saying agreeth another Prophet, thus speaking of God in hymnes, and saying: *He spake, and they were made: he commanded, and they were created.* By which words he bringeth in the Father a maker, commanding a universall Captain with his Kingly becke: but the Word of God next to him (not another from that which is preached amongst us) observing in all things his Fathers ordinances. As many therefore from the first original of mankind as appeared just, godly, iustious, and honest livers, either about the time of *Moses*, that great worshipper of the great God, or before him, as *Abraham* and his sons, or as many in the times following as were accounted just, and the Prophets also which conceived of God with the cleansed eyes of the mind, have known him, and have worshipped him as the Son of God with convenient and due honour: but he not degenerating from his Fathers holiness, is appointed a teacher of his Fathers knowledg unto all men.

CHAP. II.

That the Son of God appeared to the Fathers in the Old Testament, and was present with the eternal Father at the creation of the world, he proved by the testimonies of the holy Scriptures: and sheweth his divinity as well by his comparisons, as by creating of the world.

THE Lord God therefore appeared as a common man unto *Abraham* as he sat in the oak-grove of *Mamre*. But he forthwith falling down upon his face (although with the outward eye he beheld but man) worshipped him as God, and made supplication unto him as Lord. With the same words he confesseth that he knew him, when he said: *O Lord, which judgest the whole earth, wilt not thou judge rightly?* For if no reason permit the unbegotten and immutable essence of the Almighty to transform himself into the likeness of man,

neither

Isai. 53.
Mat. 11. 27.

Isai. 9.

John 1.

Gen. 1.

Psal. 32.

Gen. 18.

neither again the imagination of any begotten suffer to seduce the sights of them that see, neither the Scripture to say such things falsely: the Lord and God which judgeth the whole earth, and executeth judgment, being seen in the shape of man, what other should be praised (if it be lawfull for me to mention the author of all things) then his only pre-existent word? of whom it is said in the *Psalms*: *He sent forth his Word and healed them; and delivered them out of all their distress.* The same Word next after the Father *Moses* plainly setteth forth, saying: *The Lord rained brimstone and fire from the Lord out of heaven upon Sodom and Gomorrah.* The same doth the sacred Scripture call God, appearing again unto *Jacob* into the figure of man, and saying unto *Jacob*: *Thy name shall be no more Jacob, but Israel shall be thy name, because thou hast wrestled and prevailed with God.* At what time *Jacob* termed that place the vision of God: saying, *I have seen God face to face, and my life is preserved.* Neither is it lawfull once to surmise, that the apparitions of God in the Scriptures may be attributed to the inferiour Angels and Ministers of God; for neither doth the Scripture, if at any time any of them appeared unto men, conceal the same, calling them neither God nor Lord, but Angels or messengers, which may easily be tried by innumerable testimonies. The same also doth *Jesus* the successor of *Moses* call grand Captain of the great power of the Lord, being as Prince of all supernaturall powers, and of celestiall Angels and Archangels, and the famous power and wisdom of the Father, to whom * secondarily all things concerning rule and raigh are committed, whenas he beheld him in no other form or figure than of man: for thus it was written, *And it happened when Joshua was in Jericho, he lifted up his eyes, and beheld a man standing over against him, having a naked sword in his hand: and Joshua coming unto him, said, Art thou on our side, or on our adversaries? And he said unto him: I am chief Captain of the host of the Lord, and now am come hither.* And *Joshua* fell on his face to the earth, and said unto him: *Lord what commandest thou thy servant? And the Captain of the Lords host said unto Joshua: Loose thy shoe from off thy foot, for the place where thou standest is an holy place, and the ground is holy.* By these words thou mayest perceive the very self same, not to differ from him which talked with *Moses*, for there also the Scripture useth the same words: *When the Lord saw that he came for to see, God called to him out of the midst of the bush, and said, Moses, Moses. And he answered, What is it? And he said, come not hither, put thy shoes off thy feet, for the place where thou standest is holy ground. And he said unto him: I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob.* And that it is a certain essence living and subsisting with the Father, and the God of all things before the foundations of the world were laid, ministring unto him at the creation of all creatures, termed the Word, and the wisdom of God, beside these demonstrations, wisdom her self, in her proper person by *Salomon* plainly and pithily speaking, is to be heard: *I (saith Wisdom) have fixed a tabernacle. Counsell, knowledge and understanding, I have by calling allured unto me. Through me Kings do reign, and Potentates put in practice just Laws. Through me mighty men and Princes are made much of. Through me Princes bear rule on earth. To this she addeth: The Lord himself fashioned me the beginning of his wayes, for the accomplishing of his works. I have been ordained before the foundations of the world were laid, and from the beginning or ever the earth was made, before the well-springs flowed out, before the foundations of the mountains were firmly set, and before all hills begat he me. When he spread and prepared the heavens, I was present: and when he bound in due order the depth under heaven, I was by. I was the wherewith he daily delighted; rejoicing continually when he joyced at the perfect finishing of the world. That he was before all things, and to whom (though not to all men) the heavenly word was declared, it followeth that in few words we intreat.*

Psal. 106.
Gen. 19.

Gen. 32.

Gen. 32.
He preventeth the objection, to wit, were they not Angels which appeared unto men?

* Secondarily not in dignity, but in person and order.
Josh. 5.

Exod. 3.

Prov. 8.

CHAP. III.

Why before the incarnation the Word was not preached and published among all people, and known of all, as after the incarnation?

FOR what cause therefore the Word was not preached of old, unto all men, and unto all nations, as it is now, thus it shall evidently appear. That old and ancient age of man could not attain unto this most wise and absolute doctrine of Christ. For the first man being careless of the commandment of God, fell immediately from this happy estate in this

Gen. 11.

The Kingdom
of Christ.
Dan. 7.

mortall and fraile life, and changed those heavenly delights and pleasures of old for this cursed earth. And consequently his posterity, when they had replenished the whole world, and appeared farre worse (one or two excepted,) embraced certain savage and brutish manners with this sorrowfull life, and regarded neither City, Common-weal, Arts nor Sciences, and retained amongst them not so much as the name, either of Lawes or judgements; and to be short, neither of Virtue nor Philosophie: but living savagely in wildernesses, they spent their time in feeding of cattel, corrupting the reasonable understanding agreeable with nature, and the reasonable seeds of mans mind, with their wilfull malice, yielding themselves wholly to all abominations: so that in the end, they infected each other, and slew each other, and sometimes they devoured mans flesh. They presumed also to wage battel with God, like Giants, determining and managing in their mind to wall heaven and earth in one: and being moved through the madness of their mind, they went about to conquer God the governour of all things, whereby they incensed him against themselves, in this manner: God the overseer and ruler of all things, came upon them with floods and fiery flames, as if they had been a certain wild thicket, over-spreading the whole earth: also with famine and continuall plagues, with battel and thunderbolts from above, he cut them off, and subdued that wicked and most outrageous malady of their souls, by restraining them with more sharp punishments and imprisonments. When this malice was now come to the height, and had spread it self over all, overshadowing and darkning the mindes of mortall men, as it were a certain soaking slumber of drunkenness, that first-begotten Wisedom of God, and the same Word that was in the beginning with God, by his superabundant loving kindness, appeared unto the inhabitants on earth, sometimes by vision of Angels, sometimes by himself, as the helping power of God, unto some one or other of the ancient Worshippers of God, in no other form or figure than of man, for otherwise their capacity could not have comprised the same. After that now by them the seed of piety was sown and scattered amidst the multitude of men, and the whole Nations which from the *Hebrews* lineally descended, had now purposed to prefer godliness upon earth: he delivered unto them of old by his servant *Moses*, after strait institutions, certain figures and formes of a mysticall Sabbath and Circumcision, and entrances unto other spirituall contemplations, but not the perfect and plain mysteries thereof. Whenas the Law was published and set forth as a sweet sound unto all men, then many of the *Gentiles* through the calme wisdom of the Law-makers and Philosophers, changed their rude and brutish savageness into meek and mild natures, so that thereby there ensued amongst them perfect peace, familiarity and friendship. Then again to all men, and to the *Gentiles* throughout all the world, as it were now in this behalf holpen and fitted to receive the knowledge of his Father, the same Schoolmaster of virtue, his Fathers Minister in all goodness, the divine and celestiall Word of God, by man, with corporall substance, nor different from ours, shewed himself about the beginning of the *Romane* Empire, wrought and suffered such things as were consonant with holy Scriptures, which foreshewed there should be born such a one as should be both God and man, a mighty worker of miracles, an instructor of the *Gentiles* in his fathers piety, and that his wonderfull birth should be declared, his new doctrine, his wonderfull works, besides this the manner of his death, his resurrection from the dead, and above all, his divine restitution into the heavens. The Prophet *Daniel* beholding his Kingdome in the spirit, to be in the latter age of the world though somewhere divinely, yet here more after the manner of man, describeth the vision of God: *I beheld (saith he) untill the thrones were placed, and the ancient of dayes sat thereon, his garments were as the white snow, the hairs of his head as pure wooll, his throne a flame of fire, his chariots burning fire, a fiery stream flided before his face, a thousand thousand ministred unto him, the judgement was set, and the Books were opened, &c.* Again, *And again, after this, I beheld, (saith he) and behold one coming in the clouds like the Son of man, and he came unto the ancient of dayes, and he was brought before him, and to him was given principality, and honour, and rule; and all people, tribes, and tongues shall serve him, his power is an everlasting power, which shall not passe, his kingdome shall never be destroyed.* These things truly may be referred, to none other than to our Saviour, God that was the Word, being in the beginning with the Father, and named the Son of man by reason of his incarnation in the latter times. And because we have in our Commentaries compiled propheticall

phetical Expositions touching our Lord Jesus Christ, and therein have shewed evidently those things which concern him, at this present we will be content with the premises.

CHAP. IV.

That Jesus and the very name of Christ from the beginning was both known and honoured among the divine Prophets: that Christ was both a King, an High-Priest, and a Prophet.

THAT the name both of Jesus and also of Christ among the holy Prophets of old was honoured, it is now time to declare. Moses first of all knowing the name of Christ to be of great reverence and glorious, delivering types of heavenly things, and pledges, and mysticall formes, according unto the commandement prescribed, saying unto him, *See thou do all things after the fashion that was shewed thee in the mount*: naming man (as he lawfully might) an High-Priest of God, called the same Christ; and to his dignity of High-Priesthood, although by a certain prerogative excelling all others among men, yet because of honour and glory he put to the name of Christ. So then he deemed Christ to be a certain divine thing. The same Moses also, when (being inspired by the Holy Ghost) he had well foreseen the name of Jesus, judged the same worthy of singular prerogative: for this name of Jesus was not manifest among men, afore it was known by Moses. And this name he gave to him first, and to him alone, whom he knew very well by type and figurative sign to receive the universal principality after his death. His successor therefore before that time not called Jesus, but otherwise, to wit, *Anse*, the which name his Parents had given him: he was called Jesus, thereby attributing to that name singular honour far passing all princely scepters, because that the same Jesus Nave was to bear the figure of our Saviour, and also alone after Moses to accomplish the figurative service committed unto him, and thought worthy to begin the true and most sincere worship. Moses to two men after him surpassing all people in virtue and honour, attributed for great honour the name of our Saviour Jesus Christ, to the one as High-Priest, to the other as principal ruler after him. After this the Prophets plainly have prophesied, and namely of Christ, and of the peevish practice of the Jewish people against him, and of the calling of the Gentiles by him. * *Jeremy said thus: The Spirit before our face, Christ our Lord is taken in their nets, of whom we spake before, Under the shadow of his wings we shall be preserved alive among the heathen.* David also being amazed because of his name, expostulateth the matter thus: *Why (saith he) have the Gentiles raged, and the people imagined vain things? The Kings of the earth stood forth, and the Princes assembled together against the Lord and against his Christ.* To these he addeth in the person of Christ, saying: *The Lord said unto me, Thou art my Son, this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the ends of the earth for thy possession.* * The name of Christ therefore among the Hebrews hath not only honoured those that were adorned with the High-Priesthood, anointed with figurative oyle prepared for that purpose; but also Princes, whom the Prophets by the precept of God, have anointed and made figurative Christs: because they figuratively resembled the divine Word of God, and the regall and princely power of the onely and true Christ governing all things. And moreover we have learned, certain of the Prophets typically by their anointing to have been termed Christs. All they had a relation unto the true Christ, the divine and heavenly Word, the only High-Priest of all, the King of all creatures, and the chief Prophet of the Father over all other Prophets. The proof hereof is plain: for none ever of all them that typically were anointed, were they Princes, or Priests, or Prophets, have purchased unto themselves such divine power and virtue as our Saviour and Lord Jesus Christ alone hath shewed. None of them how famous soever they were found among their own, throughout many ages, by reason of their dignity and honour, have bestowed this benefit upon their subjects, that by their imaginative appellation of Christ, they should by name be consecrated Christians indeed. Neither hath the honour of adoration been exhibited by their subjects unto any of them: neither after their death hath there been any such affection, that for their sakes any prepared themselves to dye for the maintenance of their honour: neither hath there been any tumult among the Gentiles throughout the world for any of them: the power of the shadow was not of such efficacy in them, as the presence of the verity by our Saviour declared, which resembled neither the form nor figure of any: neither lineally descended according unto the flesh from the Priests: neither was exalted by the might of men into his Kingdom: neither

Exod. 25:

* *ms. Anse* in this place I suppose to be corrupted: commonly in the Greek it is read *Nave*: the Hebrews call him *Jehoshua ben Nun*, that is, the son of Nua.

Num. 11. & 14.

Deut. 1.

Joshua 24.

* The testimonies of the Prophets touching Christ.

Lam. 4.

Psal. 2.

Psal. 2.

* Kings, Priests

and Prophets

among the

Hebrews be-

cause of their

anointing

were called

Christs.

The types and

shadows of

Christ, being

Priest, King,

and Prophet.

Esay 61.

Psal. 44.

Psal. 110.

Gen. 14.

Heb. 4. 7.

The office of
Christ proved
by the consent
and service of
the faithfull
Saints.

neither prophesied after the manner of the ancient Prophets : neither obtained any preeminence or prerogative among the *Jews* : yet for all this Christ being by the divine spirit adorned with all these dignities, though not in types, yet in truth it self, and enjoying all the gifts of those men (whereof mention is made) he hath been more published and preached, and hath poured on us the perfect ornamēt of his most reverend and holy name, not leaving henceforth unto types and shadowes such as serve him, but unto the naked truth, the heavenly life, and undoubted doctrine of verity. His anointing was not corporal, but spiritual, by participation of the unbegotten Deity of the Father, the which thing *Esay* declareth, whenas in the person of Christ he breaketh out into these words : *The spirit of the Lord is upon me, wherefore he annointed me to preach glad tidings unto the poor, he sent me to cure the contrite in heart, to preach deliverance unto the captives, and sight unto the blind. Not Esay alone, but David also touching the person of Christ listeth up his voice, and saith : Thy throne (O God) lasteth for aye, the scepter of thy Kingdome is a right scepter, thou hast loved righteousness and hated iniquity, wherefore God, even thy God hath annointed thee with the oyle of gladness above thy fellows. Of the which the first verse termeth Christ God, the second honoureth him with regal scepter : thence consequently passing unto the rest, he sheweth Christ to be annointed not with oyle of corporal substance, but of divine, that is, of gladness, whereby he signifieth his prerogative and surpassing excellency and difference, severing him from them which with corporall and typicall oyle had been annointed. And in another place, David declaring his dignity saith, The Lord said unto my Lord, sit thou at my right hand, untill I make thine enemies thy foot-stool. And, Out of my womb, before the day-star have I begotten thee. The Lord swaue, neither will it repent him, thou art a Priest for ever, after the order of Melchisedech. This Melchisedech in the sacred Scriptures, is said to be the Priest of the most high God, so Consecrated and Ordained neither by any oyle prepared of man for that purpose, neither by succession of kindred attaining unto the Priesthood, as the manner was among the *Hebrews*. Wherefore our Saviour according unto that order, nor of them which received signs and shadowes, is published by an oath, Christ and *Iesus*. So that the History delivereth him unto us, neither corporally annointed among the *Jews*, nor born of the Priestly tribe, but of God himself before the day-star, that is, being in essence before the constitution of all worldly creatures, immortall, possessing a Priesthood that never perisheth by reason of age, but lasteth world without end. Yet this is a great and an apparent argument of his incorporeal and divine power, that alone of all men that ever were, and now are, among all the wights in the world, Christ is preached, confessed, testified, and every where among the *Grecians* and *Barbarians*, mentioned by this name, and hitherto among all his followers honoured as King, had in admiration above a Prophet, glorified as the true and only High-Priest of God, surpassing all creatures, as the Word of God, consisting in essence before all worlds, receiving honour and worship of the Father, and honoured as God himself, and which of all other is most to be marvelled at, that we which are dedicated unto him, honour him not with our tongue only, and garrulous talk of whispering words, but with the whole affection of the mind, so that willingly we prefer before our lives, the testimony of his truth.*

CHAP. V.

That the Christian Religion is neither new nor strange.

In the Greek
both these
Chapters were
one.

The Christian
Nation.

Esay 66.

These things therefore have been necessarily placed by me in the beginning of this History, lest that any should surmise our Saviour and Lord *Iesus Christ* to be a new upstart by reason of the time of his being in the flesh. Now again lest any should deem his doctrine new-found and strange, delivered by one so thought of, and nothing differing from other mens doctrines, let us in few words debate hercof. It is most certain, whenas the coming of our Saviour Christ was now fresh in the minds of all men, that a new Nation neither small, nor weak, neither such as was converseant and situate in corners of fountains and well-springs, but of all other most populous and most religious, secure as touching danger, and of invincible mind, aided continually by the divine power of God, at certain secret seasons suddenly appeared, the same I say being beautified among all men by the title and name of Christ : the which one of the Prophets foreseeing to come to pass, with the single eye of the divine Spirit, being astonished spake thus : *Who hath heard such things, or who hath spoken after this manner, hath the earth travellings brought forth in one day, hath any nation*

nation sprung up suddenly and at one time? In another place also he hath signified the same to come to pass, where he saith: *They that serve me shall be called after a new name, which shall be blessed on earth.* Although presently we plainly appear to be upstarts, and this name of *Christians* of late to have been notified unto all nations: yet that the life and conversation of *Christians* is neither new found, neither the invention of our own brain, but from the ancient Creation of mankind, and as I may say, rectified by the naturall cogitations and wisdom of the ancient godly men, we will thus by godly examples make manifest unto the world. The Nation of the *Hebrews* is no new Nation, but famous among all people for their antiquity, and known of all. They have Books and Monuments in writing containing ancient men. Though their Nation were rare, and in number few, yet they excelled in piety and righteousness, and all kind of virtues, some notable and excellent before the flood, and after the flood others, as the sonnes and nephews of *Noah*, as *Asar* and *Abraham*, in whom the children of the *Hebrews* do glory as their chief guide and Fore-father. If any affirme these famous men set forth by the testimony of righteousness, though not in name, yet in deed to have been *Christians*, he shall not erre therein: * for he that will expresse the name of a *Christian*, must be such a man as excelleth through the knowledge of *Christ* and his doctrine, in modesty and righteousness of mind, in continencie of life, in virtuous fortitude, and in confession of sincere piety towards the one and the onely universall God. They of old had no less care of this than we: neither cared they for the corporall circumcision, no more do we, neither for the observance of Sabbaths, no more do we, neither from the abstinence from certain meats, and the distinction of other things which *Moses* first of all instituted and delivered in signes and figures to be observed; no more do *Christians* the same now: but they perceived plainly, the very *Christ* of God to have appeared to *Abraham*, to have answered *Isaac*, and reasoned with *Israel*, that he communed with *Moses*, and afterwards with the Prophets, as we have shewed before. Whereby thou maist find, the godly of old to have taken unto themselves the surname of *Christ*: according unto that saying, *See that ye touch not my * Christs, neither deal perversely with my Prophets.* It is manifest that the same service of God, invented by the godly of old, about the time of *Abraham*, and published of late unto all the *Gentiles*, by the preaching of the doctrine of *Christ*, is the first, the eldest, and the ancientest of all. But if they object that *Abraham* a long time after received the commandment of Circumcision, yet afore the receipt thereof, by the testimony of his faith, he was accounted righteous, the Scripture declaring thus of him: *Abraham believed God, and it was imputed unto him for righteousness,* and being the same before circumcision heard the voice of God, which also appeared unto him. The same *Christ* then, the Word of God, promised unto the posterity following, that they should be justified after the manner of *Abraham's* justification, saying: *And all the tribes of the earth shall be blessed in thee.* Again, *Thou shalt be a great and a populous nation, and all the nations on the earth shall be blessed in thee.* This is manifest, inasmuch that it is fulfilled in us: for he through faith in the Word of God, and *Christ* which appeared unto him, was justified, whenas he forsook the superstition of his native countrey, and the error of his former life, and confessed the only God of all, and worshipped him with virtuous works, and not with the Mosaicall ceremonies of the Law which afterwards ensued. Unto him in this case it was said: *In thee shall all the tribes and all the nations of the earth be blessed.* The same manner of sanctimony was made evident by *Abraham* in works, far excelling the words usually exercised among *Christians* alone throughout the world. What then hindreth, but that we may confess the sole and the same conversation of life, the same manner of service to be common unto us (after the time of *Christ*) with them which have sincerely served God of old, so that we shew the same to be neither new nor strange, but (if it be lawfull to testify the truth) the ancientest, the only, and the right restoration of piety delivered unto us by the doctrine of *Christ*. Of these things thus far,

CHAP. VI.

Of the time of our Saviours coming into the world.

NOW that we have conveniently propounded hitherto by way of Preface this our Ecclesiastical History, it remaineth that we begin after a compendious sort from the coming of our Saviour *Christ* in the flesh. And that this may take effect, we pray God the

Esay 62.

The life of
Christians ve-
ry ancient.

The Fathers
of the Old
Testament
were *Christi-
ans*.

I suppose this
Altar to be *Te-
rah*, mentioned
in the 11 of
Genesis.
* The defini-
tion of a *Christi-
an*.

Psal. 104.

* *Christs*, that
is, anointed.

Gen. 15.

Rom. 4.

Gen. 12.

Gen. 22.

Gen. 22.

Chap. 5. after
the Greek

Jesus Christ
was born the
3970 year of
the world, in
the third year
of the 134 O-
lympiad, the
42 year of
Augustus, the
34 of Herod.
Luke 2.
Josephus.
Acts 5.
Joseph. Antiq.
lib. 18. cap. 1.

Joseph. lib. 2.
Judaic. bel. c. 7.
callecth this
Galilean Simon
and not Judas
as Eusebius
doth.

Chap. 6. after
the Greek.

Christ was
born when-
as the Scepter
was taken
from Juda,
was held of
Herod the Idu-
maan.
Gen. 49.
Herod Antipa-
ter the Father
of Herod Asca-
lonites.

Judges.

Kings.

* Jesus other-
wise called
Jehosua,
Priests.
Pompey.
Aristobolus.

the Father of the word and the revealed Jesus Christ our Lord and Saviour, the heavenly Word of God, to be our helper and labourer with us in the setting forth of the true declaration thereof. It was the two and fortieth year after the reign of *Augustus* the Emperor, and the eight and twentieth year after the subduing of *Egypt*, and the death of *Antonius* and *Cleopatra*, when last of all the *Ptolomeis* in *Egypt* ceased to bear rule, when our Saviour and Lord Jesus Christ, at the time of the first taxing (*Cyrenius* then President of *Syria*) was born in *Bethlehem* a City of *Judea*, according unto the propheties in that behalf premised. The time of which taxing under *Cyrenius*, *Flavius Josephus* an ancient Historiographer among the *Hebrews* maketh mention of, adding thereunto another History of the heresie of the *Galileans*, which sprang up about the same time, whereof amongst us also *Luke* in the *Acts* of the *Apostles* mentioneth, writing thus: After this man started up one *Judas* of *Galilee* in the dayes of tribute, and drew away many of the people after him, he also himself perished, and as many as obeyed him were scattered abroad. The same doth *Josephus* (before mentioned) in his 18. Book of *Antiquities* confirm thus, word by word: *Cyrenius* (of the number of *Consuls* which enjoyed other principalities, and by the consent of all men so prevailed, that he was thought worthy of the *Consulship*, and counted great by reason of other dignities) came with a few into *Syria*, sent for this purpose by *Cæsar*, that he should have there the jurisdiction of the *Gentiles*, and be Censor of their substance. And a little after: *Judas* (saith he) *Gaulanites*, a man of the City *Gamala*, having taken unto him one *Sadochus* a *Pharisee*, became a rebel, and affirmed together with this *Pharisee*, that the taxing of this tribute inferred nothing but manifest servitude, and exhorted the *Gentiles* to set their helping hand to the maintenance of their liberty. And in his second Book of the wars of the *Jews*, he writeth thus of him: About that time a certain *Galilean*, by name *Judas*, seduced the people of that region, misliking with this, to wit, that they sustained the payment of tribute unto the *Roman Empire*, and under God that they suffered mortal men to bear rule over them. So far *Josephus*.

CHAP. VII.

That according unto the prescript times foretold by the Prophets, the Princes of the *Jews* which unto that time by succession held the principality, surceased, and that *Herod* the first of the aliens became their King.

WHen *Herod* the first of them which unto *Israel* are counted strangers, received rule over the *Jewish Nation*, the prophecy written by *Moses* in that behalf was fulfilled, which said: There shall not want a Prince in *Juda*, neither a leader fail of his loynes, untill he come for whom it was kept and reserved, whom he pronounced to be the expectation of the *Gentiles*. Then were not those things come to an end which concerned this prophecy, at what time it was lawfull for this Nation to be governed by their own Princes which lasted by line of succession, even from *Moses* unto the reign of *Augustus* the Emperor, under whom *Herod* the forreiner became Ruler over the *Jews*, being granted unto him by the *Romans*, who as *Josephus* writeth, was by father an *Idumaean*, by mother an *Arabian*; and as *Aphricanus*, one not of the vulgar sort of *Historiographers* writeth, by report of them which diligently have read his work, the son of *Antipater*, and the same to be the father of one *Herod Ascalonites*, one of them which ministered in the Temple of *Apollo*. This *Antipater* being a child was taken by *Idumaean* thieves, among whom he remained, because his father being poor was not able to redeem him, and being bred and brought up in their manners, he became very familiar with *Hircanus* the High-Priest of the *Jews*. This *Antipater* had then a son called *Herod*, which reigned in the time of our Saviour. The principality of the *Jews* being at this stay, then was the expectation of the *Gentiles* present, according unto the rule of prophecy, whenas their Princes by succession from *Moses*, ceased to bear rule and to raign over the people. Before they were taken captives, and led into *Babylon*, their Kings reigned, beginning from *Saul* who was the first, and from *David* which followed. Before their Kings, Princes bare rule, whom they called Judges, beginning the government after *Moses* and his successor * *Jesuu*. After their return from *Babylon*, there wanted not those which governed the people, wherein the best ruled, and those few in number. Priests had the preheminance, untill that *Pompey* the *Roman* Captain had by main force besieged and ransacked *Jerusalem*, polluted the holy places, by entering into the Sanctuaries of the Temple, and sending him which had continued the succession of Kings from his Progenitors unto that time (*Aristobolus* by name) Prince and Priest,

Priest, Captive, together with his sons to Rome, committed the office of High-Priesthood unto his brother Hyrcanus, so that from that time forth the Jews became tributaries unto the Romans. Anon after that Hyrcanus (unto whom the succession of the High-Priesthood befell) was taken of the Parthians, Herod the first forreiner (as I said before) took of the Roman Senate, and the Emperor Augustus the government of the Jewish Nation, under whom when as the presence of Christ was apparent, the salvation of the Gentiles long looked for, took effect, and their calling consequently followed according unto the prophecy in that behalf premised: since which time the Princes and Rulers of Juda ceasing to bear rule, the state of the High-priesthood (which among them by order of succession after the decease of the former befell unto the next of blood) was forthwith confounded. Hereof thou hast Josephus a witness worthy of credit, declaring how that Herod, after that he had received of the Romans the rule over the Jews, assigned them no more Priests which were of the Priestly race, but certain base and obscure personages; the like did his son Archelaus, and after him the Romans bearing rule, did the same things against the Priestly order. The said Josephus declareth, how that Herod first shut up under his own seal the holy robe of the High-Priest, not permitting the High-Priests to retain it in their proper custody. So after him Archelaus, and after Archelaus the Romans did the like. To this end are these things spoken of by us, that we may shew what effect (touching the prophecy of the coming of our Saviour Christ Jesus) ensued. But most plainly of all other, the prophecy of Daniel describing the number of certain weeks, by name unto Christ the ruler (whereof we have in another place intreated) foretelleth, that after the end and term of those weeks, the Jewish anointing should be abolished. This is plainly proved to have been fulfilled at the coming of our Saviour Jesus Christ in the flesh. These things I suppose to have been necessarily observed of us, for the triall of the truth touching the times.

Hyrcanus.

Dan. 9.

CHAP. VIII.

Chap. 7. after the Greek.

Of the disagreeing imagined to be among the Evangelists about the Genealogie of Christ.

IN so much as Matthew and Luke committing the Gospel to writing, have diversly delivered unto us the Genealogie of Christ, and of divers are thought to disagree among themselves, so that almost every one of the faithfull, through their ignorance in the truth, endeavour to comment upon those places: let us rehearse a certain History which came to our hands concerning the premises, the which Aphricanus (of whom we mentioned a little before) remembered in an Epistle to Arisides, writing of the Concordance of the Genealogie of Christ, set forth in the Gospels, making therewithall a report of the wrested and false opinions of others. The History after his order of discourse, he hath in these words delivered to the posterity. The names of the kindred in Israel are numbered, either after the line of nature, or after the rule limited in the Law. After the line of nature, as by succession of the naturall seed; after the rule in the Law; as by his succession which gave seed unto his barren brother deceased. * For as yet the hope of the resurrection being not made manifest, they imitated the promise to come with mortal resurrection, * lest the name of the deceased with his death should be quite cut off. For, of them which came in by this kind of generation, some succeeded their fathers as naturall children, some begotten by others, have after others been called; yet of both mention is made, as well of them which were begotten truly, as of them which were only by name. Thus neither of the Gospels is found false, howsoever it doth number, be it according unto nature, or the customs of the Law. The kindred of Solomon and of Nathan, is so knit together, by receiving of the deceased without issue, but second marriages, by raising of seed, so that not without cause the same persons are posted over to divers fathers, whereof some were imagined, and some others were their fathers indeed, both the allegations being properly true, though in Joseph diversly, yet exactly by descents determined. And that which I go about to prove may plainly appear, I will declare the orderly succession of this Genealogie, making a recitall from David to Solomon. The third from the end is Matthan found, which begat Jacob the Father of Joseph, but from Nathan the Sonne of David descending according unto the Gospel of Luke, the third from the end is Melchi, whose Sonne is Eli, the Father of Joseph. For Joseph is the Sonne of Heli, the Sonne of Melchi. Joseph being the proposed mark to shew as, we must shew how either is termed his Father,

Aphricanus
epist. ad Ariside-
dem. He lived
in the time of
Origen.
Euseb. l. 6. c. 30
* Sons by na-
ture, and Sons
by the law.
* An argu-
ment of the
resurrection.

Matth. 23. 34
Luke 3.

Matthan and Melchi husbands to one wife, begat several sons, to wit, Matthan begat Jacob, and Melchi his son Heli. Jacob brother to Heli on his sister the wife of Joseph. Matth. 1. Luke 3.

Herod burned the Genealogies of the Hebrews to make himself a gentleman.

Δερμῶντι.
Dominici.

Paralip.

Aphricanus
epist. ad Ari-
stidem.

Father, deriving the pedigree of Jacob from Salomon, of Heli from Nathan. And first how Jacob and Heli being two brethren, then their fathers, Matthan and Melchi, born of divers kindreds, may be proved Grandfathers to Joseph. Matthan therefore and Melchi, marrying the same wife, begat brethren by the same mother, the Law not forbidding a widow, either dismissed from her husband, or after the death of her husband, to be coupled unto another man. First therefore Matthan descending from Solomon, begat Jacob of Estha, for that is said to be her name. After the death of Matthan, Melchi (which is said to have descended from Nathan) being of the same Tribe, but of another race, having married this widow to his wife, begat Heli his son. Thus do we find Jacob and Heli of a different race, but by the same mother to have been brethren. Of the which, Jacob taking to wife his sister the wife of Heli, his brother being deceased without issue, begat on her the third, to wit, Joseph, by nature and the order of generation unto himself, whereupon it is written, Jacob begat Joseph, by the Law unto his brother Heli deceased, whose sonne Joseph was. For Jacob being his brother, raised seed unto him: wherefore neither that Genealogie which concerneth him is to be abolished, the which Matthew the Evangelist reciting, saith, Jacob begat Joseph, and Luke on the other side, which was the sonne (saith he) as it was supposed (for he addeth this withall) of Joseph, which was the sonne of Heli, which was the sonne of Melchi. And the word of begetting he overskipeth with silence unto the end, with such a recitall of sonnes, making relation unto Adam which was of God: neither is this hard to be proved, or to small purpose proposed. The kinsmen of Christ, according unto the flesh, either making apparent, or simply instructing, yet altogether teaching that which is true, have delivered these things unto us, how that the Idumæan thieves invading the City Ascalon in Palestina, took captive together with other spoiles out of the Temple of Apollo adjoining unto the walls, Antipater, sonne to one Herod that was Minister in that Temple. When the Priest was not able to pay rancome for his son, this Antipater was brought up after the manner of the Idumæans, and became very familiar with Hyrcanus the High-Priest of the Jewes. And having been in Embassage with Pompey in Hyrcanus stead, he restored unto him the Kingdome which was taken from his brother Aristobulus, assigned himself Governor of Palestina, and proceeded forwards in felicity. When this Antipater was envied for his great felicity, and was traiterously slain, there succeeded him his sonne Herod, which at length of Antonius and Augustus, by Decree of the Senate received rule over the Jewes, whose sonnes were Herod, and the other Tetrarchs. These things are common among the Greek Histories. And whenas unto that time the Genealogies of the Hebrews, yea, of them also lineally descending of Proselytes, as Achior the Ammonite, and Ruth the Moabite, likewise as many as escaped out of Egypt, and mixt with the Israelites, were recorded among the ancient monuments: Herod (whom the Israelitish Genealogie availed nothing) being pricked in minde with the baseness of his birth, burned their ancient recorded Genealogies, supposing thereby to derive himself of noble Parentage, if none other (holpen by publick Records) were able to prove their pedigrees from the Patriarchs, or Proselytes, or such as were strangers born, and mingled of old among the Israelites. Very few studious in this behalf, do glory that they have got unto themselves proper pedigrees or remembrances of their names, or otherwise Records of them, for the retaining of their ancient stock in memory, which these men mentioned of before have attained unto, being called because of their affinity and kindred with our Saviour after the name of the Lord, and travelling from the Nazarites and Cochaba, Castles of the Jewes, into other Regions, they expounded the aforesaid Genealogie out of the Book of Chronicles, as farre forth as it extendeth. Howsoever then the case stand, either thus or otherwise, no man (in my judgement) can finde a plainer exposition. Whosoever therefore he be that ruleth himself aright, he will be carefull also of the self-same with us, although yet he want proof to preferre a better and a truer exposition. The Gospel in all respects uttereth most true things. About the end of the same Epistle he hath these words: Matthan descending of Salomon begat Jacob. Matthan deceased, Melchi which descended of Nathan, on the same woman begat Heli: then were Heli and Jacob brethren by the mothers side. Heli dying without issue, Jacob raised unto him seed by begetting of Joseph his own son by nature: but Heli his son by the Law. Thus was Joseph son to both. So far Aphricanus. Sithens that the Genealogie of Joseph is thus recited, after the same manner, Mary is termed to be of the same tribe together with him. For by the Law of Moses, the mingling

of tribes was not permitted, which commandeth that matching in marriage be made with one of the people and family, lest the lot of inheritance due to the kindred be tossed from tribe to tribe. Of these things thus much.

CHAP. IX.

Of the slaughter of the Infants by Herod, and the lamentable tragedie touching the term and end of his life.

Chap. 9. of the Greek.

Math. 2.

Herod commandeth the infants to be slain, Anno Christi 3. Augusti 47. Eusebius Chronicle, Math. 1.

The domesticall tragedies and cruelty of Herod.

Joseph. Antiq. Jud. l. 17. c. 11. 9. Anno Christi 6. Augusti 47. Eusebius Chronicle.

Joseph. Antiq. Jud. l. 1. c. 11.

When Christ was born in *Bethlehem of Iury*, according unto the prophecies, and in the times foretold, *Herod* (because of the Wise men which came from the East, enquiring where the King of the Jewes should be born, they having seen his Starre, and therefore had taken so great a journey in hand, to the end they might worship God which was born) being not a little moved, supposing his principallty to be in perill, and his rule to go to wrack and ruine: he enquired of the Doctors of the Law among the Jewes, where they looked that Christ should be born. But when he understood the prophecy of *Michas*, foretelling the birth of Christ to be in *Bethlehem*, by and by he commandeth the sucking babes in *Bethlehem*, and in all the borders thereof, as many as were two years old and under, (according unto the time that he had exactly enquired and known of the Wise men) to be slain, supposing thereby (as it was very likely) to destroy *Iesus* in the same perill, with his equals of the same age. But the babe *Iesu* prevented this deceitfull pretence of his, being conveyed into *Egypt*: his Parents also being forewarned by the appearing of an Angell of that which should come to pass: this the Holy Ghost doth declare. Moreover, I think not amiss to let the world understand, how that vengeance from above with all speed fell upon *Herod*, because of his bold enterprises against Christ and the Infants, while breath was yet in his body, shewing as it were by certain preambles what was like to befall him after his death. And how he stained his princely affaires (which in his own censure seemed prosperous) by his interchange-able domesticall calamities, that is, by the cruell slaughter of his wife, of his children, of his nearest kinsfolks, and of his most familiar friends: so that it is impossible to repeat the whole. The matter it self was so shamefull, that it exceeded every tragicall action. The which *Josephus* hath prosecuted at large in his Histories, how that for his conspiracy and crafty counsell which he intended against Christ and the other Infants, an heavy scourge from above apprehended him, vexing him to the death. It will seem pertinent to the purpose, presently to hear the words of the Historiographer himself in the 17th Book of the *Antiquities* of the Jewes, describing the lamentable end of his life, in these words: *Herods disease vexed him more and more, God executing justice on him for the things which he had impiously committed. It was a slow or slack fire, yet yielding not so great inflammation outwardly to the beholders, as vexation inwardly to the internall parts: he had a vehement desire, greedily set to take something, yet was there nothing that sufficed him. Moreover inwardly rooting of the bowels, and specially a grievous flux in the fundament, a moist and running humour about his feet, and the like malady vexed him about his bladder. His privy members putrified ingendring worms which swarmed out. He had a short and unsavoury breath, he had a great pain in breathing: having throughout all parts of his body such a cramp, as strength was not able to endure. It was reported by them which were inspired from above, and to whom the gift of divination was granted, that God enjoyed the Prince this punishment for his great impiety. These things the aforesaid *Josephus* in his Commentaries hath made manifest unto us: and in the second part of his Histories, the like he noteth unto us, writing thus: From that time forth sickness invaded his whole body, and brought him subject to divers passions. It was a hot burning fever, an insufferable itch overrunning the outward parts of his body, a continual pain in the fundament, hydropicall swelling in the feet, an inflammation of the bladder, putrefaction of the privities, which ingendred swarms of lice. Besides this, often and difficult drawing of breath, with the cramp, contracting the sinews throughout all the members of his body: so that the wise men reported these diseases to be nothing else but sure and certain plagues or punishments. He, although struggling with so many spres, yet for all that wholly set to save his life, hoped for health, and sought after remedies. Passing over Jordan, he used for help the hot bathes near *Calliroe*, which run unto the lake *Asphaltitis*, which also by reason of their sweetness*

* In the greek he writeth *Sev' years*, valuing six half pence a piece, the hundredth part of an Attick pound.

* Antipater slain by the commandment of his father Herod. The death of Herod. Math. 2.

Chap. 9. after the Greek.

Herod.
Archelaus.
An. Christi 7.
Augusti 48.
Euseb. Chro.
Philip.
Herod fil.
Lyfania.
Joseph. Antiq.
Jud. 1. 18. c. 7.

* The dreaming fancies of certain heathens confuted.

* Pilate began to rule the 28. year after the birth of Christ. Pinc. Chron.

more pitable. *Herod* Physicians, thence, thought that his whole body should be supplied with oyle; and being put into a vessel full of hot oyle, his eyes so danted and dissolved themselves, that he came out as dead. When his servants by reason of these circumstances were so troubled, he remembered his plagues, and despaired therefore of any recovery at all, commanding withall fifty * pieces of silver to be divided among his souldiers. But his chief Captains and most familiar friends to receive great summes of money. And taking his journey thence, he came to *Tibericho*, all mad, by reason of melancholy that abounded in him; for he grew to that pass, that he threatened to kill himself, and went about to practice an horrible offence: for gathering together the famous men in every village throughout all *Jury*, he commanded them to be shut up into one place called *Blippodromus*, calling unto him withall his sister *Salome* and her husband *Alexander*, I know (saith he) the Jews will merrily celebrate as an holy day the day of my death, yet may I be lamented of others; and so have a glorious Epitaph, and solemn funeral, if that you will execute mine advice. These men therefore which are kept in close prison (souldiers being earnestly set on every side) he shew you immediately slay, as soon as breath departeth out of my body, so that thereby all *Jury*, and every house, will they will they may rememour and lament my death. And again, a little after he saith, When as through want of nourishment, and griping cough joyued withall, his sickness sore increased, and now being quite overcome, he conjectured that his fatall course was then to be finished. For taking an apple in his hand, he called for a knife, for he was accustomed to part, and so to eat; then beholding on every side whether any was ready to hinder his enterprise, lifted up his right hand to do himself violence. Besides this, the same Historiographer writeth, * that a third son of his, besides the couple before slain, afore the end of his life, by his commandment was put to death; so that *Herod* left not this life without extrem pain. Such was the tragical end of *Herod*, suffering just punishment for the babes destroyed in *Beitlehem*, practised purposely for our Saviours sake: After whose death, an Angel came to *Joseph* in sleep as he remained in *Egypt*, and commanded that he should return together with the child and his mother into *Jury*, inasmuch as they were dead which sought the child's life. Unto these the Evangelist addeth, saying, When that he heard that *Archelaus* reigned in *Judea* in his fathers stead, he feared to go thither; and being admonished in his sleep from above, he departed into the parts of *Galilee*.

CHAP. X.

What successors *Archelaus* left behind him when that he had reigned ten years after his Father *Herod*. How that *Christ* suffered not the seventh year of *Tiberius*, as some did write; for *Pilate* then did not govern *Judea*.

HOW that *Archelaus* was placed in the Kingdome of his Father *Herod*, the aforesaid Historiographer doth tell us, describing the manner that by the testimony of *Herod* his Father (by the censure of *Augustus Caesar*) he took to his charge the government of the *Jewes*; also how that ten years after he lost the said principality, and that his brethren *Philip* and the younger *Herod*, together with *Lyfania*, governed their severall Tetrarchies. The same *Josephus* in his 18th Book of *Judaical Antiquities*, declareth, that about the twelfth year of the reign of *Tiberius*, (after the seven and fiftieth year of the reign of *Augustus*) *Pontius Pilate* was appointed President of *Jury*, in the which he continued welnigh ten whole years, unto the death of *Tiberius*. * Then manifestly is the falshood of them reprehended, which of late have published lewd Commentaries against our Saviour, where even in the beginning, the time after their supposition laid down, and being well noted, confuteth the falshood of these glosing fools. These Commentaries do comprehend those things which against the Passion of *Christ* were presumptuously practised of the *Jewes*, within the fourth Consulship of *Tiberius*, the seventh year of his reign, at which time it is shewed, that *Pilate* was not governor of *Judea*, if the testimony of *Josephus* be true, which plainly sheweth in his aforesaid Historie, * that *Pilate* was appointed Procurator of *Judea*, the twelfth year of *Tiberius* his reign.

CHAP. XL

When Christ was baptized, and began to Preach, what High-Priests there were in his time.

ABout these times then, according unto the Evangelist, the fiftenth of *Tiberius Caesar*, the fourth of the Procuratorship of *Pontius Pilate*, *Herod*, *Lysanias* and *Philip* ruling the rest of *Judea*, in their *Tetrarchies*, the Saviour, and our God, *Jesus* the anointed of God, beginning to be about thirty years of age, came to the baptism of *John*, and began the Preaching of the Gospel. The sacred Scripture doth declare, that he finished the full time of his teaching under the High-priesthood of *Annas* and *Caiphas*, signifying, that within the years of their publick Ministry he ended the course of his doctrine. For he began about the High-priesthood of *Annas*, and continued unto the Principality of *Caiphas*; yet in this space, there were not four years fully expired: for the legall Rites by his Edict being in manner abrogated, it followed, that the succession of Progenitors, by age and line unto that time usually observed, should thenceforth be of no force. Neither were those things, which concerned divine worship, with due administration executed: for divers severally executing the office of High-priesthood under *Roman Princes*, continued not in the same above one year. *Josephus* somewhere in his Books of *Antiquities*, writeth four High-Priests by succession to have been after *Annas*, unto the time of *Caiphas*, saying thus: *Valerius Gratus* (*Annanus being removed*) ordained *Ismael the son of Baphus High-Priest*. And the same *Ismael* not long after being deposed, he appointed *Eleazar the son of Annanus High-Priest* in his place. The year after, this *Eleazar* being rejected, he committed the office of High-Priesthood to *Simon the son of Camithus*. And him (who enjoyed this honour no longer than one year) *Josephus* (which was also called *Caiphas*) succeeded. The whole time of our Saviours preaching is shewed to have been comprised within the compass of four years. Four High-Priests also in the same four years to have been from *Annas* to *Caiphas*, executing the administration of the yearly Ministry. The Gospel doth very well set forth *Caiphas* to be High-Priest that year in the which the passion of our Saviour *Christ* was finished, that the time of *Christs* preaching might not seem to repagne with this observation. Our Saviour and Lord *Jesus Christ*, not long after the beginning of his preaching, chose twelve *Apostles*, whom of all the rest of his Disciples, by a certain singular prerogative, he called *Apostles*. Afterwards he appointed other seventy, whom he enjoyed by two and by two, to pass unto every place and City where he himself should come.

С Н А Р. XII.

*Of the life, doctrine, baptism and martyrdom of John Baptist. The testimony
of Josephus touching Christ.*

Now long after, the holy Gospel reporteth the beheading of *John Baptist*: where-with all *Josephus* by name accordeth, making mention of *Herodias*, with whom *Herod* married (being his brothers wife) putting away his own wife lawfully married, which was the daughter of *Aretas* King of the *Arabians*. But *Herodias* being separated from her husband which was alive, *Herod* (who for her sake slew *John*) warred against *Aretas*, having ignominiously rejected his daughter. In the which battel (then being fought) *Josephus* reporteth, all *Herods* host to have utterly perished; and these things to have chanced unto him, for the death of *John*, maliciously executed. The same *Josephus*, when he had confessed *John Baptist* to be a very just man, testifieth also those things which are recorded of him in the Gospel. He writeth further, that *Herod* was deprived of his Kingdom for *Herodias*, and together with her, condemned and banished into *Vienne* a City or *France*. And he further declareth in his eighteenth Book of *Judaical Antiquities*, whereof *John Baptist* he writeth thus: * Certain of the Jews were persuaded, that the beast of *Herod* was utterly soyled, because thus God had justly plagued him with this pestilence, revenging the death of *John*, commonly called the *Baptist*: for *Herod* had slain him being a just man. This *John* commanded the Jews to embrace virtue, to execute justice one towards another, to fear God in piety, reconciling men by baptism unto unity. For after this sort, baptism seemed unto him a thing acceptable, if it were used not for the remission of certain sins, but for the purifying of the body, the soul (*I say*) being cleansed before by righteousness: and whereas divers flocked together (for they were greatly delighted in hearing of him) *Herod* fearing lest that so forcible a power of persuading which was in him, should lead the people into a certain rebellion, he supposed

Chap. 10. after
the Greek.

Luke 3.
Christ being
30. years old
was baptized
and began to
preach.
Christ did not
preach full
four years.

Joseph. lib. 18.
Antiq. esp. 4.
Anna.
Ismael.
Eleazar.
Simon.
Cainan.

12. Apostles.
70. Disciples.
Matth. 10.
Luke 10.

Matth. 14.

Joseph. Antig.
Jud. l. 18. c. 6.
testifieth thus
of Jesus Christ.

it far better to bereave him of his life afore any novelty were by him put in use, then that change, with danger, being come in place, he should repent him and say: Had I wist. Thus John because of Herod's suspicion, was sent bound to Machabrous the ward (mentioned of before) and there beheaded. When he had thus spoken of John in the same History, he writeth of our Saviour in this sort: There was at that time one Jesus, a wise man, if it be lawfull to call him a man, a worker of miracles, a teacher of them which embraced the truth with gladness. He drew after him many, as well of the Jews as Gentiles. This same was Christ. And though Pilate, by the judgment of the chief Rulers among us, delivered him to be crucified: yet there wanted not them, which from the beginning loved him. He appeared unto them alive the third day after his passion, as the holy Prophets have foretold. Not only these, but innumerable more marvellous things of him, and to this day the Christian people, which of him borrow their names, cease not to increase. Now whenas this Historiographer, by blood an Hebrew born, hath of old delivered in writing these and the like things concerning John Baptist, and our Saviour Christ, what refuge or shift, now have they, but that they be condemned for impudent persons, which of their own brain, have fained Commentaries, contrary to these Allegations? And of these things also thus much.

Chap. 12. after
the Greek.

CHAP. XIII

Of the Disciples of our Saviour: that there were more than 12 Apostles and 70 Disciples.

The catalogue
of the 70 Disciples
is to be
seen in the end
of this volume,
written by Do-
rubem in
greek, and
translated in-
to English,
but in Eusebi-
us time not
extant.
Gal. 2.
I Cor. 1.
Clemens.
Gal. 2.
Acts 1.
Barnabas.
Sosthenes.
Cephas.
Matthias.
Barsabas.
Thaddaeus.
I Cor. 15.

THe names of the Apostles are apparent unto every one out of the holy Evangelists, but the Catalogue of the 70 Disciples is no where to be found. Barnabas is said to be one of the number whom the Acts of the Apostles remembreth, and no less did St Paul remember him, writing to the Galatians. Among these they number also Sosthenes, which together with Paul wrote to the Corinthians. The History also of Clements Alexandrinus, in the fifth of his Hypotyposon affirmeth Cephas to be one of the 70, of whom Paul said: When as Cephas came to Antioch I withstood him to his face, because he was culpable. This Cephas was of the same name with the Apostle. And Matthias, who of the Apostles was elected in the room of Judas the traitor, and Barsabas also, who is said by the same to have been worthily preferred to be of the number of the 70 Disciples, also Thaddaeus whom Thomas by the commandment of Jesus sent to cure Agbarus, is counted one of the number, concerning whom I will forthwith declare a certain History which came to my hands. Thou shalt find by diligent observation, that there were more than 70 Disciples of our Saviour, for proof whereof thou mayest use the testimony of Paul, which saith: that after Christs resurrection from the dead, He appeared first to Cephas, then to the twelve, after them to more than five hundred brethren at once, whereof (he saith) some to have fallen asleep, but more to have remained alive, at that time when he wrote those things. Afterwards to have appeared to James, which was of the Disciples, and one of the brethren of Christ. Last of all, as though besides these there were more Apostles after the manner of the twelve, (such as Paul himself was) he addeth, saying: He was seen of all the Apostles. But of this so far.

The Translator touching the doubt rising about him whom Paul reprehended at Antioch, whether he was Peter the Apostle, or Cephas, one of the seventy.

WHereas Eusebius in the former Chapter, affirmed Cephas to be one of the number of the 70 Disciples, and the same to be reprehended by S. Paul at Antioch, it seemeth ungracious to the plain words of the holy Scripture delivered unto us by the holy Ghost. The adversaries of the truth, thought better to erre with Eusebius, by saying that Cephas was rebuked by Paul, and not Peter, rather than they would grant Peter (whom they term the Prince of the Apostles) to be controled of Paul, supposing hereby a president to ensue against the primacy of the Pope, liking of this opinion as a bare shift to stop the slanderous mouth of Porphyry, which here took occasion to reprehend the Christians for their sedition. But let us confess the truth, and shame the devils. The words of S. Paul are these: *ὅτι ὁ κύριος Ἰησοῦς ἐν Ἀντιόχεια, ὅτε ἦν ἔρχομαι ἀπὸ Ἀρμενίας*: When Peter came to Antioch; I withstood him to his face. And a little after: *ἔτι τὸ πρῶτον ἔμενον*. It said unto Peter in the presence of them all. Augustine and Jerom had great contention about the interpretation of this place, but neither of them denieth the party to be Peter,

Gal. 2.

Peter, let us give unto the Historiographer the credit due unto him, he might call Peter Cephas, as our Saviour said in the Gospel unto Peter: Thou shalt be called Cephas, which is a Syrian word, sounding in Greek or Latine, nothing else but Peter, or Petra a rock. In that he calleth him another from the Apostle, I do not see how it can stand. Jerome denyeth any other Cephas known of us saving Peter. The conclusion is this: Eusebius calleth the person reprehended by Paul, Cephas: the holy Ghost in the Scripture calleth him Peter. Eusebius saith, he was another from the Apostle: the holy Ghost in discourse calleth him Peter the Apostle (in the same Chapter) to whom the Apostleship of circumcision was committed, and most like to be the Apostle, for there (that is, at Antioch) he was first placed Bishop.

CHAP. XIV.

Chap. 13. after
the Greek.

The History concerning the Prince of the Edessians. The Epistle of Agbarus unto Christ, and the Epistle of Christ unto him again.

The History touching Thaddæus (of whom we spake before) was after this sort. After that the divinity of our Lord and Saviour Jesus Christ, was made manifest unto all men, through the working of miracles, he drew unto him an innumerable sort of strangers, far distant from Judea affected with sundry diseases and every sort of maladies, hoping to recover their health, of which number King Agbarus Governor of the famous Nations inhabiting beyond the River Euphrates, grievously diseased in body, incurable by mans cunning, hearing the renowned fame of Jesus, and the wonderfull works which he wrought agreeable unto the same, published of all men, made petition unto him by letters, requiring deliverance from his disease. Jesus (though not presently) yielded unto his petition, vouchsafed to answer him by an Epistle, that shortly he would send one of his Disciples which should cure his disease, promising withall, that he should not only cure his disease, but as many as belonged unto him, which promise not long after he performed. For after his resurrection from the dead, and ascension into heaven, Thomas one of the twelve Apostles, sent his brother Thaddæus, accounted among the seventy Disciples of Christ, by divine inspiration, into the City Edessa, to be a Preacher and Evangelist of the doctrine of Christ, by whom all things, which concerned the promise of our Saviour, were performed. The Reader hath an approved testimony of these things in writing, taken out of the recorded Monuments of the Princely City Edessa: for there are found enrolled in their publick Registry, things of Antiquity, and which were done about Agbarus time, yea, and preserved unto this day. There is no reason to the contrary, but that we may hear the letters themselves, copied out of their Registry, and translated by us out of the Syrian tongue in this manner.

The fame of
Christ went
throughout
the whole
world.
Agbarus.

Thomas the
Apostle sent
Thaddæus into
Edessa.

The Epistle of Agbarus unto our Saviour.

Agbarus Governor of Edessa, unto Jesu the good Saviour, shewing himself in Jerusalem, sendeth greeting. I have heard of thee, and thy cures which thou hast done, without medicines, and herbs. For as the report goeth, thou makest the blind to see, the lame to go, the Lepers thou cleansest, foul spirits and devils thou castest out: the long diseased thou restorest to health, and raisest the dead to life. When that I heard these things of thee, I imagined with my self one of these two things: either that thou art God come from heaven, and doest these things, or the Son of God that bringest such things to pass. Wherefore by these my letters I beseech thee, to take the pains to come unto me, and that thou wilt cure this my grievous malady, wherewith I am sore vexed. I have heard moreover, that the Jews murmur against thee, and go about to mischief thee, I have here a little City and an honest, which will suffice us both. These things he wrote after this manner, being a little lightened from above. I think it also not amiss to hear the letters of Jesus, sent back to Agbarus by the same bearer.

Agbarus writeth to Christ.

What Agbarus gathered by miracles.

The Epistle of our Saviour unto Agbarus, though brief, yet pithy.

Agbarus blessed art thou, because thou hast believed in me when thou sawest me not; for it is written of me, that they which see me shall not believe in me, that they which see me not, may believe and be saved. Concerning that thou writest unto me, that I should

Christ writeth to Agbarus.

come unto thee, I let thee understand that all things touching my message are here to be fulfilled, and after the fulfilling thereof, I am to return again unto him that sent me: But after my assumption, I will send one of my Disciples unto thee, which shall cure thy malady, and restore life to thee, and them that be with thee. Unto these Epistles, there were also these things added in the Syrian tongue: When Jesus was taken up, Judas (which also is called Thomas) sent unto him Thaddæus the Apostle, one of the seventy, who, when he came, remained with one Tobias, the sonne of Tobias. When that the same was spread of him, and that he was made manifest by the miracles which he wrought, it was signified unto Agbarus, and said: The Apostle of Jesu is come, of whom he wrote unto thee. Thaddæus by that time began, through the power of God, to cure every sore and sickness, so that all men greatly marvelled. Agbarus hearing of the mighty and wonderfull works which he wrought, that he cured in the name and power of Jesu, forthwith suspected the same to be he, of whom Jesus had written, saying: After my ascension, I will send one of my Disciples unto thee, which shall cure thy malady. And when he had called unto him Tobias where Thaddæus boasted, he said unto him: I hear say, that a certain mighty man come from Jerusalem, is lodged with thee, and cureth many in the name of Jesu. Who made answer, and said: yea Lord, there came a certain stranger and boasted at my house, which hath done wonderfull things. To whom the King said: Bring him unto me. Tobias returning unto Thaddæus, said unto him: Agbarus the Governor sent for me, and commanded that I should bring thee unto him, that thou mayest cure his disease. Thaddæus answered, I go, for it is for his sake that I am sent thither mightily to work. Tobias stirring betimes the next day, took with him Thaddæus, and came to Agbarus. As he came, even at his entrance there appeared unto Agbarus in the presence of his chief men, a great and strange shew in the countenance of Thaddæus the Apostle, at which sight Agbarus did reverence unto Thaddæus, so that all they which were present marvelled. None of them saw the sight save Agbarus alone, which questioned with Thaddæus, and said: Art thou of a truth a Disciple of Jesus the Son of God, which made me this promise: I will send unto thee one of my Disciples, which shall cure thy disease, and shew life unto thee and all thine? To whom Thaddæus made answer, because thou hast greatly believed in the Lord Jesu which sent me, therefore am I sent unto thee, but in case that thou believe in him as yet, thy hearty petitions according unto thy faith thou shalt obtain. To whom Agbarus said, I have continued so believing in him, that I could have found in my heart mightily to destroy the Jews which crucified him, were not the Romane Empire a let unto my purpose. Thaddæus said again: Our Lord and God Jesus Christ fulfilled the will of his Father, which being finished, he is ascended unto him. Agbarus answered: And I have believed in him and in his Father. To whom Thaddæus replied: Therefore in the name of the self-same Lord Jesu I lay my hand upon thee. Which when he had done, he was forthwith cured of his malady, and delivered of the pain that pressed him sore. Agbarus marvelled at this, that even as it was reported to him of Jesu, so in truth by his Disciple and Apostle Thaddæus, without Apothecary stuff, and virgine of herbs he was cured. And not only he, but also Abdus the son of Abdus grieved with the gout, and falling at the feet of Thaddæus, recovered his former health by the laying on of his hands. He cured also many other of his fellow-Citizens, working marvellous and miraculous things, and preaching the Word of God. To whom Agbarus said again: Thou Thaddæus through the power of God dost these things, and we have thee in admiration: I pray thee moreover, that thou expound unto me the coming of Jesu, how he was made man, his might, and by what power he brought such things as we heard to pass. To whom Thaddæus: At this season (saith he) I will be silent, though I am sent to preach this Word, but to morrow call together to my Sermon all thy people and fellow-Citizens: then will I shew unto them the Word of God, and sow the word of life, and teach the manner of his coming, how he was made man, of his message, and to what end he came, being sent from the Father. Moreover of his miracles and mysteries uttered in this world, and power in bringing things to pass. Besides this his new preaching, and how base, slender and humble he seemed in outward appearance. How he humbled himself, and died, and abated his divinity, what great things he suffered of the Jews, how he was crucified, and descended into hell, and rent that hedge and mid-wall never severed before, and raised the dead that of long time had slept: how that he descended alone, but ascended unto the Father accompanied with many: how that he sitteth in glory at the right hand of God the Father in heaven: and last of all, how he shall come again with glory and power to judge both the quick and the dead. When the morning was come, Agbarus commanded his Citizens to be gathered together, to hear the Sermon of Thaddæus. Which being ended, he charged that gold coyned and uncoyned should be given

The conference which Thaddæus had with Agbarus.

Agbarus is cured by Thaddæus.

Abdus is healed of the gout.

given him. But he received it not saying: Inasmuch that we have forsaken our own, how can we receive other mens? These things were done the three and fortieth year: which being translated word for word out of the Syrian tongue, we thought not amiss to declare in this place.

The censure of the Translator, touching the afore said Epistles.

BE it true or be it false, that there were such Epistles, it forceth not greatly: as the effect and contents thereof is not to be preferred before all other writing in truth, so on the contrary, it is not to be rejected for falsehood and forged stuff. Jerom with other grave writers, affirmeth such circumstances to have been. Eusebius whose credit herein is not small, reporteth the same to have been taken out of their Records in the City of Edessa, registred there in the Syrian tongue, and by him translated out of the Syrian into the Greek tongue. Iudorus and Gelasius the first of that name, Bishop of Rome, about the year of our Lord 494. together with 70 other Bishops, decreed, that the Church of God should receive the same Epistles for no other than Apocrypha. One thing I may not here run over with silence, but admonish the Reader of, how that late writers, namely Damascenus, and that fabulous Historiographer Nicephorus have added unto this History fabulous reports; how that Agbarus, Governor of Edessa, sent his letter unto Jesu, and withall a certain painter which might view him well, and bring unto him back again the lively picture of Jesu, the which painter (as they report) being not able (for the glorious brightness of his gracious countenance) to bring his purpose to effect, our Saviour himself took an handkerchief and laid it to his divine and lively face, and by the wiping of his face, his picture was therein impressed, the which he sent to Agbarus. Nicephorus patched other fables thereunto: first he saith, that the King of Persia sent a painter unto Jesu, which brought unto him the picture of Jesu, and also of Mary his mother. Again that the Edessians in the time of Justinianus, the Emperor being besieged and brought to such a narrow strait; that there remained no hope of deliverance, but a present foyle and overthrow, in the same lamentable plight to have run unto his picture for a refuge, where (as they say) they found present remedy. Believe it who will. Eusebius, who searched their Records, who laid down the copy of the Epistles, who translated faithfully all that he found there touching Christ, neither saw, neither heard of any such thing: for he promised in the Preface to his History, to omit nothing that should seem pertinent. If the other writers found it, why did not Eusebius find it? If the other writers thought expedient to publish the same, why did Eusebius omit it? Nay, it was not there found at all, but forged, therefore recount them for fables. The first that reported them, was an hundred years after Eusebius.

The End of the First Book.

THE SECOND BOOK OF THE ECCLESIASTICAL HISTORY OF

Eusebius Pamphilus, Bishop of Caesarea in Palestina.

CHAP. I.

Of the Ordaining of Disciples, after the ascension of Christ.

IN the former Book (by way of Proeme to our Ecclesiastical History) we have briefly intreated of the ancient principles of our doctrine, of the antiquity of Evangelical policy among Christians, of the divinity of the word of salvation, of his late appearing among men, of his Passion, and of the election of his Apostles. Now it remaineth that we look into those things which ensued after his assumption: which we may note, partly out of the sacred Scriptures, and partly out of prophane

Acts 1.
Matthias chosen to be an Apostle.
 Acts 6.
 Seven Deacons.
 Acts 7.
Stephen signifieth a crown.
 Matth. 1.
James the first Bishop of Jerusalem.
 Clemens 1. 6.

Clemens 1. 7.

James Bishop of Jerusalem thrown down from a pinnacle of the temple, and brained,
 Acts 13.

The persecution of the Apostles by the Jews.
 Acts 8.
 The dispersion of the Disciples.
Paul a persecutor.
 Acts 8. §
Philip preacheth in Samaria.
 Acts 8.
Simon Magus a forcerer.
 Simoniani.

Simonians.

Acts 8.

An Ethiopian Eunuch.

phane Histories, knitting to our History those things which we have committed to memory. First of all the Apostleship is allotted unto *Matthias*, in the room of *Judas the Traytor*, which (as it is manifest) was one of the Disciples of the Lord. There were also seven approved men Ordained Deacons, through prayer and imposition of the Apostles hands, for the publick administration of the Churches affairs joyned with *Stephen*, which first after the Lord, as soon as he was Ordained (as though he were appointed for this purpose) is stoned unto death by them which slew the Lord; and for this cause, as the first of the triumphing Martyrs of Christ, according to his name, he beareth a Crown. After him followed *James*, called the brother of Christ, and counted the sonne of *Joseph*. This *Joseph* was thought to be the Father of Christ, to whom the Virgin was betroathed, who before they came together, was conceived by the Holy Ghost, as the holy Gospell declareth. This *James* (who of old for his virtue, was surnamed *Iustus*) is said to be the first which occupied the Bishops See at Jerusalem. *Clemens* in the sixth of his Hypotyposeon, writeth thus: *Peter* (saith he) and *James*, and *John*, after the assumption of our Saviour, though they were preferred by the Lord, yet challenged they not this prerogative unto themselves, but appointed *James the Just* Bishop of Jerusalem. The same *Clemens* in the seventh of his Hypotyposeon, also maketh mention of him thus: The Lord after his resurrection, endued with knowledge *James the Just*, *John* and *Peter*. They delivered the same unto the rest of the Apostles, the Apostles afterwards unto the seventy Disciples, of which number was *Barnabas*. There were two *James*, the one termed *Just*, which was thrown down headlong from the pinnacle, and brained with a fullers club, the other beheaded. Of him that was called *Just*, *Paul* made mention, saying: I saw none of the Apostles, save *James the brother of the Lord*. Those things, which the Lord promised the King of the *Osroenians*, then were performed. *Thomas* by divine inspiration sent *Thaddaeus* unto the City *Edessa* to be their preacher, and an Evangelist of the doctrine of Christ, as a little before out of the Records we have alledged. But he after his coming, having cured *Agbarus*, by the Word of God, and astonished all them with his strange Miracles and Works which he wrought, brought them to the worshipping of the divine power of Christ, and ordained Disciples of the doctrine of our Saviour. From that time unto this day, the whole City of the *Edessians* being addicted unto the name of Christ, shew forth no small argument of the great goodness of our Saviour towards them. But these things may suffice, taken out of their ancient historicall Records. Now let us return unto the sacred Scripture. The first and the greatest persecution being raised of the Jews against the Church at Jerusalem, about the time of the martyrdom of *Stephen*, and all the Disciples, the twelve only excepted, being dispersed throughout *Judea* and *Samarina*, certain of them, as the holy Scripture beareth witness, came unto *Phanices*, and *Cyprus*, and *Antioch*; but these as yet durst not deliver unto the Gentiles the Word of faith, but shewed it only unto the Jews. At that time also *Paul* raged against the Church, entring into the severall houses of the faithfull, and giving forth precepts, that both men and women should be imprisoned. And *Philip* one of the Ordained Deacons with *Stephen*, and of the dispersed, came to *Samarina*, and being plenteous as touching the divine power, first of all preached unto the inhabitants there the Word of God. The Grace of God so mightily prevailed with him, that he drew unto him by his preaching *Simon Magnus* with many more. *Simon* at that time was so famous, holding in awe them that were bewitched with his sorcery, that they supposed him to be the great power of God. He was then so amazed with the miracles which *Philip* wrought by divine power, that he came and grew so farre forwards to mens seeming, that he dissembled even unto the Baptisme that is through faith in Christ. Which dissembling at this day is wonderfull in them that now wallowing in that most detestable heresie, tread the trace of their fore-fathers, incroaching upon the Church, as a pestilent and noisome disease, infecting them which cannot thoroughly discern the incurable and intractable venome, lying hid within them. But divers of them (their impiety being revealed) were thoroughly known and rejected, of which number *Simon* himself, being apprehended of *Peter*, received the sentence of damnation due to his desert. When that the preaching of the Gospel daily proceeded with increase, it came to pass by reason of some domestick affairs, that there came from the land of the *Ethiopians*, the chief Governor of the Queen, which after the custome of their Countrey held the Kingdom; for as yet the people of that Countrey have to their Prince a Queen. He was the first of the Gentiles, which obtained of *Philip* the holy mysteries by the inspiration of

of the heavenly word: he was made the first fruits of the faithfull throughout the world, and as it is reported, after his return unto his native soil, he preached the knowledge of the universal God, which giveth life unto men, and the coming of our Saviour: whereby the prophecy was fulfilled which said, *Æthiopia shall stretch her hand before unto God.* About this time Paul the chosen vessel, is declared an Apostle not of men, neither by men, but by revelation of Jesus Christ, and God the Father which raised him from the dead, and obtained this vocation, by a vision, and a voice revealed from heaven.

The Eunuch converted by Philip, preacheth the Gospel to the *Æthiopians.*
Psal. 68.
Acts 9.
Gal. 1.

CHAP. II.

The report of Pilate, the censure of Tiberius the Emperor, and the Romane Senate, concerning Christ.

WHEN as the wonderfull resurrection of our Saviour, and his assumption into the heavens, was now made manifest unto many, and the ancient manner among the heathen Princes had so prevailed, that if any novelty by any were enterprised, the same forthwith should be signified unto him that held the Princely Scepter, lest that he should be ignorant of any thing which was done: it came to pass that Pilate made Tiberius the Emperor privy of those things which concerned the resurrection of our Saviour Jesus, and were published throughout *Palestina*, adding thereunto his marvellous works, whereof he was credibly informed, and how that now after his resurrection, he was of many taken for a god. The report goeth, that Tiberius made relation thereof unto the Senate, which rejected his saying, for no other cause, but for that they had not first approved the same, the ancient custome observed, that none should be accounted of the *Romans* among the number of gods, unless he were canonized by the sentence and decree of the Senate, which no doubt was done for this end, that the wholesome doctrine of the divine preaching, should not need the approbation and commendation of men. Though this matter touching our Saviour was rejected of the *Romane Senate*, after it was dilated unto them, yet Tiberius, reserving unto himself his former opinion, conceived no absurdity prejudiciall unto the doctrine of Christ. These things Tertullian, a man well experienced in the *Romane Laws*, and besides famous among them which flourished at Rome, in his *Apology* which he wrote for the Christians in the *Romane* tongue, and by translation writeth thus: And that we may reason touching the original of these Laws, it was an ancient decree: that no god should be consecrated by the Emperor, unless it were first agreed upon by the Senate. The like did Marcus Æmilius practise, concerning a certain Idol of Alburnus, and this maketh for us: that the Deity is weighed amongst you after mans will and judgment. Unless that God please man, he is not made God. So that by this decree, man must be gracious and favourable unto God. Tiberius then in whose time the Christian name was spread abroad in the world, when this doctrine was signified unto him out of *Palestina*, (where it first sprang) communicated the same unto the Senate, declaring withall, that this doctrine pleased him right well. The Senate rejected it, because they had not allowed the same. But he persevered in his opinion, threatening them death, that would accuse the Christians. This was the wisdom of the divine providence lightning his mind, that the preaching of the Gospel should pass at the beginning throughout the world without let or hindrance.

Tiberius would have had 4 Christ canonized in the number of the gods. The wisdom of God in this behalf.

Tertul. in *Apology*, advers. gentes, cap. 5.

CHAP. III.

How that in short space the Gospel was published throughout the world.

BY the divine power and helping hand of God, the wholesome doctrine, as it were Sunbeames, suddenly shined throughout the whole world, and forthwith (according unto the Sacred Scripture) the sound of the holy Evangelists and Apostles passed throughout the whole earth, and their words unto the ends of the world. So that throughout all Cities and Villages (after the manner of barn-floores replenished) forthwith very many, and the same very populous Churches were established; and they which by ancient succession were blinded, through old error, and the rooted disease of superstitious idolatry, now at length through the power of Christ, by the doctrine of his Disciples, together with the wonderfull works wrought by them, were at liberty from their cruell Lords, and loosed out of their loathsome fetters, wholly abandoning the idolatricall wor

Psal. 19.

Cornelius the Centurion is converted unto the faith. Acts 10. The Antiochians were first called Christians. Acts 11.

worship of many gods, confessing one and the alone God, the worker of all things, and worshipping him with the rites of true piety, through divine and pure Religion, grafted in the heart of man by our Saviour himself. But the divine goodness and grace of God spread it self abroad among other Nations, and first of all, *Cornelius of Cesarea in Palestina*, with all his household, by a divine vision, and ministry of *Peter*, embraced the faith of Christ, and many *Grecians of Antioch*, heard the preaching of those which dispersed themselves at the stoning of *Stephen*, whenas at this time the Church of *Antioch* flourished and multiplied exceedingly, and many Prophets of *Jerusalem* (with whom were *Paul* and *Barnabas*) frequented thither: and besides them, there was another multitude of brethren there, so that the Christian name there sprang first, as of a fresh and fertile soil, and *Agabus* one of the Prophets then present, foretold them of the famine to come. *Paul* and *Barnabas* were chosen messengers for the ministry by the brethren.

CHAP. IV.

How that Cajus Caligula, exiling Herod with perpetuall banishment, created Agrippa King of the Jews. The commendation of Philo Judæus.

Anno Christi 39. 40. Cajus Caligula. Herod the Tetrarch exiled with his harlot Herodias. Herod Agrippa King of the Jews. Joseph. Antiq. lib. 8. cap. 14. Philo Judæus.

Tiberius when he had reigned about two and twenty years died: *Cajus* succeeding him, presently committed the principality of the *Jews* unto *Agrippa*: and beside that kingdom, he gave him the *Tetrarchies* of *Philip* and *Lysanias*, and not long after also the *Tetrarchy* of *Herod*, which *Herod* together with *Herodias*, being condemned for divers crimes and enormities, was committed to perpetuall banishment. The same *Herod* was he which lived about the passion of Christ: these things *Josephus* doth witness. About this time *Philo* did flourish, a man not only excelling our own men, but also such as passed in prophane knowledg. He was by lineal descent an *Hebrew* born, inferior to none of them which excelled at *Alexandria*. But what labour and industry he hath employed in divine discipline, and the profit of his native Countrey, his works now extant plainly do declare: and how far forth he prevailed in Philosophical and liberall arts of prophane knowledg, I suppose it not very needfull to repeat. But imitating the doctrine of *Plato* and *Pythagoras*, he is said to have excelled all the learned of his time.

CHAP. V.

How Philo behaved himself being sent in Embassage for the Jewes unto Cajus the Emperor.

Joseph. Antiq. lib. 18. cap. 18. Apion.

WHat befell unto the *Jews* under *Cajus*, this *Philo* hath written in five Books: wherein he setteth forth the madness of *Cajus*, how he proclaimed himself god, and besides dealt spitefully innumerable sorts of wayes. Moreover what calamities happened unto the *Jewes* in his time, though *Philo* himself was sent in *Embassie* for his own nation which inhabited *Alexandria* unto the City of *Rome*, and how that he pleading for the lawes of his countrey people, gained nothing but gibes and jests, returning with great hazard of his life. *Josephus* made mention of these things, in the eighteenth Book of his *Judaicall Antiquities*, thus writing word for word. When dissention rose among the *Jews* and *Grecians* inhabiting *Alexandria*, both parties severally sent three Legats unto *Cajus*, whereof *Apion* one of the Legates for the *Grecians* of *Alexandria* shamefully intreated the *Jews*, with many opprobrious and blasphemous terms, adding this withall, that they despised the majesty of *Cæsar*. And whenas all they which were tributaries to the *Romanes*, dedicated altars and temples unto *Cajus*, and esteemed of him in all other respects as God; these *Jews* only disdainfully withstood this honour done unto him of men, and accustomed to prophane his name. After that *Apion* had thus spoken many and grievous things, to the end he might incense *Cajus* against them (as it was very like.) *Philo* one of the *Jews* Legates drew nigh, a man excelling in all things, and brother of *Alexander Alabarchus*, not ignorant in Philosophy, and of ability sufficient to answer the opprobrious crimes laid to their charge. But *Cajus* excluded him, commanding him forthwith to depart, and because he was thoroughly moved, he seemed as though he went about to practise some mischief towards him. *Philo* being reviled, went forth, and unto the *Jewes* which were with him in company, he said: We ought to be of good cheer: for by right God should take our part, sith *Cajus* is angry with us.

Philo.

Thus

Thus far *Josephus*. And *Philo* himself declareth at large, in his written Embassie, the things which then were done. Whereof omitting many things, I will presently touch that, whereby it may evidently appear unto the Reader, what evils not long after happened unto the *Jews*, for those things which they rashly enterprised against *Christ*. First of all, *Sejanus* in the City of *Rome* under *Tiberius*, in great credit with the King, endeavoured with all might possible to destroy all the Jewish nation. And *Pilate* in *Judea*, under whom that villany was committed against *Christ*, practised against the temple which stood at *Jerusalem*, that which seemed unto the *Jews* unlawfull and intollerable, whereby he grievously vexed them.

Sejanus an enemy unto the *Jews*. *Pilate* vexed the *Jews*.

CHAP. VI.

What miseries happened unto the *Jews*, after that hainous offence which they committed against *Christ*.

P*Philo* doth write, that after the death of *Tiberius*, *Cajus* having obtained the Empire, vexed many with manifold and innumerable afflictions, but chiefly the Nation of the *Jews*, which by few of his words may be gathered, writing thus: So grievous (saith he) was the dealing of *Cajus Caligula* towards all men, but specially against the nation of the *Jews*, with whom he was greatly displeased, that among other Cities beginning at *Alexandria*, he claimed unto himself their prayers, and set up his own picture every where (for he that succeedeth others who are rejected, doth greatly advance himself) and dedicated temples in the holy City (untill that time undefiled and free every way,) unto himself and his proper use, translating and consecrating the name to new *Cajus* as a famous god. And infinite more mischiefs which cannot be told, the same *Philo* reporteth, to have happened unto the *Jews* at *Alexandria*, in his second Book of *Virtues*. And *Josephus* agreeth with him, who likewise declareth all the miseries of these men, to have had their original from the time of *Pilate*, and their rash enterprize against *Christ*. Hear then what he sheweth in the 2^d Book of *The Judaical Wars*, thus writing word by word: *Pilate* being sent from *Tiberius* as Lieutenant into *Judea*, covertly conveyed by night into *Jerusalem* the vailed pictures of *Cæsar*, which they call his armes: which thing, when day appeared, moved the *Jews* not a little. For they which were nearest unto them, at the sight thereof stamped them with their feet, as if they had been abrogated laws. They judged it an hainous offence, that any carved Image should be erected in the City. But if thou conferre these with the truth in the Gospel, thou shalt easily perceive, how that not long after, the voice took hold of them which they pronounced before *Pilate* saying, *We have no other King but Cæsar*. Moreover, the same Historiographer reporteth another calamity to have ensued the former, saying: After this he raised another tumult, for their holy treasure which they call *Corbon*, was waisted upon a conduit, reaching the space of three hundred furlongs. This was the cause of the commotion among the *Jews*, and when *Pilate* was present at *Jerusalem*, they came about him, crying out unto him. But he foreseeing their tumult, assigned certain armed souldiers, in outward shew of apparel, like unto the common people, which he mingled with the multitude, commanding that no sword should be used: but such of the multitude as clamorously murmured (a sign being given from the tribunal seat) he caused to be beaten to death with clubs. The *Jews* being thus foyled, many perished of their wounds, and many in their flights being troden under foot of their fellow-Citizens, died. At this lamentable slaughter the multitude being discouraged, was silent. Moreover, *Josephus* declareth innumerable more innovations to have happened at *Jerusalem*, teaching, how that from that time, seditions wars, and often practices of mischiefs incessantly did vex not only the City, but all *Judea*, untill at length the utter soile (by their besieging under *Vespasian*) laid hold on them. Thus hath vengeance lighted upon the *Jews*, for their horrible fact committed against *Christ*.

Philo *Judeus*.

The cruelty of *Cajus Caligula*.

Joseph. Bell.
Jud. l. 2. c. 8.

John 19.

Joseph. Bell.
Jud. l. 2. c. 8.

Pilate plagued the *Jews*.

CHAP. VII.

How *Pilate* slew himself.

It is necessary to know this also, how the same *Pilate* that was President in the time of *Christ* under *Cajus*, of whose time we made mention before, fell into such misery, that necessity constrained him to use violence upon himself, and became his own murderer,

The death of *Pilate*.

the

the justice of God, as it seemeth best unto his wisdom, not long winking at his wickedness. Hereof the *Grecians* are witnesses, which commit to memory in their Histories the *Olympiads* of times.

CHAP. VIII.

Of the famine in the time of Claudius.

Acts 11.
Claudy Anno
4. Christi.
Anno 46.
1 Cor. 16.
2 Cor. 9.
Gal. 2.

WHENAS *Cajus* had held the royal Scepter not fully the space of four years, *Claudius* the Emperor succeeded him, under whom a great famine afflicted the whole world. The same also have they delivered in their Commentaries unto us which far dissent from our doctrine. And the prophecy of *Agabus* the Prophet, foreshewing in the *Acts* of the *Apostles*, the famine that should overspread the world, came thus to pass. *Luke* in the *Acts* signifieth this famine to be under *Claudius*, saying, that the brethren of the Church of *Antioch* sent relief (every one after his ability) unto the faithfull inhabiting *Judea*, by the hands of *Paul* and *Barnabas*.

CHAP. IX.

Of the martyrdome of James the Apostle.

Acts 17.
Clemens 1. 7.
Hypot.

The tormen-
tor of James
suffered mar-
tyrdome with
him.
Acts 12.

ABOUT that time (that is under *Claudius*) Herod the King stretched forth his hand to vex certain of the Church, and slew James the brother of John with the sword. Of this James, *Clemens* in the seventh of his *Hypotyposion*, reporteth a certain History worthy of memory, which he received by relation of his predecessors, saying: He truly which drew him before the tribunal seat, when he saw that he would willingly suffer martyrdom, was therewith moved, and voluntarily confessed himself to be a Christian. Then were they both brought together, but he in the way requested James the Apostle to pardon him, which as yet he had paused a little upon the matter, turning unto him answered: Peace be unto thee, and kissed him, and so they were both beheaded together. Then Herod, as the Holy Ghost witnesseth, perceiving the death of James to have pleased the Jews, laid wait for Peter, whom, when he had taken, he cast into prison, whose death he had procured, had not the Angel of the Lord by divine apparition assisted him by night, miraculously loosing his fetters, and restoring him to the office of preaching.

CHAP. X.

How that Agrippa otherwise called Herod, persecuting the Apostles, and extolling himself, felt the heavy band of God, to his destruction.

Acts 12.

Joseph. Antiq.
l. 9. c. 7.

THE enterprises of the King against the *Apostles* of Christ, passed not long unpunished. For immediately after his privy practises against the *Apostle* (as it is in the *Acts*) when he was in *Cesarea*, upon an high solemn day, arrayed in a gorgeous and princely robe, speaking unto the people from his lofty tribunal seat, the plague of God (as a messenger of justice) apprehended him. And whenas the whole assembly had shouted to his praise, that to their hearing the voice of God and not of man proceeded from him, the Angel of the Lord (as the Scripture witnesseth) smote him, so that he was consumed of worms, and miserably finished his mortal life. And that consent is worthy of memory, which is found between holy Scripture in this miraculous fact, and the History of *Josephus*, where he delivereth unto us a manifest testimony of the truth, to wit, in the nineteenth Book of *Judaical Antiquities*, writing this miracle in these words: Now was the third year of his *Lieutenants*hip throughout all *Judea* come to an end, when he went to *Cesarea*, which of old was called the tower of *Straton*, there he published spectacles of stage-plays in the honour of *Cæsar*, and ordained a solemn feast day, for his prosperous affairs. Unto this feast frequented the whole multitude of those which were chief in that Province, and advanced to highest promotion and dignity. The second day of these spectacles, the King putting on a robe of silver wonderfully wrought, at the dawning of the day came to the Theater, where his silver robe by reflex of the Sun-beams, yielded so gorgeous a glistening to the eye, that the shining thereof seemed terrible, and intolerable to the beholders; flatterers forthwith, one one thing, and other another thing, bolted out such sentences, as turned in the end to his confusion, and saluting him as god, they added therewithal, Be gracious for though

though hitherto we have feared thee as man, yet henceforth we confess thee to be above mortall nature. These things the King rebuked not, neither repelled this impious flattery. But when a little after he looked about, he beheld an Angel hanging over his head. The same forthwith he supposed to be a messenger of evil, who before was of goodness. Suddenly he felt himself pricked at the heart, with extreame and vehement pain in his bowels, and heavily beholding his friends, said: I which seem to you a god, am now constrained to end the race of this life: for all destiny hath found fault with your fond flatteries, which of late you sounded to my praise: I which was saluted immortall, am now to be carried away, and ready to yield up the ghost. This destiny no doubt is to be born withall, which God hath decreed. For we have lived not miserably, but in that prosperous estate which is termed blessed. When he had uttered these words, he sickned more and more. Then was he carefully and circumspectly carried unto the Palace: but the rumour was spread abroad, over all the country, that without peradventure he would dye shortly. The multitude forthwith, together with women and children, covered with sackcloth, after their country manner, made supplication unto God for their King, so that all sounded of sorrow and lamentation. The King lying in a high lodging, and beholding the people prostrate upon their knees, could not refrain from tears. But after that he had been vexed, the space of five days with bitter gnawing of his bowels, he ended his life, being the fifty and fourth year of his age, and the seventh of his reign. For the space of four years he reigned under Cæsar, governing the Tetrarchy of Philippi three year, and the fourth year he governed that Tetrarchy which was Herods: the other three years he passed under Claudius Cæsar. I wonder that Josephus and others do alledge those things truly and agreeable to the divine Scriptures. But if any seem to disagree among themselves touching the name of the King, the time it self, and the act done do declare him to be the same, so that either by the error of the writer, the name was changed, or that he had two names, as many others have had.

This Angel in Josephus is an Owl.

The Oration of Herod Agrippa a little before his death. If thou haddest lived well, no doubt thou shouldst have died well: thy life was very ill, thine end farre worse. Herod Agrippa King of the Jewes seven years. He was called sometimes Herod, sometimes Agrippa.

The censure of the Translator, touching the doubt raised about the name of Herod, which was smitten of the Angel with mortality.

Eusebius in this former Chapter seemeth to clear a certain doubt which may rise about the name of this King, whether he were called Herod, (as Luke writeth in the Acts of the Apostles) or Agrippa, as Josephus every where termeth him. Luke saith: Herod the King stretched forth his hand, &c. Act. 12. Again, Luke saith, Herod went down from Judea to Cæsarea, Eusebius and Josephus do say, that Agrippa after he had continued three years in the Kingdom of Judea, went down to Cæsarea. Antiq. lib. 19. cap. 7. Luke saith, Upon a day appointed, Herod arrayed himself in royall apparell, and sat on the judgment seat, and made an Oration unto the people, and the people gave a shout saying: The word of God and not of man. Eusebius and Josephus say: Agrippa the second day of the spectacles or stage-plays, putting on a robe of silver which glistered, &c. The flatterers saluted him for God. Luke saith: The Angel of the Lord smote him. Eusebius saith: He beheld an Angel hanging over his head. Josephus saith: He saw an Owl sit over his head, and forthwith he supposed her to be a messenger of ill luck. Last of all, Luke saith: He was eaten of worms and gave up the ghost. Eusebius and Josephus say: that he was pricked at the heart with extreame pain, and bitter gnawing of his bowels. All which circumstances tend to one effect. The greatest disagreement that I see, is in the name. By perusing the Histories of Josephus and Eusebius, I cannot perceive that there were more Herods, from the birth of Christ, (which were Kings of the Jewes) unto the utter overthrow of Jerusalem, under Titus and Vespasian (whenas their Kings and high-Priests were quite cut off) then two: the first, Herod the Idumæan, who slew the infants, called also Herod the great. The second, Herod the Tetrarch, called Herodes minor, whose beginnings and endings, the Reader may behold in the Chronographie printed in the end of this present volume. Eusebius (lib. 2. cap. 4. also in his Chronicle, and Josephus Antiq. lib. 18. cap. 11, & 14. & Bell. Jud. lib. 1. cap. 10, 11.) do write: that Agrippa (touching whom this present doubt doth rise) being the son of Aristobolus, nephew to Herod the great, brother to Herodæus came to Rome, the year before Tiberius died, and was a suter under the Emperor Tiberius, for some office or other. Tiberius upon displeasure conceived against him, clapt him in prison. This Agrippa after the death of Tiberius, grew in such favour and credit with Cæsar Caligula, (who succeeded Tiberius) that he accused Herod the Tetrarch before the Emperor of treason, for which crime Herod

Herod (being convinced) together with Herodias was commanded to perpetual banishment; and he appointed King of the Jews. This Agrippa was King seven years, four under Cæsar Caligula, and three under Claudius. Of Claudius he obtained, besides his other Dominions as Josephus doth witness (*Antiq. lib. 19. cap. 5.*) the Kingdom which Herod his grandfather had over Judea and Samaria, and with all the Tetrarchy of Lysanias. His end and manner of death, Luke, Eusebius, and Josephus have there described to be very lamentable. The time very well agreeth, his death to have been in the fourth year of Claudius, Anno Christi 46. though they differ in the name, Luke only calleth him Herod, all other Writers call him Agrippa, yet in Josephus (*Antiq. lib. 19. cap. 5.*) I find, that this Agrippa had to his brother one Herod. Agrippa (saith he) begged of Claudius, for his brother Herod, the Kingdom of Chalcis. Again Josephus saith, there met Agrippa certain Kings, pariter & Herodes frater ejus, qui & ipse Chalcidiam habere imperium: and withall his brother Herod, which also was King of Chalcis; *lib. 19. Antiq. cap. 7.* Claudius wrote unto the President of Alexandria, in the behalf of the Jews, supplicantiibus sibi regibus, Agrippa pariter & Herode, at the request of both Agrippa and Herod the Kings. *Antiq. lib. 19. cap. 5.* Again in the same place Claudius himself in his Edict saith: Patentibus me regibus, Agrippa & Herode charissimis, &c. libenter hoc præbui: Wheras Agrippa and Herod, our dear Princes, made the petition unto me, I willingly condescend thereunto. I find moreover mention made, that this Herod survived his brother Agrippa. Josephus writeth thus, *Antiq. lib. 20. cap. 1.* Herod the brother of the late deceased Agrippa, then King of Chalcis, requested of Claudius Cæsar, authority over the temple, the Ordaining of priests, all which he obtained. A little after it followeth: Herod removed Canthara from the High-priesthood and substituted Joseph the son of Camus. Moreover Joseph saith: *Antiq. lib. 19. cap. 7.* that after the departure of his Brother, he conspired the death of Syrus. This is all, that I find to have been done by this Herod: Finally, he died in his bed, his end being come without any manifest or known disease. Josephus saith: Defunctus est Herodes frater regis Agrippa majoris, octavo anno Claudii principatus, cujus regnum, Claudius, Agrippa juveni dedit. Herod the brother of King Agrippa the greater, died the eight year of the reign of Claudius, whose Kingdom Claudius assigned unto young Agrippa. *Antiq. lib. 20. cap. 5. Bell. Jud. lib. 1. cap. 10, 11.* We may in no wise think that Luke erred herein, he might peradventure mean this Herod, who had some doing in the temple, some dealing among the Priests, some authority over the Jews, who was careful for them, together with his brother Agrippa. But his end hath no affinity with that of Luke, if we may credit Josephus, who no doubt (being a Jew then living) was most skilfull, and best seen in the Jewish affairs. Wherefore to reconcile this disagreement, let us call him Herod with Luke, and Agrippa with Eusebius and Josephus. Nay lest that we seem contrary to our selves, in taking contrary parts, let us make them friends, and joyning their hands together, name the man Herod Agrippa, which Eusebius meant, when he gathered the summaries of his Chapters, saying: *ὡς Ἀγρίππας καὶ Ἡρώδης τὸς Ἀποστόλους διώκεις*, how that Agrippa and Herod persecuted the Apostles. Eusebius also in the latter end of the Chapter, supposeth the name either to have been changed, by some error of the Writer, or else that he was *διπλῆς*, called after two names. Inasmuch as hitherto in this our censure together with the other Writers, we have laid down the names of the Kings which governed the Jews since the birth of Christ: there remained yet one (which Eusebius *lib. 2. cap. 19.* toucheth) to be spoken of, that the Reader may find the History, laid down in an ample and perfect manner. The same is Agrippa the younger or lesser. After Herod the Idumean the great which reigned thirty seven years (four only after the birth of Christ) succeeded Archelaus, which continued King nine years. The third after the birth of Christ, was Herod the Tetrarch, who reigned four and twenty years. The fourth was Agrippa major (touching whose name this controversie arose) who reigned seven years. The fifth and the last was Agrippa minor, son to the former Agrippa, whom the Angel stroke. This Agrippa reigned six and twenty years to the destruction of Jerusalem, and the utter overthrow of the Jews. Josephus writeth of him (*Ant. lib. 19. c. 8.*) that he was but seventeen years old when his father died. This was he before whom Paul pleaded in the Acts of the Apostles, when he said: I think my self happy King Agrippa, because I shall answer this day before thee, &c. because thou hast knowledge of all customes, and questions which are among the Jews. In the end Paul said: O King Agrippa, believest thou the Prophets? I know that thou believest. Then Agrippa said unto Paul: Almost thou perswadest me to be a Christian, &c. When all was done, Agrippa said unto Festus: This man might have been loosed, if he had not appealed unto Cæsar, *Act. 26.* He began his reign under Claudius, he continued the reign of Nero, Galba, Otho, Vitellius, and part of the reign of Vespasian, and his

his son Titus. Josephus commendeth him for divers virtues, he exhorted the Jewes to cut off all sedition, and not to venture upon that most dangerous war with the Romans: volens & Romanis conservare Judaeos, & Judaicum templum atque patriam, willing or being desirous to save for the Romans the Jews, and for the Jews the temple and their native soil. Bell. Jud. l. 2. c. 17. He entertained Vespasian, in the time of the wars at Tiberias. Jud. Bell. l. 3. c. 16. Joining with Vespasian at the siege of Gamala, he is wounded in the arm with a stone out of a sling. Bell. Jud. l. 4. c. 1. He is sent to Rome by Vespasian, (who then was but General-Captain) unto Galba the Emperor, and hearing by the way that Galba was dead, and that Otho succeeded him, went on his journey nevertheless. Bell. Jud. l. 5. c. 6. His last end I find no where written. But touching the kingdom, the rule, and the government of the Jews, after the utter ruins and overthrow of Jerusalem, with the confusion of the Jews: Vespasianus wrote unto Tiberius Maximus Lieutenant of Judea, that he should sell all the land of the Jews, reserving only a place called Massada, unto certain souldiers, Joseph. Bell. Jud. l. 7. c. 26. Now (gentle Reader) thou maist hereby note the wisdom and providence of God touching this wicked brood, that as Josephus (Antiq. l. 18. c. 11.) writeth: Inter centum annorum spatium, cuncta Herodii origo consumpta est, within the compass of one hundred years all the progeny of Herod was rooted out.

CHAP. XI.

Of Theudas the sorcerer and his adherents.

IN so much as Luke in the Acts brought in Gamaliel, who (when consultation was about the repreffing of the Apostles) said: that before that time there arose up one Theudas, Acts 3. which came to nought, and as many as hearkned unto him: now therefore let us alledge the testimony of Josephus concerning him. He writeth in the place aforecited these words: When Fadus was Lieutenant of Judea, a certain sorcerer named Theudas, perswaded a great multitude to follow unto the river Jordan, bringing with them their whole substance. For he reported himself to be a Prophet, and that at his commandment the river should divide it self parting in the midst, yielding unto them a free passage through, and in so saying he seduced many. But Fadus suffered not their folly to take effect, for he sent out a troop of horsemen, which apprehended them unawares, slew many, and took many alive: but Theudas himself being taken, they beheaded, and brought his head to Jerusalem. After this consequently Josephus reporteth of the famine, which was under Claudius, in this manner. Joseph. Ant. l. 20. c. 4.

CHAP. XII.

Of Helen Queen of the Osroenians, and of Simon Magus.

AFTER this there fell a great famine in Judea, where Queen Helen bought much corn of the Egyptians, and distributed to them that wanted. And these things accord with that in the Acts of the Apostles, how the Disciples of Antioch, after their ability, sent succour unto the Saints inhabiting Judea, to be delivered unto the Elders, by the hands of Paul and Barnabas. But of this Helen (whereof also this Historiographer mentioned) there remain unto this day certain famous monuments, in the suburbs of Elia. It is said of old, that she was Queen of the nation called Adiabeni. When that now the faith in our Saviour and Lord Jesus Christ was published among all people, the mortall enemy of mankind, endeavouring to withdraw the Regal City from the truth; conveyed thither Simon (whereof mention was made before) and furthering his devilish enchantment, seduced many of them which dwelt at Rome. This Justinus doth also declare, who a little after the Apostles time was famous as touching our doctrine: concerning whom I will lay down these things that may seem agreeable unto the time. This Justinus in the former Apology, which he wrote in the defence of our doctrine, saith thus. Acts 11. These Adiabeni were a nation dwelling beyond Euphrates. Joseph. Bell. Jud. l. 6. c. 7.

CHAP. XIII.

Of Simon Magus, and Helena a certain witch his yoke-fellow.

AFTER the ascension of our Saviour into the heavens, the Devil brought forth certain men which called themselves gods, who not only suffered no vexation of you, but attained unto honour amongst you, by name one Simon a Samaritan, born in the Village Gittion Justinus Mart. in Apolog.

This Helen was a common harlot. *Irenæus lib. 1. cap. 20.* calleth this Helen, *Scelen.*

Simon the father of hereticks,

Cittion, who (under *Claudius Cæsar*) by the art of devils, through whom he dealt, wrought devilish enchantments, was esteemed and counted in your Regal City of Rome, for a god, and honoured of you as a god, with a picture between two bridges upon the River *Tibris*, having this Roman supercription: *Simoni Deo sancto: To Simon the holy god.* And in manner all the *Samaritans*, and certain also of other Nations do worship him, acknowledging him for the chief god. And together with him one *Helena*, who at that time wandered to and fro with him, which first of all had her abiding in *Tyrus* a City of *Phœnicia*, at the receipt of custome, and was termed of him, *The principall understanding.* Thus far *Iustinus*. Agreeable unto this is that of *Irenæus* in his first Book against *Heretics*, where he writeth of this man, and of his impious and damnable doctrine, which at this present I think superfluous to recite; inasmuch as every one that is disposed, may easily understand the original, the lives, the fond arguments; and the whole enterprises of the grand Hereticks of these latter times, which of purpose are largely published in the aforesaid work of *Irenæus*. This *Simon* we learn to have been the first author of all heresies, and they that of him hold this heresie unto this day, saining through purity of life the chaste philosophy of Christians renowned among all men, put in ure again the pestilent superstition of pictures, from the which they seemed once to be free, falling prostrate before the pictures and carved Images of *Simon* and his gill *Helena* (mentioned before) worshipping them with incense, and sacrifices, and sweet odors. They have as yet certain more detestable mysteries, which are said to amaze him that first heareth the same, and they have a written oracle among them, which bringeth astonishment. These men indeed are so full of astonishment, extasie, and meer madness, that not only they may not be committed to writing, neither also with modesty be uttered of chaste lips, so much do they overflow in filthiness and obscenity. For whatsoever may be imagined more foul than any filthiness, the same hath their damnable heresie surpassed: and indeed they delude poor wretched women with an heap of all kind of evils.

CHAP. XIV.

How Simon Magus after his devilish dealing in Judea, got him to Rome, where he was met of Peter the Apostle.

The combat of light and darkness.

Simon Magus cometh to Rome.

Peter came to Rome under *Claudius*.

THe malicious power of Satan, enemy to all honesty, and foe to all humane salvation, brought forth at that time this monster *Simon*, a father and worker of all such mischiefs, as a great adversary unto the mighty and holy *Apostles*. But the divine and supercelestiall grace so succoured her Ministers, that by their presence, the kindled flame of wickedness was quenched, and all pride by them abated and humbled, which did set it self against the knowledge of God. Wherefore neither the striving of *Simon*, neither of any other that then started up, was able to withstand those Apostolick times. For the brightness of truth, and the divine word, lately shining from above, prevailing on earth and working in the *Apostles*, victoriously overcame, and mightily overgrew all things. But the aforesaid Sorcerer (having the eyes of his mind suddenly stricken as it were with some divine illumination, when he was manifestly known to have maliciously dealt against *Peter the Apostle* in *Judea*) fled a long journey by Sea, from the East unto the West, thinking by that flight to live afterwards at his hearts-ease. And coming into the City of *Rome*, he was so aided by that power which prevaileth in this world, that in short time he brought his purpose to such a pass, that his picture was there placed with others, and he honoured as a god. But this impiety did not long prosper: for incontinently under the reign of *Claudius*, the great providence of the God of all things loving to mankind, guided unto *Rome* *Peter* that great and constant *Apostle*, chief of all the rest for courage, against this so great a corrupter of Christian life, who like a valiant Captain (fenced with the divine armour of God) transported from East unto West, the precious Merchandize of spiritual brightness, the wholesome doctrine, and light of souls, that is, the preaching of the glad tidings of the celestiall Kingdome.

CHAP. XV.

The foyle of Simon, and mention of the Gospel written by St. Mark.

These two Chapters in the Greek were one.

When the heavenly word came thither, immediately the power of *Simon* together with himself came to naught; but on the contrary, such a light of piety shined in the minds of such as heard *Peter*; that they were not sufficed with once hearing, neither satisfied with the unwritten doctrine that was delivered, but earnestly besought *St. Mark* (whose Gospel is now spread abroad) that he would leave in writing unto them the doctrine which they had received by Preaching; neither ceased they, untill they had persuaded him, and so given an occasion of the Gospel to be written, which is now after *Mark*. It is reported, that the *Apostle* understanding of this by inspiration of the holy spirit, was pleased with the motion of those men, and commanded this Gospel now written to be read in the Churches. *Clemens* in the sixth of his *Hypotyposicon*, reporteth this story. With him agreeth *Papias* Bishop of *Hierapolis* in *Asia*, who saith, that of this *Mark* mention is made by *Peter* in his former Epistle, which he compiled being at *Rome*, and of him the City of *Rome* figuratively to be called *Babylon*, the which is signified when he saith: *The Church which is at Babylon, elected together with you, saluteth you and Mark my son.*

The Romanes request Saint Mark to write a Gospel.

Clemens: Papias.

1 Pet. 5. *Rome* figuratively called *Babylon*. Chap. 15. after the Greek.

CHAP. XVI.

How that Mark first of all others, preached unto the Egyptians the knowledge of Christ.

Mark is said first of all to have been sent into *Egypt*, and there to have both Preached the Gospel which he wrote, and first to have seled the Churches of *Alexandria*; and so a great multitude of believers, both men and women at the first meeting, was gathered together, by a certain philosophical and diligent exercise; so that *Philo* thought good to commit in writing unto us, their exercise, their conventicles, their diet, and all the other trade of their life. * It is reported that this *Philo* came to *Rome* under *Claudius*, and had conference with *Peter*, who then preached unto the *Romanes*, neither is it unlike. That Commentary, which we know to have been compiled by him in his latter dayes, containeth manifestly the Canons hitherto conserved in the Church. And inso much as curiously he hath described unto us the lives of our religious men, it is very like that he did not only see those Apostolick men of his time, being by originall *Hebrews*, and therefore observed the ancient rites and ceremonies of the *Jews*, but also allowed of them as godly and honest.

Mark the first preacher of the Egyptians.

* Chap. 6. in the Greek. *Philo* came to *Rome* under *Claudius*.

CHAP. XVII.

Eusebius reporteth out of Philo, the lives, the manners, the studies, the habitations, the assemblies, the judgement of the interpretation of the Scriptures, of the religious men in Egypt and thereabout, flourishing in his time.

First of all this plainly appeareth, that *Philo* passed not the limits of verity, in reporting those things which he wrote (either of himself or from others) in that Book by him intituled: *Of the life contemplative, or Worshippers*, saying: That the men and women were called worshippers, either because like cunning Physicians, they cured and healed such as came unto them of their malicious passions: or else because that religiously they worshipped the celestiall Godhead, with pure and sincere worship. But whether he of himself gave them this name for the aforesaid causes, or whether at the beginning they were so called, whenas yet the name of Christians was not every where published, I think it not needfull curiously to sift out. Yet first of all this he witnesseth: *That they renounced their substance; and they which professed Philosophy, abandoned their own proper goods, and severed themselves from all the cares of this life: and forsaking the Cities, they lived solitarily in fields and gardens: they accounted the company of them which followed the contrary trade of life, as unsupportable*

Philo Judaeus: Epimorus of Ephesus: and others.

Acts 4.

Philo of the
worshippers
in Egypt.Mansions.
Churches.
Religious
houses.Study of ho-
ly Scripture.Psalms and
Hymnes.The continen-
cy of the wor-
shippers.
Abstinence.Virgins.
To compell
some to vow
chastity is Pa-
ganisme.

fitable and hurtfull unto them, who then lived thus (as it was likely) to the end, that with earnest and fervent desire they might imitate them which led this propheticall life. For in the *Acts of the Apostles*, whence no doubt this is rehearsed, it is written that all the Schollers of the *Apostles* sold their substance and possessions, distributing to every one as need required, so that none wanted among them. For as many (saith the Text) as had lands or houses, sold them, and bringing the price thereof, laid it at the *Apostles* feet, to this purpose, that severally every ones want and necessity might be supplied. The like doth the same *Philo* testifie, writing thus: In many places this kind of people liveth, (for it becometh as well the Grecians, as the Barbarians, to be partakers of this absolute goodness) but in Egypt in every Province (so they term them) they abound, and especially about Alexandria. From every where the best withdrew themselves (as it were into their native country) into the soil of these worshippers, as a most commodious place, adjoining to the lake of Mary in a low vale, very fit, both for the security, and temperature of the aire. Afterwards describing the manner of their mansions, he writeth thus of the Churches of that region: In every village there is a religious house, which they call *Seminon*, and a *Monastery*, wherein they inhabiting, do celebrate the mysteries and honest and holy life, carrying thither nothing, neither meat nor drinke, neither any other thing necessary for the sustentation of the body, but the Laws and the Oracles of the Prophets, Hymnes, and such like, whereby knowledge and piety is increased and consummated. And a little after he saith: All the time that is from morning to evening, is of them spent in godly exercise; for reading the holy Scriptures, they meditate thereupon, handling allegorically the divine Philosophy of their native country. And they suppose those secret types which by figures are signified, to be made manifest by the exposition of the Scriptures. They have certain Commentaries of ancient Writers, who being ringleaders of their Opinions, have left unto their Posterity monuments of many things allegorically handled, which they using as patterns, do imitate the drift of their intent. These things seem to have been uttered by this man, as though he had been an Auditor unto their exposition of the Scriptures. It is also very like, that the Commentaries which he reporteth to have been among them, were the Gospels, and the works of the *Apostles*, and certain expositions of the ancient Prophets, such as partly that Epistle unto the Hebrews, and also the other Epistles of *Paul* do contain. To be short, that they newly compiled and collected Psalmes: thus he writeth, They contemplate not only divine things, but they make grave Canticles, and Hymnes unto God in a more sacred rhyme, of every kind of meter and verse. And many more things he declareth in that Book which we here mention. But those things seemed necessarily selected of him, which paint unto us the sure and certain notes of their Ecclesiastical conversation. But if any man suppose these things now spoken of, not properly to appertain unto the policy of the Gospel, not to be applyed unto others besides these forementioned worshippers, let him at leastwise credit that, which out of his words we will alledge, and no doubt if he judge indifferently, he shall find an infallible testimony. For thus he writeth: First of all, they place continency in the mind, as a certain foundation; next they build thereupon other virtues. Not one eateth, or drinketh before Sun set, adjudging the divine meditating of wisdom, to be a work of light, and the curious feeding of the carkasse, to be a work of darknesse, giving unto the one the day, unto the other the lesser part of the night. Many think not upon meat, no not in whole three dayes, being ravished with a greater desire of knowledge than of food. Many are so delighted and enamoured with the food of wisdom, which abundantly, copiously, and plentifully ministreth all kind of learning, that they abstain from meat and twice as long, and scarce in six dayes they receive their necessary food. These words of *Philo*, in our opinion, concern (without all contradiction) our men. But if any man as yet stilly gain-say, and look to be further perswaded, let him credit more evident demonstrations, which he shall not find among any others, save onely the Christians, who religiously rule themselves according unto the Gospel: for he saith, Among them of whom we speak, there are women to be found, whereof divers are elderly Virgins, vowing chastity, not by compulsion or necessity (as the guise and manner is of holy Virgins among the Gentiles) but rather voluntarily; for the zeal and desire they have to wisdom, with whose company, these women acquainting themselves, despise corporall lust, desirous not of mortall, but immortall children, which only the amiable and godly mind of it self begetteth. And afterwards he

he setteth forth the same more plainly, For the interpretation (saith he) of the sacred Scriptures are among them allegoricall and figurative. For unto these men the whole Scripture seemeth like a living creature, so that the externall shew of words, resembleth the superficies of the body, and the hid sense or understanding of the words, seems in place of the soul, which their religion began to contemplate, by the beholding of names, as it were in a glass, observing a passing beauty with the bright beams of shining sentences. What need we to adde unto these, how that they assembled together, severally men, and severally women, and so had their conversation : and what exercise they practised among them? which as yet are in use among us, and especially such as we have been accustomed to use in our fastings, vigils, and reading of divine Scripture about the festivall day of the blessed Passion, which the aforesaid author hath diligently noted, after the same manner as they are observed among us, and delivered it in writing; but especially describing the vigils of that great feast, and the exercise thereof, with hymnes, as the manner is among us. And how that one singing in verse, and the rest giving diligent ear with silence, they all close in the end, and sing with him the last verse of the hymne. He hath written also, how that on the foresaid dayes, they lye on pallets, eating at all neither wine, neither any living creature, but their drink was cleare water, and their food bread with Salt and Hyssop. He writeth moreover of their government, I say of them to whom the Ecclesiastical Lyturgies are committed, of their Deaconships, and of the presidency of Bishops, placed above all. But if any man be desirous to know these things exactly, let him repair unto the History of the aforesaid author. Now that *Philo* writing of these things, intreated of the first preachers of the Gospel, and the rites delivered them of the Apostles of old, it is manifest to every man.

Allegorical interpretation.

Synods.
Conference.

Fastings.

Vigils.

Beds made of
leaves, chaffe,
and grasse.
Bread and
water.
Bishops.
Deacons.

CHAP. XVIII.

The commendation of *Philo*, the Catalogue of his Works, whereof many are not extant.

THis *Philo* flowed in words, he was deep of understanding, high and profound in the contemplation of holy Scripture, he compiled a divers and variable Exposition of the Scriptures, prosecuting after his order and manner, as well the tract of the Book of *Genesis* with the Allegories thereof, as the summe in the Chapters contained, laying down the Questions incident and Solutions to the same, intitling his Book : *The questions and solutions throughout Genesis and Exodus*. There are besides extant of his, severall Tracts of his *Problems*, namely, *Two Books of Husbandry*, as many *Of Drunkenness*, and certain others, having their proper and peculiar Titles, whereof one is : *What the sober mind prayeth or voweth?* Also, *Of the confusion of tongues*, *Of wandring and finding*, *Of Assemblies about discipline*. Of that : *Who can be heir of the goods of God?* Or : *What division can be of equals and contraries?* *Of the Three Virtues*, whereof *Moses* with others hath written. Moreover : *Of them whose names are changed, and why they are changed* : where he witnesseth himself to have written again and again *Of Testaments*. There is extant a Volume of his, *Of banishment*, and, *Of the life of a perfect wise man*, according unto righteousness : or, *Of unwritten Laws*. Again : *Of Giants* : or, *That the Godhead is not changed*. *Of Dreames*, which according unto *Moses* are given from above, *Five Volumes*. And thus much of them which he wrote on *Genesis*, that came to our hands. We have also known upon *Exodus*, *Five Books of Questions*, and, *Of the Tabernacle*, and, *Of the Ten Commandments*, and, *Four Books of them which by nature of Laws may be referred unto the Ten Commandments*. *Of the sacrifices of beasts*, what kinds of sacrifices have he? Of that : *What rewards are set forth unto the good and godly in the Law* : what punishments and curses to the wicked. There are found also certain severall Books of his, as, *Of Providence*, and, *Of the Jews*, *Of Politicks*, and, *Of Alexander* : and concerning that, *That brute beasts have reason*. Again, *That he is a slave which is wicked* : and there followeth another Book, *That he is free which is godly*. After these he wrote, *Of the life contemplative or worshippers*, whence we borrowed these things, which we alledged concerning the Apostolick mens lives. The interpretations of the Hebrew names in the Law and Prophets are attributed unto his industry. This *Philo* coming to Rome in the time of *Cajus*, wrote a Book of the Impiety of *Cajus*, wittily cloaking it with the title of virtue : which Book being read before the Roman Senate

Senate in the time of *Claudius* was so well thought of, that his Books were chained in the publick Library, as famous Monuments. At the same time, when *Paul* had travelled in company from *Jerusalem* to *Illyricum*, *Claudius* vexed the *Jews*, when *Aquila* and *Priscilla* with certain other *Jews* were expelled *Rome*, and came to *Asia*, where they had their conversation together with *Paul*, who then confirmed the Churches, whose foundations he had lately laid: whereof the holy Scripture in the *Acts* of the *Apostles* sufficiently instructeth us.

Acts 18.

An. Christi 51.

The justice of God for condemning his Sonne.

Joseph. bell.

Jude. 1. c. 11.

1. 20. c. 11.

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1. 20. c. 11.

What calamity happened unto the Jews in Jerusalem upon Easter day.

When *Claudius* yet reigned, so great a sedition and stir was raised in *Jerusalem* about the feast of *Easter*, that of them only which were pressed to death in the porches of the Temple, and trodden under foot, there were slain thirty thousand *Jews*; and that festival day was unto the whole Nation a day of mourning, lamentation being raised throughout all their dwelling places. And this *Josephus* doth write word by word. *Claudius* assigned *Agrippa* (the son of *Agrippa*) King of the *Jews*, sent *Felix* to be Lieutenant of the whole Province of *Samaria*, *Galilee*, and the region beyond *Jordan*; and when he had reigned thirteen years and eight months he died, leaving *Nero* to succeed him in the Empire.

CHAP. XX.

What calamity happened at Jerusalem under Nero: the sedition between Priest and People. The death of Jonathan the High-Priest.

Under *Nero*, *Felix* being Procurator of *Judea*, there was then raised a sedition between the Priests, which *Josephus* in the twentieth Book of *Antiquities* describeth thus: There arose dissension between the High-Priests, and inferior Priests and chief of the people at *Jerusalem*. Every one gathering unto him a company of *Russians* and Cutters, played the captain, they skirmished among themselves, they vexed one another, they stoned one at another, but there was none to bridle them: and these things freely were done in the City, as though there had been no President. So independent and past all shame were the High-Priests become, that they stuck not to send, and take away from the barns, stores, the tables due unto the inferior Priests: so that in the end it fell out, that the Priests were seen to perish for poverty; in such sort did the violence of these seditions persons prevail beyond all right and reason. Again the same Historiographer writeth, that at *Jerusalem*, about that time there arose a certain multitude of thieves or robbers, which slew them by day that met them in the streets, and specially on the holy dayes, mingled themselves with the multitude, and carrying weapons covered under their garments, they wounded the chief men, and when the wounded fell down, they drew themselves to them that were intended against the thieves, and so brought to pass through the cloaking of their pranks that they could not be apprehended. To be brief, he writeth that *Jonathan* the High-Priest was slain of them first, and daily after him many, and the fear to have been greater than the calamity itself, because that every man every hour looked for death, as in war.

Joseph. Anti. 1. 20. c. 13.

Joseph. Antiq. 1. 20. c. 11.

Joseph. bell. Jude. 1. 2. c. 12.

CHAP. XXI.

Of the sedition that the Egyptian forcerer moved, whereof the Acts make mention.

Consequently after these he annexeth other things, saying: With a greater plague did the Egyptian, being a false Prophet, afflict the *Jews*. For when he came unto those parts, and being a forcerer had gotten unto himself the credit of a Prophet, he gathered together about thirty thousand seduced people, whom he guided from the wilderness unto mount *Oliver*, whence he might make an ambassage upon *Jerusalem*: and if he obtained his purpose, to exercise tyranny, partly upon the Roman watch, and partly upon the people: using to his wicked enterprise, the company of heady and wilful swabucklers. But *Felix* preventing his violence met him

him with armed souldiers that were Romans, with whom all the rest of the people conspired, ready to revenge themselves of them. After their meeting, and assaile given, the Egyptian with a few fled his way, and many of his adherents were fogled and taken alive. Thus far Josephus, in the second Book of his Histories. I think it also very expedient, to confer with these that which is

Acts 21.

CHAP. XXII.

The going of Paul unto Rome, and his pleading there, with his Martyrdome.

Festus is sent by Nero to succeed Felix, under whom Paul pleading for himself, is brought bound to Rome. There was with him Aristarchus, whom justly in some place of his Epistles, he calleth his fellow captive, and Luke when he had finished the Acts of the Apostles, concluded his History here, saying: That Paul lived peaceably at Rome two whole years, and preached the Word of God without impediment. The which being expired, same goeth that the Apostle (after account made of his doctrine) returned unto the office of preaching, and afterwards when he came the second time unto the City, under the same Emperor, to have been crowned with martyrdome. When he lay in prison, he wrote the latter Epistle unto Timothy, instructing him both of the account of doctrine that he made in his former captivity, and also of his death approaching nigh. Take hereof his own testimony: for thus he writeth, *As my former appearance none assisted me, for all forsook me, I pray God that it be not laid to their charge. But the Lord assisted me, and strengthened me, that by me the preaching should be accomplished, and that all nations might hear. And I was delivered out of the Lions mouth.* By these words he plainly sheweth, that he was before delivered out of the Lions mouth (meaning as it appeareth Nero, because of his cruelty) that the preaching might be supplied by him. For he foreseeing in the spirit, that his death drew nigh, immediately saith: *I have been delivered out of the Lions mouth.* And again, *The Lord will deliver me from every evill work, and reserve me unto his heavenly Kingdom:* Noting his martyrdome to draw nigh, the which more evidently he foresheweth in the same Epistle, saying: *For I am now ready to be offered, and the time of my dissolving is at hand.* In the same latter Epistle to Timothy, he declared Luke alone to be with him; but in his former appearance and pleading, not one, no not Luke to be with him. Wherefore it is plain that Luke wrote the Acts of the Apostles unto that time, knitting up his History with his absence from Paul. These things have we spoken, to this end, that we may warrant the martyrdome of Paul, not to have been consummated when Luke finished his History, that is, when Paul came to Rome. It is very like, that the apology of Paul for his doctrine, might have been at the beginning sooner accepted, when Nero was somewhat milder in affection and dealing: but after that, he fell unto such outrageous willfulness, he was quick with others for the Apostles sake.

Col. 4.

Acts 28.

Whereof read
the 25. Chapt.
of this 2. Book.

2 Tim. 4.

CHAP. XXIII.

Of the martyrdome of James called the brother of Christ.

When the Jews were out of hope to accomplish their plot against Paul, who after his appeal unto Caesar, was sent by Festus unto Rome, they turned themselves against James the brother of Christ, who was placed of the Apostles Bishop of Jerusalem. The like they practice against him, placing him in the midst, and requiring of him, that in presence of all the people, he would renounce the faith of Christ. Whenas he contrary to their expectation, freely and with greater audacity than they hoped, in presence of all the multitude, had confessed Jesus to be the Son of God, our Saviour, and Lord, they could no longer abide his testimony, for he was counted of all most just, for his excellent wisdom and piety which he shewed in life, but slew him, having gotten opportunity to the accomplishing of this hainous fact, by the vacancy of the Regall seat. For Festus

James Bishop
of Jerusalem.

Governor

Egesippus
lib. 5.

Governor of Judea being dead, the Province wanted a President or Procurator. But how James was slain, the testimony of Clemens (heretofore of us alledged) hath largely declared, that he being thrown down from the pinnacle of the temple; and brained with a fullers club, gave up the ghost. And *Egesippus* who immediately succeeded the Apostles, repeateth the circumstance hereof exquisitely in his fit Book, after this manner: James the brother of Christ, took in hand the government of the Church after the Apostles, termed a just and perfect man of all men from the time of our Saviour unto us. For many other were called James beside him, but this man was holy from his mothers womb. He drank neither wine, nor strong drink, neither ate any creature wherein there was life. He was neither shaven, neither anointed, neither did he use bath. Unto him alone was it lawfull to enter into the holy places; he used no wollen vesture, but wore a Sindone, and alone frequented he the temple, so that he was found prostrate on his knees, praying for the sins of the people. His knees were after the guise of a camels knee, benumbed and bereft of the sense of feeling, by reason of his continuall kneeling in supplication to God, and petition for the people. For the excellency of his righteousness he was called Just, and Oblivias, which sounded by interpretation, the bulwark or defence of the people in righteousness, as prophecies do go of him. When divers asked him touching the heresies among the people, whereof we mentioned before, which was the gate or door of Jesu, he answered: the same to be the Saviour; by whose means they believed Jesus to be Christ. But the aforesaid heresies acknowledge neither the resurrection, nor the coming of any judge, which shall reward to every one according to his works. For as many as believed, they believed by means of James. When many of the Princes were perswaded, there arose a tumult of the Jews, Scribes, and Pharisees, saying: It is very dangerous lest the whole people look after this Jesus, as though he were Christ: and being gathered together, they said to James: We pray thee stay this people, for they erre in Jesu, as though he were true Christ, We pray thee perswade this people, which frequent to the feast of the Paschever, concerning Jesu, for we all obey thee; yea we, and all the people, testifie of thee, that thou art just, and respectest not the person of any man, perswade therefore this multitude, that they erre not in Jesus, for the whole multitude, and we, obey thee. Stand therefore upon the pinnacle of the temple, that thou maist be seen aloft, and that thy word may be heard plainly of all the people; for because of this Paschever, all the tribes are met here together with the Gentiles. The aforesaid Scribes and Pharisees placed James upon the pinnacle of the temple, and shouted unto him, and said: Thou just man, at whose commandments we all are here, insomuch as this people is seduced after Jesus, who was crucified, declare unto us, which is the door or way of Jesus crucified? And he answered with a loud voice: Why ask ye me of Jesus, the Son of man, when as he sitteth at the right hand of the great power in heaven, and shall come in the clouds of the air? When as he had perswaded many, so that they glorified God at the testimony of James, and said: Hosanna in the highest to the son of David: then the Scribes and Pharisees said among themselves: We have done very ill, in causing such a testimony of Jesu to be brought forth. But let us clime up and take him, to the end, the people being stricken with fear may renounce his faith. And they shouted, saying, O, O, and the just also is seduced, and they fulfilled the Scripture, which saith in Esay: Let us remove the just, for he is a stumbling block unto us. Wherefore they shall gnaw the buds of their own works. They climed up, and threw Justus down headlong, saying: Let us stone James Justus. And they began to throw stones at him, for after his fall he was not fully dead, but remembering himself fell on his knees, saying: I beseech thee, Lord God, and Father forgive them, for they wote not what they do. And as they were a stoning of him, one of the Priests the son of Rechab, the son of Charabim (whose testimony is in Jeremy, the Prophet cried out: Cease, What do you? this just man prayeth for you. And one of them that were present, taking a fullers club (with which they pounce and purge their cloathes) strooke Justus on the head, and brained him, and so he suffered martyrdom, whom they buried in that place. His pillar or picture as yet remaineth hard by the temple graven thus: This man is a true witness, both to the Jews and Gentiles, that Jesus was Christ. And Vespasianus immediately, having overrun Judea, subdued the Jews. These things at large recorded by *Egesippus*, are correlative to those which Clemens wrote. This James was so famous and renowned among all men for his righteousness, that the wife among the Jews imputed the cause of this sudden besieging of Jerusalem after his martyrdom, (which no doubt therefore happened unto them) to be for the presumptuous offence practised against him. *Josephus* sticketh not to testifie the same in these words: These things happened unto the Jews in way of revenging the death of James the Just, which was the brother of Jesu whom they call Christ. For the Jews slew him when he was a very just man.

The

Esay.
Sap. 2.

Josephus.

The same Josephus describeth his death in the twentieth Book of *Antiquities*, saying: *Cæsar hearing of the death of Festus sendeth Albinus President into Judea. But Ananus the younger, whom we reported before to have taken upon him the High-Priesthood, was a very presumptuous and heady cock-brain, he claue unto the sect of the Sadduces, which were merciless in judgment among all the Jewes, as we signified before. Ananus then being such a one, having gotten opportunity to his mind, inasmuch that Festus was dead, and Albinus not yet come, called unto him a Council, commanding the brother of Jesu called Christ, whose name was James, with certain others to be brought forth, accusing them that they had transgressed the law, and delivered them to be stoned. As many in the city as were just and due observers of the law, took this fact grievously, sending privily unto the King, and beseeching him to write unto Ananus, that thenceforth he should not attempt the like, inasmuch as his former fact was unadvisedly, and impiously committed. Certain of them met Albinus as he came from Alexandria, and instructed him hereof, that it was not lawfull for Ananus, to summon a Council contrary to his commandment. Albinus being thus perswaded, wrote angrily unto Ananus, threatening revengement upon him for this fact. And King Agrippa, when he had governed the High-Priesthood three moneths, deprived him, placing in his room Jesus the son of Dammæus. Thus far touching James, whose Epistle that is reported to be, which is the first among the universal Epistles. Yet we have to understand, that the same is not void of suspicion, for many of the ancient Writers make no mention thereof, like as neither of that which is under the name of Judas, being one of the seven called universal, yet notwithstanding we know them to be publicly read in most Churches.*

*Antiq. lib. 20.
cap. 16.*

The Translator for the removing of all suspicion, concerning the
Canonicall Epistle of James.

Touching this James whose Epistle hath been suspected, take this lesson of Jerome against Helvidius, *Disce Scripturæ consuetudine eundem hominem diversis nominibus nuncupari, Learn the manner of the Scripture, which calleth one and the same man after diverse names; he is called in Mat. 10. Mark 3. Acts 1. Jacobus Alphæi, and numbred among the twelve Apostles. Though Jerome l. 5. c. 17. upon the Prophet Esay, call him decimum tertium Apostolum, and Dorotheus Bishop of Tyrus, do term him one of the seventy Disciples. He is called Jacobus frater Domini, James the brother of the Lord, in Mat. 13. 27. Mark. 6. 15. Gal. 1. and in this present History. But in what sense he might be called his brother, being his mothers sisters son, read Hierome against Helvidius, which handleth that question purposely. He is called Jacobus Justus, and Oblias, in the former Chapter of Eusebius. This History reporteth him to have been placed by the Apostles Bishop of Jerusalem, and there to have governed the Church the space of thirty years, for oft in the Scripture he is found at Jerusalem, as Acts 1. 14, 21. 1 Cor. 15. Gal. 1. 2. Concerning his Epistle, and other parcels of holy Scripture, that they were not generally received, no marvell at all, considering the malice of the Devil, in obscuring those things which proceed from the holy Ghost. Eusebius writeth, that besides the Epistle of James, the Epistle of Jude, the latter of Peter, the second and third of John, with the Revelation were called into controversie; so that some rejected them, some cleaved unto them, tantum certis & indubitatis Scripturis, as certain and undoubted Scriptures. Jerome in Catalog. Eccles. Script. of James writeth thus: Unam tantum scripsit Epistolam, quæ & ipsa, ab alio quodam sub nomine ejus edita asseritur. He wrote one Epistle, which is thought to have been published by another, under his name. If this be the whole, no danger at all. The Canons commonly called the Apostles, Canon 84. have decreed this of the Epistle of James, together with the other parcels of the holy Scripture, that it was to be received for Canonical. So hath the Council of Laodicea, under Damas-cus, cap. 59. about the year of our Lord 371. And the third Council of Carthage, under Siricius, about the year 417. cap. 47. Innocentius the first, about the year of our Lord 408. in his Epistle to Euxperius, cap. 7. and Gelasius the first, about the year 494. together with seventy Bishops, have received them for Canonical. Of this mind is Jerome ad Paulinum, & Augustine doctrina Christiana lib. 2. cap. 8. So that from that time unto this day, they were generally allowed, and received for Canonical Scripture. Thus much I thought good here to note, lest that the simple Reader, snared by the subtilty of Satan, (which in these perilous dayes throweth in bones for the true Christians to gnaw upon) should doubt of any part or parcell of holy Scripture, that might tend to his confusion.*

*Jerome.
Mat. 10.
Mark 3.
Acts 1.
Dorotheus in
Synopsi.
Mat. 13. 27.
Mark. 6. 15.
Gal. 1.
Act. 1. 15, 21.
1 Cor. 15.
Gal. 1. 2.
Euseb. Eccles.
hist. l. 3. c. 21.
lib. 3. cap. 22.
Jerom. Cata.
Eccles. Script.
Canon Apo.
Canon 84.
Concil. Lao-
dic. c. 59.
Concil. Car-
thag. 3. c. 47.
Innocen. Ep.
ad Euxperi-
um, c. 7. Gela-
1. Jerom. ad
Paul. August.
de doctrina
Christ. l. 2. c. 8.*

CHAP. XXIV.

How that after Mark, Anianus was appointed Bishop of Alexandria.

When Nero had reigned the space of eight years, first after *Mark the Apostle and Evangelist*, *Anianus* took the government of the Church of *Alexandria*, a man both virtuous and renowned in all respects.

CHAP. XXV.

Of the persecution which happened under Nero, whenas Peter and Paul suffered martyrdom at Rome.

Nero now settled in his seat, fell into abominable facts, and took armour against the service due unto the universall and almighty God. How detestable he was become, it is not for this present time to declare: for there be many that have painted out his willfull malice, which may easily appear, if we consider the furious madness of that man, through the which after that beyond all reason, he had destroyed an innumerable company, he fell into such a suckling vein of slaughter, that he abstained not from his most dear and familiar friends: yea, he tormented with divers kinds of death, his own mother, his brethren, his wife, and many of his nearest kinsfolks, as if they had been enemies and deadly foes unto him. But it behooved us to note this one thing of him above the rest, that he was counted the first enemy of all the Emperors unto the service of God. Of him doth *Tertullian* the *Romane* write thus: *Read your authors, there shall ye find Nero chiefly to have first persecuted this doctrine at Rome: when the whole East was now subdued, he became cruell unto all men. We boast and brag of such a famous persecutor. For they which knew him may easily perceive, that this our doctrine had never been condemned by Nero, had it not been passing good.* This enemy of God set up himself to the destruction of the *Apostles* (wherein he was first discovered.) For they write that *Paul* was beheaded, and *Peter* crucified of him at *Rome*. And that maketh for the credit of our History which is commonly reported, that there be Church-yards unto this day, bearing the name of *Peter* and *Paul*. In like manner *Gains* a *Romane* and an Ecclesiastical person, and after *Zephyrinus* Bishop of *Rome*, writing unto *Proculus* Captain of the heresie which the *Caraphrygians* held, speaketh thus of the Tombs wherein the *Apostles* were laid. *I (saith he) am able to shew the banners of the Apostles. For if thou wilt walk unto Vaticanum or the way Ostiensis, thou shalt find there victorious banners of such as have builded this Church.* And that they were both crowped with martyrdom at the same time, *Dionysius* Bishop of *Corinth* affirmeth in his Epistle unto the *Romans*: *And you obtaining so goodly an admonition, have coupled in one, the building of the Romane and Corinthian Churches, performed by Peter and Paul, for they both instructed us, when they planted our Church of Corinth.*

*Tertul. in Apo-
log. cap. 5.*

Gains.

*Dionysius Bi-
shop of Corinth*

CHAP. XXVI.

How the Jews were wonderfully vexed at Jerusalem under Florus, and of the stir in Syria raised against them.

Likewise such as taught together in *Italy* suffered martyrdom at the same time. And that this History may bring with it the more credit, *Josephus* after he had declared many things of the miseries which happened unto the Nation of the *Jews*, doth set down word for word, that among many others there were an innumerable company of *Jews* of account whipped and crucified in the City of *Jerusalem*, by the commandment of *Florus*. He writeth, *That Florus was Lieutenant of Judea, whenas the wars being begun of old, increased in the twelfth year of the reign of Nero.* Again, because of the rebellion of the *Jews* throughout all *Syria*, there arose such a tumult, that the *Gentiles* without all compassion, as deadly foes, destroyed the *Jews* which inhabited the Cities; so that the Cities were filled with graves, and young and old lay dead together; and women also were seen lying all along, having that uncovered which nature commanded to be kept secret, and the whole Province miserably afflicted with unspeakable calamities. And greater was the fear (saith he) of that which was like to ensue, than the harm already committed. So far *Josephus*. Such was then the lamentable state of the *Jews*.

The End of the Second Book.

THE
THIRD BOOK
OF THE
ECCLESIASTICAL HISTORY
OF

Eusebius Pamphilus, Bishop of Caesarea in Palestina.

CHAP. I.

In what Countries the Apostles preached Christ.



Whenas the Jewish affairs stood as before is declared, the holy Apostles and Disciples of our Saviour were dispersed throughout the world: Thomas (as by tradition we receive) chose Parthia: Andrew, Scythia: John, Asia: where he made his abode, and died at Ephesus. Peter is reported to have preached to the dispersed Jews throughout Pontus, Galatia, Bythinia, Cappadocia, and Asia, who about his latter time, tarrying at Rome, was crucified with his head downwards, which kind of death he himself desired. What shall I say of Paul, which from Jerusalem to Illyricum, filled all places with the Gospel of Christ, and at the last suffered martyrdom at Rome under Nero? These things are manifestly, and word by word declared by Origen, in the third Tome of his Commentaries upon Genesis.

1 Pet. 1.
Peter the Apostle was martyred at Rome.
An. Christi 70.
Rom. 15.
Paul beheaded at Rome under Nero.
The first of the ten persecutions was under Nero.

CHAP. II.

Who was the first Bishop of Rome.

Linus first, after the martyrdom of Peter and Paul, was chosen Bishop of Rome. Paul in the end of his Epistle which he wrote unto Timothy from Rome, in the salutation, maketh mention of him, saying: Eubulus saluteth thee, and Pudens, and Linus, and Claudia.

Linus Anno
Christi. 70.
2 Tim. 4.

CHAP. III.

Of the Epistles which the Apostles wrote.

The Epistle of Peter which is called the first, hath been received without controversie. The Elders of old without any doubting, have alledged this in their works: but the latter Epistle we have learned not to be allowed. And yet because it seemed profitable, it was read of many amongst the rest of the Scriptures: but the Acts which are called Peters, and the Gospel under his name, and the preaching of his published under his name, with the Revelation termed his, are no where received as Canonically Scripture: neither hath any ancient or late Writer alledged testimonies out of them. But in the process of our History, we thought good to signify, together with the diligent Annotations of successions: what Ecclesiastical Writers have flourished at severall times: and what contrary allegations they used: and what writings they lawfully received: and what they rejected. But of the writings attributed to Peter (whereof we acknowledge one Epistle lawfully received: and never doubted of among the ancient Fathers) thus much shall suffice. Fourteen Epistles of Paul are manifest and well known. But how that divers rejected the Epistle which is unto the Hebrews, alledging the contradiction of the Church of Rome, that it was not Pauls, I think it requisite for to know: and what our Predecessors hereof have thought, I will lay down when occasion serveth. The Acts which go under the name of Paul, were never taken as undoubted for his. And because the same Apostle in his Epistle unto the Romanes saluteth certain, and amongst other Hermes, therefore appoint they the Book called Pastor to be his, which hath been gainsaid of many, therefore not to be numbred among those Books which are for certain. Others thought this Book very necessary, especially unto them that have need of an elementall introduction, but we have known it to have been publicly read in the Church, and alledged of many ancient Writers in their works. Let thus much be spoken of the holy Scriptures, as well of the generally received, as of the doubtfully rejected.

Two Epistles
of Peter.

Forged writings published under the names of the Apostles.

Fourteen Epistles of Paul.
The Epistle unto the Hebrews.
The Acts of Paul counterfeit.
Rom. 16.
The Book of Hermes called Pastor was wont to be read in the Church.

CHAP.

CHAP. IV.

Of the succession of the Apostles.

Rom. 15.
Acts from 14
unto 21. Chap.
1 Pet. 1.

Peter and Paul
had many fel-
low-labour-
ers.

Timothy the
first Bishop
of Ephesus.
Titus the first
Bishop of
Crete.
Luke wrote a
Gospel, and
the Acts of the
Apostles.
Luke 1.
2 Tim. 2.
Eusebius saith
Crescens was
sent into
France. Saint
Paul (2 Tim.
4.) saith, he
sent him to
Galatia.
Hereby we
may gather,
that the Epi-
stle to the Ga-
latians was
written by
St. Paul unto
the French-
men.

Vespasian is
proclaimed
Emperor.
An. Dom. 72.

Steven stoned.
Acts 7.
James behea-
ded.
Acts 12.
James the first
Bishop of Je-
rusalem mar-
tyred.
The Apostles
persecuted.
Math. 28.

That Paul preaching unto the *Gentiles*, planted the Churches from *Jerusalem* unto *Ily-ricum*, it is manifest, both by his own words, and the testimony of *Luke* in the *Acts*.

In what Provinces *Peter* preached unto them of the circumcision, and delivered the doctrine of the New Testament, it appeareth by his words, and also by the Epistle which of truth is said to be his, the which he wrote to the *Hebrews* that were scattered throughout *Pontus, Galatia, Cappadocia, Asia* and *Bythinia*. But how many, and what sincere followers have governed the Churches planted by the *Apostles*, it cannot be affirmed, but so far forth as may be gathered out of the words of *Paul*. He had many fellow-labourers, and companions as he called them, whereof divers have purchased immortall memory, inasmuch as he maketh continuall mention of them in his Epistles, and *Luke* in the *Acts* repeating the most famous remembreth them by name. *Timothy* is reported to be the first Bishop of *Ephesus*, and *Titus* of the Churches in *Crete*. *Luke* by birth of *Antioch*, by profession a Physician, having his conversation of purpose for the most part with *Paul* and the rest of the *Apostles*, left us proofs of skill comprised in two volumes, medicinable for our souls health, the which he sought out among them. One of the *Gospel*, which he reporteth to have published according as he received it of them, which from the beginning were beholders and Ministers of this doctrine, so that he searched all from the original: the other of the *Acts of the Apostles*, where he compiled not onely the things he heard with his ears, but also the things which he saw with his eyes. And of *Paul* they say, that he accustomed to mention the Gospel of *Luke* when he spake, as of his own, saying: *According unto my Gospel*. Among the other fellows of *Paul*, *Crescens* is witnessed to have been sent by the *Apostle* himself into *France*. Touching *Linus* we spake before, that he was the first Bishop of *Rome* after *Peter*, whom he remembreth to have been with him at *Rome*, in his latter Epistle unto *Timothy*. And *Clement* the third Bishop of *Rome* is proved by his testimony, to be *Pauls* fellow-labourer and companion. Moreover, *Dionysius the Areopagite*, whom *Luke* in the *Acts* reporteth to have first believed at the Sermon of *Paul* unto the *Athenians* preached in *Arcopagus*, was the first Bishop of *Athens*. But another *Dionysius* there was, Bishop of the Church of *Corinth*. In proceess of our History, we will dilate of the successors of the *Apostles*, in their severall times succeeding. Now let us return unto that which consequently dependeth upon the History.

CHAP. V.

Of the utter besieging of the Jews after the passion and resurrection of Christ.

After that *Nero* had reigned thirteen years, *Otho* and *Galba* one year, and six moneths, *Vespasianus* was counted a potent Prince in *Judea*, among the armies appointed against the *Jews*, and being proclaimed Emperor of the host that was there, forthwith he is sent to *Rome*, committing unto his son *Titus* the wars then in hand against the *Jews*. Therefore after the ascension of our Saviour, because the *Jews* besides the hainous offence committed against *Christ*, had wrought also manifold mischiefs against his *Apostles*: first stoning *Steven* to death, next beheading *James* the son of *Zebedee*, and the brother of *John* with the sword; and above all, *James* their first Bishop after the ascension of our Saviour, after the manner aforementioned: and driven out of *Judea* the rest of the *Apostles*, pursuing them to death with innumerable wiles, whenas now they were sent by the power of *Christ* to preach unto all nations, saying unto them: *Go teach all nations in my name*: yea, and the Congregation of the faithfull in *Jerusalem* was commanded by an oracle revealed unto the best approved among them, that before the wars began, they should depart the City, and inhabit a Village beyond *Jordan*, called *Pella*, into the which, when the Christians leaving *Jerusalem* had entred, and the holy men had forsaken the princely and beaded City of the *Jews*, together with all the land of *Judea*, the heavy hand of God apprehended that wicked generation, utterly to root them from among men, which had practised so presumptuously against *Christ* and his *Apostles*. But how many mischiefs happened

at that time unto this whole Nation: and how they chiefly which inhabited *Judea*, were driven to extreme misery: and how many millions of men throughout every age, together with women and children, perished with the sword, with famine, and with infinite other kinds of deaths: and how many, and what Cities of the *Jews* were destroyed: to be short, how many calamities, and more than calamities they saw which fled unto *Jerusalem*, as the Metropolitan and best fortified City. Moreover the state of the whole war, and the several acts thereof, and how at length the abomination of desolation, fore-shewed by the Prophets, was set up in the Temple of God, sometime famous, but now suffering all manner of destruction, was utterly overthrown by fire: he that listeth to know, let him read the History of *Josephus*, where all these are diligently described. I think it necessary to note, how *Josephus* writeth, that upon the solemn dayes of *Easter*, there were gathered together at *Jerusalem* out of all *Judea*, to the number of thirty Myriads of men, and there shut up as it were in a prison, saying: *It was requisite that destruction due for their desert, drawing nigh by the just judgment of God should apprehend them upon those dayes (being as it were shut up in prison) in the which they before had drawn the Saviour and benefactor of all men, the anointed of God, unto his passion.* Omitting those things which particularly happened unto them, either by sword, or by any other calamity. I think it expedient to expresse their only misery by famine, so that the Reader may partly hereby conjecture, how that God not long after was revenged on them, for their impiety practised against *Christ*. Go to then, having our course again unto the first Book of the Histories of *Josephus*, let us peruse their tragical affairs.

Mat. 24.
Dan. 9.

A myriad is
ten thousand.
Joseph. bell.
Jud. 1.7. c. 17.
saith, that the
just number
came to seven
and twenty
hundred thou-
sand.

CHAP. VI.

Of the great famine that fell among the Jews, and their
miserable estate.

For the rich men to abide in the City (saith *Josephus*) was nothing but death. And under presence of their traiterous flight unto the enemy, they were slain for their substance. The madness of these seditious men increased together with the famine, and both mischiefs daily, as a double fire waxed hot. Food was no where openly to be found: they rushed into the houses, and made search: if they found any, they beat them which denied it: if they found none, they tormented them as though they had with diligence hid it from them. The carcases of the poor wretches declared whether they had food or no. They which were of strong bodies seemed to have abundance of meat, but such as pined away, were overskipped, for it was judged an absurd thing to slay them which were ready to die for want of victuals. Many exchanged privily their wealth, the richer sort for a measure of wheat, the poorer sort for a measure of barley; then they hiding themselves in the inner and secret corners of their houses, some for meer poverty chewed the grains of raw wheat, some other sod it, as necessity and fear constrained them. There was no where any table covered. The meat as yet raw, was snatched from the coals. The meat was miserable, the sight lamentable, the mightier sort abounded, the weaker sort lamented. Famine exceedeth any dolefull passion. For nothing faileth in this case so much as shamefastness: the thing otherwise revered is here quite condemned; wives from their husbands, children from their parents, and that which was most miserable, the mothers snatched the meat from their infants mouths, and when their dearest friends pined away in their arms, they pitied them not so much, as to give them one drop of drink to save their lives. Neither yet escaped they thus miserably feeding. For on every side they were beset with seditious persons, greedily bemoaning their spoil; where they espied any door shut, they conjectured straight, that there was meat in preparing, and forthwith rushing in, with the breaking open of the doors, they violently took the bread out of their mouths. The old men were buffeted, if that eagerly they endeavoured to retain their Victuals: The women were drawn by the hair of the head, if they hid ought of what they had in their hands. No compassion was had of the hoar-headed, or of the tender sucklings. But the Infants together with their nourishment, whereat they hung and held fast, were lifted up, and thrown down to be crushed against the pavements. Towards them which to prevent their assault, did eat their meat afore-hand (which was prejudicial to their ravishing,) they used more cruelty, as if they had been injured by them. They invented cruel kinds of torments for the searching out of victuals. They stopped unto miserable men the passage of their

Joseph. bell.
Jud. 1.8. c. 11.

The cruelty of
seditious per-
sons together
with this fa-
mine vexed
them sore.

Joseph. bel.
Jud. l. 6. c. 14.

O tragical
facts.

Titus sorrowed
at the miserable
sight of the Jews
that were dead.
Josephus with
grief uttered
these words.
Bell. Jud. li. 6.
cap. 16.
Lib. 7. cap. 7.

Joseph. l. 7. c. 8.

privy members with the grains of the Herb Orobus : and pricked their fundaments with sharp twigs : so that horrible things to be heard of, were exercised and suffered, for to extort the confession of one loaf of bread, and knowledge of one handfull of meat : but the tormentors themselves tasted not of hunger, (that is ever lesse cruel which is of necessity,) but thus practising their rage, made provision against the days following : and meeting them which in the night season crept out as far as the Roman watch, to gather herbs and green grasse, now being escaped the enemy, them they spoiled. And whenas they had often made supplication, and called the dreadfull name of God to help; that at least wise they might have some portion of that which they had gotten with danger, nothing was granted, so that at length it seemed gratefull unto them that were spoiled, that they perished not with their visitants. Unto these things Josephus addeth, saying : All hope of safety was denied the Jews, together with their passage excluded, and the famine increasing throughout their houses and families, devoured the people. The houses were full of carcases of women and children, and the crosse-ways replenished with the carcases of old men. Children and young men wandering came to the Market-place like Images, and every one fell down where the fit took him. The weak were not able to bury their Kinsfolks, and therefore waxed faint by reason of the multitude of dead men. And because that every one doubted of his own life, many fell down dead upon the carcases that they buried. Many seeing no way but one, went and laid them down upon the Beers, to welcome death. Neither was there lamentation or weeping in these calamities, for famine suppressed every ones passion. They which were very loth to die, beheld with dry cheeks the death of those which hastened out of this life unto rest. The City was in deep silence, the night full of death, and thieves more intolerable than all these miseries. They digged up houses and tombs : They spoiled the dead : They took off the winding sheets or coverings of the dead carcases : in a mockage they tried the sharpnesse of their swords upon the dead bodies. They launced certain of them which lay along, and yet alive, for the trial of their spears. Such as prayed them to exercise their might and cruelty upon them, bring weary of their lives, them they contemptuously reserved for famine. Every one yielding up the ghost, beheld the Temple with immovable and steady countenance, sorrowing that he left there behind seditious persons alive. They which first by commandment received reward out of the publick treasury, to bury the dead by reason of the intolerable stench and greatness of the multitude, threw them into a great trench or pit. When Titus passing by, saw the trench filled, and the noisom putrefaction distilling and issuing out of the dead carcases, and running down the sinks, he sighed, and stretched forth his hands, and called God to witness, that he was not the cause of this calamity. Again after a few lines he addeth, saying : I cannot refrain my self, but that I break out, and signifie my grief : If the Romans were slack in overcoming wicked persons : I think verily that the City would either sink at the gaping of the earth, or be drowned with a deluge : or after the manner of Sodom, be overthrown with fire. It brought forth a brood far more pernicious, than they are that suffer this : and for their impiety all this people walloweth in destruction. And in the seventh Book he writeth thus of them which perished by famine : The multitude was infinite, the afflictions which did fall on them cannot be uttered. In every house, wheres there appeared but a shadow or shew of meat, there was variance, so that the dearest friends strove among themselves, one silly soul depriving another of his daily sustenance and provision. And lest the dying should be thought to want, the thieves searched them that were ready to die, lest peradventure any hid his meat in his bosom, and therefore feigned himself to die. They which greedily gaped by reason of their want, wandered and trotted like mad dogs, falling upon doors like mad men, rushing into the same houses twice and thrice in an hour, as men bereft of their wits. Necessity made all meat that came to the mouth, enduring those things which were not fit, no not for the uncleanest brut beasts. At length they abstained not from girdles and shoes : they eat the leathern skins that covered their Targets. Many eat chopt hay, or minced grasse that was withered, other some gathered, swept and scraped dust, and dung, selling the least measure thereof for four pence. But why should I rehearse, how famine spareth not things without life, unlesse withall I declare this work of her, whose like was never reported to have been done among the Gentiles nor Barbarians, horrible to be spoken of, but true to the hearer. I for mine own part would gladly passe over this calamity with silence, lest I should seem to lay forth monstrous lies unto the world, unlesse I had infinite witnesses in this behalf. For otherwise I should recompence my Countrey with cold thank, if I should conceal the rehearsal

rehearsal of such things as they smarr'd for. A certain woman which dwelt beyond Jordan called Mary the daughter of Eleazar of the village Barthezor, which signifieth Hyssop, of good kindred and great wealth, fled with the rest of the multitude unto Jerusalem, and there was despoiled of her substance, which she had procured unto her out of the regions beyond Jordan, and caused to be carried into the City, the tyrants took away the rest that was left for provision of food, the Catch-poles rushing in daily snatched away. A certain grievous indignation invaded this silly woman, so that oftentimes she provoked against her self (by railing and scolding) the cruel raveners. But whenas none of them either moved with pity, or provoked with anger, slew her, and she laboured about seeking victuals, and could no longer find any, and famine had entered into her bowels and inward parts, furious motions more than famine, inflamed her mind so, that she being led with the heat of anger, and pinching or pining necessity, offered violence unto nature. For taking her son in her arms, which was a sucking child, she said: O wretched infant, for whom shall I reserve thee in these wars, in this famine, in this seditious conspiracy? Among the Romans, if so be that we shall live under them, there shall be bondage: this bondage hath famine foregone: these seditious persons do afflict us more grievously than both. Go to, be thou meat unto me: a fury unto these seditious men: a fable unto the world: which yet alone hath not felt the Jewish calamities. And immediately with these words she slew her child, and boiled him: being boiled she eat half, the rest she saved and hid secretly. Among the seditious company came in, stamping and flaring, threatening presents death unto her, unless with speed she bring forth what meat she had prepared. She answered, That she reserved the better portion for them, bringing forth and shewing with all the remainder of her little child. A sudden horrour and extasie of mind so took them, that they were astonied at the sight thereof. But she said: This is my natural sonne, and this is the work of mine own hands: Eat, for I have eaten: be not you more tender than a woman, or proner to compassion than a mother: If you are so godly, and mislike this my sacrifice: I truly have eaten in your name, and that which remaineth I reserve for my self. Which when she had said, they all trembled at this horrible fact, and scarce leaving this meat for the mother they departed with great fear. In a while after, this hainous offence was bruited over the whole City, so that every man beholding before his eyes this affliction, was no lesse moved, than if the fact had been committed against himself. But they that were pressed with famine, desired death earnestly, and happy were they, accounted whom death so prevented, that they neither heard nor saw the great misery that happened. Such were the rewards of iniquity and impiety committed by the Jews against Christ and God. But it is requisite to adde the true prophecy of our Saviour, declaring these things after this manner to be accomplished.

CHAP. VII.

The Prophecy of Christ, touching the destruction of Jerusalem.

VV O be to them which are with child, and give suck in those dayes (saith Christ) but pray that your flight be neither in winter, nor on the Sabbath day, for then shall be great tribulation, such as was not from the beginning of the world unto this time, neither shall be. When the Historiographer had collected the number of them that perished by sword and famine, he reporteth that it amounted to a hundred and ten Myriads. Besides the seditious and thievish raveners, betrayed one by another, and slain after the winning of the City: and young men high of stature and comeliness of body, that were reserved for their exercise in triumph: of the rest of the multitude, as many as passed the age of seventeen years old, some were sent bound to drudgery in Egypt, others were sent into the Provinces, that being brought on their Theaters, they might perish either by sword or by wild beasts. Such as were under seventeen years old, were brought unto captivity, and sold; the number of these he reporteth to have amounted to nine Myriads. These things happened after this manner in the second year of the reign of Vespasian, truly according unto the fore-shewed Prophecy of our Lord and Saviour Jesus Christ, which by his divine power, as if they had been then present, he fore-saw, and with the shedding of tears, as the holy Evangelists testifie, he bewailed: who alledge these his words then uttered.

An horrible History.

A mother slayeth her own child to eat.

Mat. 24.

* Joseph. bel. Jud. 1.7. c. 17. saith the number was 100000. Josephus saith the number of the captives was 97000.

* Ad. Ann. 73. Fourty years just after the passion of Christ.

Luk. 19.
Luk. 21.

ed to Jerusalem: If thou hadst known (saith he) those things which belong unto thy peace, even at this day, thou wouldest take heed. But now are they hid from thine eyes, for the days shall come upon thee, that thine enemies also shall cast a bank about thee, and compass thee round, and keep thee in with vexations on every side, and make thee even with the ground, and thy children also. Then saith he of the people: There shall be great trouble in the Land, and wrath over all this people, and they shall fall through the edge of the sword, and shall be led away captive unto all Nations, and Jerusalem shall be troden down of the Gentiles, until the time of the Gentiles be fulfilled. If any will confer the words of Christ with the rest of those things that the Historiographer hath written concerning the whole wars, how can he but fall into admiration, and confesse, that the prophecy and prescience of our Saviour was wonderfull, and passing natural reason? Of those things which after the Passion of our Saviour (and their crying, when the whole multitude of the Jews craved a thief and a murderer to be delivered) happened unto this whole Nation, I think it not necessary to intreat. But this is needfull to be noted, which commendeth the goodnesse of the providence of God, in deserting their destruction, for the space of forty years after their presumptuous rashnesse against Christ: in the which years, many of the Apostles and Disciples (James by name, their first Bishop, called the brother of the Lord) as yet alive and abiding in the City of Jerusalem, have endured and continued as a most sure fortress for that place, God winking all that while, if peradventure they would repent, to the end they might be pardoned, and saved. And besides so notable patience, how wonderfull signs from above were exhibited, to happen upon the impenitent, which of the afore said Historiographer are set forth to perpetual memory, and are now to be delivered of us unto the Readers hands. I will therefore propose what he hath published in his seventh book of Histories.

Luk. 23.

CHAP. VIII.

Of the Signs fore-shewing the Warres.

Joseph. bel.
Jud. l. 7. c. 12.
A Star like a sword.
A comet.
A light in the night time.
A cow calved a lamb.
A great gate opening it self.
An army of souldiers in the clouds.
A commotion in the air.
A voice heard in the Temple.
Let us go hence.
One Jew the son of Ananias four years before the wars, cried continually, Let us go hence, all about Jerusalem.

Seducers (saith he) and liars against God, deceived as that time the silly and wretched people, so that they neither marked those evident signs fore-shewing the desolation to come, nor gave any credit thereunto, but as astonished, both blind and senselesse, they contemned the forewarnings of God, considering that a Star stood over the City like unto a sword, and a Comet enduring more than a whole year, and also before their rebellion and warlike tumults, when the people frequented the Feast of Sweet-bread, the eighth day of the month April, in the night at nine of the clock, so great a light overspread the Altar and the Temple, that it seemed to be clear day, continuing the space of half an hour: which sight unto the unlearned seemed good, but such as exercised themselves in the holy Scripture, was reckoned among things which shortly should happen. At the same Feast, a Cow led by the High-priest to sacrifice, calved a Lamb in the midst of the Temple. Moreover the East-gate of the inner Temple, though of brasse and most strong, so that in the evening twenty men could scarce shut it, being bolted with iron bars, and strengthened with long posts and pillars in the night time about the sixth hour, was seen to have opened voluntarily of it self. A few dayes after the Feast, the one and twentieth day of May, there was seen the figure and shape of the Devil, almost incredible. Some would think that I went about to report a monstrous lie, unlesse it had been reported by them that saw it: and the afflictions which followed were correspondent unto the signs. For before Sun-set, there were seen in the Air, throughout the Countrey, Chariots and armed souldiers marching in the clouds, and compassing the City. In the Feast of Pentecost, when the Priests after their manner, went into the Temple in the night season to offer Sacrifice, they reported to have heard a commotion and a rattling sound, with this voice following: Let us go hence. And that which was more terrible, one Jesus the son of Ananias, a rude and country fellow, came unto the Feast, in the which the Law given by God was delivered unto all, as in the time of their Tent, four years before the wars, when the City was in peace and prosperity, and suddenly about the Temple cried out, and said: A voice from the East: a voice from the West: a voice from the four winds: a voice upon Jerusalem and the Temple: a voice upon the bridegroom and new married wife: a voice upon all this people. Thus day and night cried he out in the cross-ways of the streets. Many of the chief of the people, not pleased with this unfortunate voice, were throughly

thoroughly moved, so that they chastized and scourged him with many and grievous stripes. He on the contrary saying not a word for himself, ceased not to cry severally unto them that were present the same song. The Magistrates supposing him to be possessed of a fanatical spirit, as it was indeed, brought him unto the Roman President, where he was scourged from top to toe, so that the bare bones might be seen, yet never intreated he for himself, nor shed a tear, but as much as in him lay, lifted his voice unto lamentation, sounding at every stripe, Woe, woe unto Jerusalem. Another thing yet more strange the same Historiographer writeth, That a certain Oracle was found in the holy Scriptures, containing in it this sense: That there should one rise out of their own region, which should rule the world, which Josephus understandeth to have been meant by Vespasian: yet ruled he not the whole world, but the Roman Empire. This Oracle may better be referred unto Christ, unto whom it was said of the Father: Ask of me, and I will give thee the Gentiles for thine inheritance, and the ends of the earth for thy possession; the sound of whose Apostles went at the same time throughout the earth, and their words to the ends of the world.

An Oracle to be understood of Christ. Psal. 2. Psal. 19.

The Translator unto the Reader, touching the infinite number of Jews which perished in all the wars, between the Romans and the Jews, diligently gathered out of Josephus.

I Think it not amiss (gentle Reader) to note here unto thee the infinite number of the Jews, which perished, from the beginning of the wars between the Romans and the Jews, that is, from the 21th year of Nero, and the second of the Lieutenantship of Florus, Anno Christi 68. out of Josephus a Jew, (which was present in the wars) unto the overthrow of Jerusalem, and the burning of the Temple by Titus, the which Eusebius, in these former Chapters, hath partly mentioned, and partly omitted. To the end we may behold either the long-suffering and goodness of God, for the amendment of our lives by repentance, which winked so long at the wickedness of these Jews, to provoke us: or else the ire, wrath, and heavy hand of God, over impenitent persons; to terrify us to fear his name, and tremble at his plagues. The Land of Sodom for their abominable sin was overthrown with fire and brimstone from Heaven. The Lord himself said, Gen. 18. That their sin was exceeding grievous. Abraham pleading with the Angel of God (which came to destroy them) could not find ten just persons, no not in five Cities: if they could have been found, all the rest had been pardoned for their sakes. Josephus writeth of Sodom thus (Bell. Jud. lib. 5. cap. 5.) Terra Sodomitica olim tam fructibus, quam substantia civitatum fortunata, nunc autem omnis exusta, atque habitatorum impietate, fulminibus conflagraffe memoratur. Denique adhuc in ea Divini reliquias ignis & oppidorum quinque videre licet imagines, & renascentes in fructibus cineres, qui colore quidem sunt edulibus similes, carpentium vero manibus in fumum dissolvuntur, & cinerem. The Land of Sodom is known of old to have been fortunate both for fruit and wealth of Cities, but now to lie all parched, and to have been burnt with lightnings for the sin of the inhabitants. To be short, as yet a man may there see reliques of the fire which God sent, and tokens of the five Cities, and ashes to spring again and grow in the fruit, which in colour are like unto the eatable fruit, but being plucked down in the hand of the gatherer, they are dissolved into smoke and ashes. The ten plagues of Egypt were very grievous, yet was the heart of Pharaoh, and of the Egyptians so hardened, that they could not repent, so that in stead of the salt tears of repentance, which should have trickled down their cheeks, to the washing away of their sins, the red Sea was fain to open and to wipe away such monsters from off the face of the earth. God overthrew infinite Nations before the face of his own people (I mean the Jews) to make a way for them into the Land of promise: yet forgot they all his goodness and benefits bestowed upon them. How shamefull a thing is it for the son to disobey his father; for the servant to dishonour his Lord and Master, for the patient to cast off the Physician, for the chosen people to forsake their proper and peculiar God? This have the Jews done, wherefore behold what happened unto them. Josephus writeth (Bell. Jud. lib. 2. c. 13.) that in the twelfth year of the reign of Nero, the seventeenth year of the reign of King Agrippa, in the month of May, and the second year of the Lieutenantship of Florus, the Jews began to rebel, and to take armour against the Romans, rejecting the solemnity done in the Temple to the honour of Caesar. The chief cause that moved them therunto was the cruelty of Florus. Wherefore this Florus, to give the Jews a taste of his Authority, for displeasure conceived against some which reviled him, caused such a slaughter at Jerusalem, that the number of the slain amounted

Joseph. l. 5. c. 5.

amounted to six hundred and thirty persons. Josephus bello Judaico. l.2. c.14. Again through wilas and deceit, this Florus raised a great commotion at Jerusalem, to the slaughter of many, cap.14. The inhabitants of Cæsarea slew in one day all the Jews which dwelled there, above twenty thousand in number; all that fled Florus took and imprisoned. The Jews seeing this, thought to revenge themselves upon the Syrians, in which skirmish there was slain thirteen thousand Jews, and all their substance taken for spoil, Bell. Jud. lib.2. c.19. Other Countreys in like sort set upon the Jews. The Ascalonites slew two thousand. The inhabitants also of Ptolemais destroyed two thousand. The Tyrians imprisoned a great many, and slew very many. The Pippinæi and Gardarites set packing the stoutest of them, and watched the rest very narrowly. Varus the Procurator of King Agrippa, slew seventy of the noblest and sagest Jews, being sent as Legates unto him, lib.2. c.20. The people of Alexandria slew fifty thousand Jews, cap.21. Cestius gathered an host, went into Judea, he burned Zabulon, he took Joppa, he destroyed eight thousand and forty persons, cap.22. Cæfennius Gallus, overrunneth Galilee, he destroyed in Asamon two thousand, c.23. The inhabitants of Damascus destroyed ten thousand Jews, which dwelt among them, lib.2. c.25. The Roman souldiers under Antonius their Captain, took Ascalon, and destroyed ten thousand Jews, immediately at another skirmish in the same place above eight thousand, Bel. Jud. l.3. c.1. Vespasian is sent from Nero into Judea, he invadeth Galilee, he taketh Gadara, he burneth the City and Villages round about, lib.3. c.5,6. The City Aphaca was taken by Titus. The five and twentieth day of June there were slain fifteen thousand Jews, and two thousand, a hundred and thirty persons taken captives, lib.3. c.11. Vespasian took Samaria the 27th day of June, and slew eleven thousand and six hundred, l.3. c.12. Vespasian took Jotapata, set all the Castles on fire, the thirteenth year of Nero, the first of the Kalends of July, he slew fourty thousand, he took a thousand and two hundred captives, lib.3. c.13. Vespasian took Joppa the second time. The Jews seeing no way but one, slew themselves, and fell headlong into the Sea, so that the Sea was imbrued with blood: the number of dead bodies which the Sea threw up, were four thousand and two hundred. The rest otherwise slain, there remained not one to bring tidings thereof unto Jerusalem, l.3. c.15. Vespasian besieged the Taricheans, he slew in their City six thousand and five hundred, he took many alive, whereof he commandeth a thousand and two hundred of the noblest and elder sort of them to be slain, he sent six thousand of the lustier to Nero unto Istmon. He sold thirty thousand and four hundred persons, besides those which he gave to King Agrippa: this was done the sixt of the Ides of September. Joseph. bel. Jud. l.3. c.19. The City of Gamala began to rebel the one and twentieth of September, the City was taken the three and twentieth of October, there were slain therein four thousand: beside these, there was found other five thousand, which had cast themselves headlong, and broke their necks, not one of the whole City left alive, but only two women, l.4. c.3. Tius took the City Gascala, the Inhabitants fled toward Jerusalem, they were overtaken two thousand slain, and three thousand taken captives. And thus was all Galilee overrun, and now to Judea, l.4. c.4. In Jerusalem there was such a sedition and conspiracy among themselves, (which opened a gap for the enemy to come upon them) that even in the first bickering, there were found dead eight thousand and five hundred Jews, l.4. c.7. Again the seditious persons among them called Zelotæ, by the help of the Idumæans, slew twelve thousand of the chief of the Jews, l.5. c.1. Vespasian took Gadara, and slew thirty thousand. Besides these the number was infinite that drowned themselves: the number of the captives came to two thousand and two hundred, l.5. c.3. Vespasian took Gerasion, and slew a thousand young men, which had not fled, l.5. c.6. Vespasian now at length after the death of Nero, Galba, Otho and Vitellius the Emperor, is chosen Emperor; and goeth to Rome, he committeth the wars in Judea to his son Titus, l.5. c.ult. The misery of the Jews in Jerusalem waxed so great, that the sedition afore-time but one, was now become three-fold, every one having their Captain. Titus layeth siege to the City. Joseph. bel. Jud. l.6. c.1,2. Their estate was miserable, the famine lamentable, the slaughter out of all measure. Such as came out of the City were hanged on gibbets: such as fled away were taken: of the fugitives two thousand had their bowels ripped, to see whether they had swallowed up any gold, l.6. c.15. Report came to Titus, that from the 14th of April, untill the 14th of June, there were brought out at one gate of the City, fifteen thousand one hundred and fourscore Jews, which died of famine, Bel. Jud. l.6. c.ult. The Temple is set on fire, the Priests, the women and children, with other people which hid themselves in vaults, in wals and in corners of the Temple, which also were burnt to ashes, came to six thousand, l.7. c.11. Titus took the City: the souldiers killed untill they were weary. Titus commanded all that wore armor to be slain. Such were old, weak and feeble, the souldiers dispatched. The young lusty and profitable,

CHAP. X.

How Josephus mentioned the Books of the Old Testament, and divers of his own.

Joseph. l. i.
contra Apion.
The Jews ac-
knowledge 22
Books.
5. Books of
Moses.
13. Books of
the Prophets.
4. Books of
Psalms and
admonitions.

This is found
in Josephus
first book
against Apion.

THe Books of the holy Scripture (saith he) are not innumerable amongst us, neither disagreeing and dissenting one from another, but only xxii. containing the circumstances of all times, and worthy of credit. Five of these are Moses Works, containing the Laws, and the state of man, continued unto his death. The time of them containeth little less than three thousand years. The Prophets which lived after Moses, comprized in thirteen books the famous acts of their times, from the death of Moses to Artaxerxes, who after the death of Xerxes was King of Persia. The other four, contain hymns unto God, and admonitions for the amendment of mans life. From Artaxerxes unto our times, there are many things written, yet not of such credit as the former, inasmuch as there is not laid down an exact succession of the Prophets. It is very apparent, what affliction we bear unto our Scriptures. For so much time being passed, yet none of us dare presume, either to adde any thing thereto, or to diminish any thing therefrom, or to alter any thing thereof. This being ingrafted in the Jews, from their youth up, that they perswade themselves, these writings to be the doctrine of God, and do persevere in the same, and willingly die in the quarrel, if need so require. These words I have thought commodiously to have been by us alledged out of his Commentaries. This Writer hath published one other volume of no small account, intituled, *Of reason ruling*, which some have termed *Machabees*, because it containeth the combats of the Hebrews, manfully fighting in the defence of their piety towards God. And about the end of the twentieth book of *Judaical Antiquities*. Josephus himself signifieth that he wrote four Books of the proper opinions of the Jews. *Of God. Of his Essence. Of the Laws. And why according unto them, certain things are lawfull, and certain forbidden.* He mentioneth in his works other Treatises of his. It shall seem agreeable with order, if we recite those things which he wrote about the end of his *Judaical Antiquities*, that our allegations may the better be confirmed: for he indeavouring to confute *Iustus Tiberianus* (who writing the History of that time reported many untruths) among others of his confutations, thus he saith: *I feared so little thy censure of my writings, that I exhibited my books unto the Emperors themselves, when the deeds done were now fresh in memory. For my conscience bare me witness, that I erred not, but delivered the truth, having obtained their testimonies, which I hoped for. And to divers others I offered my History, whereof some were employed in the wars, as King Agrippa, and divers of his kinsfolks. And the Emperor Titus himself would have the certain knowledge of these wars delivered unto the world by my books only, commanding them to be published, with the privilege of his own hand. King Agrippa wrote threescore and two Epistles, wherein he testifieth of the true History delivered by me. Two Epistles he alledgeth. But so far concerning Josephus, now we will proceed to that which followeth.*

CHAP. XI.

How after James the Just, Simeon was Bishop of Jerusalem.

After the Martyrdom of James, and the captivity of Jerusalem, the report goeth, that the Apostles and Disciples of our Lord, which then were alive (whereof many yet remained) gathered themselves together, with the kinsmen of the Lord according to the flesh, to consult whom they should think worthy to succeed James: so that all with one voice judged worthy of the See of Jerusalem, Simeon the son of Cleophas, mentioned in the Gospel, and called the brother of Christ, for *Agrippinus* writeth that Cleophas was the brother of Joseph.

CHAP. XII.

How Vespasian commanded the posterity of David diligently to be sought out, in the Church of Jerusalem.

Moreover he declareth, that Vespasian after the siege of Jerusalem, caused enquiry to be made, of such as were of the line of David, lest any should remain among the Jews of the royal blood, so that thereby again there was raised a great persecution among the Jews.

CHAP. XIII.

After Vespasian and Titus, Domitian reigned. Under Titus, Linus and Anacleto were Bishops of Rome: under Domitianus, Anianus and Abilius were Bishops of Alexandria.

When Vespasian had reigned ten years, Titus his son succeeded him in the Empire; in the second year of whose reign, Linus, after he had been Bishop of Rome the space of twelve years, deceased, and him succeeded Anacleto. When Titus had reigned two years and two months, his brother Domitian took the imperial Crown. In the fourth year of the reign of Domitian, Anianus the first Bishop of Alexandria (having continued there two and thirty years) died, after whom succeeded Abilius.

Titus created Emperor, Dom. 81.
Domitian created Emperor, Anno Dom. 83.
Anianus.
Abilius.

CHAP. XIV.

Of Clemens, his Bishoprick, his Testimony, his Epistle.

In the twelfth year of the reign of Domitian, whenas Anacleto had been Bishop of Rome twelve years, Clemens succeeded, whom St Paul writing to the Philippians, calleth his fellow-labourer, when he saith: * With Clemens and the rest of my fellow-labourers, whose names are written in the book of life. * One undoubted Epistle there is of his extant, both worthy and notable, the which he wrote from Rome unto Corinth, when sedition was raised among the Corinthians: the same Epistle we have known to have been read publicly in many Churches both of old, and amongst us also. That at that time there was raised a sedition among the Corinthians, Aegesippus is a witness of credit.

The second of the ten persecutions was raised by this Emperor Domitian.
Clemens.
* Philip. 4.
* The Epistle of Clemens unto the Corinthians read in the Church.

CHAP. XV.

Of the persecution, and end of Domitian, warring against God.

Domitian, when he had executed much cruelty against many, and put to death no small multitude of the Nobles of Rome, and notable men, beyond all rightfull judgment: and punished an infinite company of famous men with exile and losse of their substance, dieth, and appointed himself successor of Nero in hatred and war against God. This man also raised persecution against us, although his father Vespasian practised no presumptuous Lordliness towards us.

Domitian died, An. Dom. 97.

CHAP. XVI.

When John the Evangelist was banished into Patmos.

About this time, John the Apostle and Evangelist, is said to have been banished into the Isle Patmos for the testimony of the word of God. Irenaeus in his fifth book against heresies, writing of the Epitheton of Antichrist, laid down in the Revelation of St John, saith thus word by word of John: If his name ought publicly to have been preached at that present time: by him verily it was preached which wrote the Revelation. For it was not seen a long time after, but welnigh in this our age, about the end of the reign of Domitian. Our Religion so flourished in the foresaid times, that the Heathen writers, noting exactly the times, vouchsafed to publish in their Histories this persecution, and the martyrdoms suffered in the same.

Chap. 18. after the Greeks:

John being exiled into Patmos, Anno Dom. 97: wrote the Revelation.
Irenaeus l. 5.

CHAP. XVII.

Of Flavia Domicilla a noble Gentlewoman, banished into the Isle Pontia: and the Edict of Domitian for the destroying of the posterity of David.

Chap. 19. after the Greeks.

They have written, that in the fifteenth year of Domitian, one Flavia descending of the sister of Flavius Clemens, which was one of the Roman Consuls, was exiled with many others unto the Isle Pontia for the testimony of Christ. When Domitian commanded such as lineally descended of David to be slain; the old report goeth, that certain of this sect and

* Chap. 20. after the Greek.

Agrippa. The kinsmen of Christ according unto the flesh, make an account of their faith before Domitian the Emperor.

Tertul. in Apol. c. 5.

Chap. 21. after the Greek.

Nerva created Emperor, An. Dom. 99. *Trajan* created Emperor, An. Dom. 100. The third of the ten famous persecutions was under this *Trajan*.

Chap. 22. after the Greek.

Chap. 23. after the Greek.

Jen. l. 2. c. 39.

and opinion, were accused to have come from the Ancestors of *Judas*, who was the brother of *Christ* according to the flesh, as if by this means they were of the stock of *David*, and the kinsmen of *Christ*. *Agrippa* declareth, saying: * There survived as yet certain of the kindred of the Lord, nephews of *Judas*, called his brother according unto the flesh, whom they brought forth, as being of the line of *David*. These *Jocatus* doth bring before the Emperor *Domitian*, for he feared the coming of *Christ*, even as *Herod* did, and demanded of them, whether they were of the stock of *David*. Which when they had acknowledged, he demanded again, what possessions they enjoyed, and what money they had. They answered: Both we have only nine thousand pence, so that half that summe sufficeth either of us: yet this summe have we not in money, but in valued land, containing not above xxxix akers, out of the which we pay tribute, and relieve our selves through our labour and industry. Then showed they him their hands, for testimony that they laboured themselves, and the hardnesse of their bodies, and the hard drawn of their hands grown by continual labour. And whenas they were asked of *Christ* and his Kingdom, in what manner, when, and where it should appear; they answered: That his Kingdom was neither worldly nor earthly, but celestial and angelical, and that it should be at the consummation of the world, when that he coming in glory, shall judge the quick and the dead; and reward every man according unto his works. After they had thus answered, the report goeth, that *Domitian* condemned them not, but despised them as vile and base creatures, and let them go free, and stayed by his Edict the persecution then raised against the Church. When they were gone, it is said, that they were rulers over Churches, inasmuch that in the end they were Martyrs, and of the line of our Lord; and afterwards peace ensuing, the report goeth, that they lived untill the reign of *Trajan*. So far *Agrippa*, *Tertullian* also reporteth the like of *Domitian*. *Domitian* (saith he) sometime assayed the like practise, being a portion of *Neroes* cruelty, but he having some humanity (as I suppose) forthwith relented, calling home again such as he had exiled.

CHAP. XVIII.

Nerva succeedeth *Domitian*, and *Trajan* succeedeth *Nerva* in the Empire. *Cerdo* succeedeth *Abilius* in the Church of *Alexandria*.

After that *Domitian* had reigned fifteen years, and *Nerva* had succeeded him, the Historiographers of that time do write, that the Roman Senate decreed, that the honors exhibited unto *Domitian* should cease, and such as were injuriously exiled, should return into their native soil, and receive their substance again. It is also among the ancient traditions, that then *John* the Apostle returned from banishment, and dwelt again at *Ephesus*. When *Nerva* had reigned a little above a year, *Trajan* succeeded him: in the first year of whose reign, *Cerdo* succeeded *Abilius*, which was Bishop of *Alexandria* the space of thirteen years. This is the third after *Anianus* of that Church.

CHAP. XIX.

The succession of the first Bishops in three Churches, *Rome*, *Antioch*, *Alexandria*.

At that time *Clemens* ruled the Church of *Rome*, being the third Bishop after *Paul* and *Peter*. The first was *Linus*, the second *Anacletus*. And of them which governed the Church of *Antioch*, the first was known to be *Evodius*, the second *Ignatius*. Likewise *Simeon* at the same time, the second after the brother of our Saviour, governed the Church of *Jerusalem*.

CHAP. XX.

An History of *John* the Apostle, and a young thief converted by him.

As yet the Apostle and Evangelist, whom the Lord loved, remained alive in *Asia*, who after the death of *Domitian*, being returned from the Isle *Parmus*, governed the Churches in *Asia*. And that he lived unto that time, the confirmation of two witnesses shall suffice. They are worthy of credit, such as have governed the Church with sound doctrine. These are *Irenaeus* and *Clemens Alexandrianus*. The former in his second book against heresies, writeth thus: All the Elders bear witness, which lived together with *John*

John the Disciple of our Saviour in Asia, that he delivered these things. He remained with them in the time of Trajan. Also in the third Book of the same argument, he declareth the same in these words: *The Church of the Ephesians planted by Paul, confirmed by John, which remained there untill the time of Trajan, is a true testimony of this Apostolical tradition.* Clemens withall signifieth the time, and addeth also an History necessary for such as delight in honest and profitable things: whereof also one *Sozomenus* hath made mention at large in his Commentaries: If thou read it, thou shalt find it thus written. *Hear a fable, and yet not a fable, but a true tale reported of John the Apostle: delivered unto us, and committed to memory.* After the decease of the Tyrant, when he had returned to Ephesus, out of the Isle Patmos, being requested, he went unto the Countreys adjoining, partly to consecrate Bishops, partly to set in order whole Churches, and partly to chuse by lot, unto the Ecclesiastical function, of them whom the Holy Ghost had assigned. When he was come unto a certain City not far distant (the name whereof divers do expresse) and among other things had recreated the brethren, beholding a young man of a goodly body, gracious face, and fervent mind, he turned his face unto him that was appointed chief over all the Bishops, and said: I commend this young man unto thy custody, with an earnest desire, as Christ and the Church bear me witnesse. When he had received his charge, and promised diligence therein, he spake and protested unto him the self same the second time. Afterwards he returned to Ephesus. But the Elders taking the young man that was delivered unto him, brought him up at home, ceased not, cherished him still, and in processe of time baptized him. He came at length to be so diligent and serviceable, that he made him a Phylactery or Livery-garment, signed with his Masters Arms. But this young man became very dissolute and perniciously accompanied himself with them of his own years, idle, dissolute, and acquainted with ill behaviour. First, They bring him to sumptuous banquets: Next they guide him in the night to steal and to rob: After this they require that he consent unto the committing of a greater offence. But he acquainting himself by little and little, through the greatnesse of his capacity, much like a horse of a hardened mouth, fierce, strong and hardy, forsaking the right way, with the biting of the bridle, bringeth himself unto a bottomlesse pit of all disorder and outrage. At length despairing of the salvation that cometh of God, being past all hope of grace, he practised no toy nor trifle, but once being over the boards, he proceeded forward, and took the like lot with the rest of his companions; taking unto him companions, and a rout of Thieves being gathered together, he became a most violent Captain of Thieves, wholly bent to slaughter and murder, and extreme cruelty. In the mean while, necessity so constraining, the Bishops sent for John: he when he had ended and finished the cause of his coming. Go to (saith he) O Bishop restore unto us thy charge, which I and Christ have committed unto thy custody, the Church, whereof thou art head bearing witnesse. The Bishop at the first was amazed, supposing some deceit to be wrought touching money which he had not received, yet was he not able to answer them, for that he had is not, neither to mistrust John. But when John had said: I require the young man and the soul of our brother; then the Elder looking down with a heavy countenance, sobbing and sighing, said: He is dead. To whom John said: How? and by what kind of death? He answered, He is dead to God, for he is become wicked and pernicious, and to be short, a thief. For he keepeth this mountain over against the Church, together with his associates. The Apostle then rending his garment, and beating his head with great sorrow, said: I have left a wise keeper of our brothers soul: prepare me a horse, and let me have a guide. He hastened out of the Church, and rode in post: being come unto the place appointed, he is straightways taken of the thievish watch, he neither flieth, neither resisteth, but exclaimeth: For this purpose came I hither, bring me unto your Captain, who in the mean space as he was armed, beheld him coming. But erst-foons when he saw his face, and knew that it was John, he was stricken with shame, and fled away. The old man forgetfull of his years, with might pursueth him flying, and crieth: My son, why fliest thou from me thy father, unarmed and old? O son, tender my case, be not afraid, as yet there remaineth hope of salvation, I will undertake for thee with Christ, I will die for thee, if need be, as Christ did for us. I will hazard my soul for thine, trust to me, Christ sent me. But he hearing this, first stood still, casting his countenance to the ground, next shook of his armour, anon trembled for fear, and wept bitterly. He embraced the old man, and coming unto him, answered as well as he could for weeping, so that again he seemed to be baptized with tears, the shaking of the hand only omitted. The Apostle when he had promised and protested to procure for him pardon of our Saviour, and prayed, and fallen upon his

Irenam 1.3 c.3.

Sozomenus an Historiographer is crept into this Greek copy, I doe not how he lived an hundred and odd years after *Eusebius*; and dedicated this History unto *Theodosius junior*.

The Author therefore of this History touching John was *Clemens*; as *Eusebius* writeth before and after.

The words of John the Evangelist unto the thief,

Tokens of true repentance.

his knees, and also kissed his right hand, now cleansed through repentance; brought him unto the Church again. Whom he also he had poured forth oftentimes prayers for him, and struggled with him in continual fastings, and mollified his mind with divers and sundry Sermons, and confirmed him: departed not (as the report goeth) before he had fully restored him unto the Church, and exhibited a great example of true repentance, a great trial of new birth, and a singular token of the visible resurrection. This have I taken out of Clemens, partly for the History, and partly also for the profit of the Reader.

Chap. 24. after
the Greek.

The Gospel of
John.

The Apostles
in their pre-
aching used no
curious elo-
quence.

2 Cor. 12.

The Gospel
after Matthew
written in
Hebrew.
Why John the
Apostle wrote
a Gospel.

Mat. 4.

Mark 1.
Luk. 3.

John 2.

John 3.

CHAP. XXI.

Of the Order of the Gospels.

NOW let us make mention of the undoubted writings of this Apostle. And first let there be no staggering at his Gospel, which is well known of all the Churches under Heavens. And that it was fitly of old placed the fourth after the other three, by this reason it shall appear. The divine and holy men, namely the Apostles of Christ, leading a passing pure life; having their mind decked with every kind of virtue; used rude and simple speech; yet of a divine and forcible power, which they had received of Christ, for they neither knew nor indeavoured to publish the doctrine of their master, with curious painting of words; but using the demonstration of the holy Spirit which wrought with them, and the onely power of Christ, which brought miracles to perfection, they shewed the knowledge of the Kingdom of Heaven to the whole world, being nothing carefull at all for the writing of books. And this they brought to passe being occupied with a greater work, and in manner exceeding the strength of man. *Paul* the mightiest of all the rest in the setting of words, and best armed with the power of perfect senses, wrote but very short Epistles, whereas he might have laid down infinite things, yea and secrets, being wrapt unto the third Heaven, and beholding celestial things, yea brought into Paradise it self, and there thought worthy to hear secret mysteries. Neither were the rest of the Disciples of our Saviour, namely the twelve Apostles, and the Seventy, with other innumerable, ignorant and unskillfull herein. And yet of all these, the Disciples of our Saviour, *Matthew* and *John*, wrote Gospels. Who (as report goeth) were constrained thereunto. For *Matthew*, when he had first preached unto the Hebrews, and now passing unto other people, wrote his Gospel in his Countrey language, supplying by writing in his absence, that which was desired in his presence. When *Mark* and *Luke* had published their Gospels, *John* (say they) in all that space preached without writing, but at length was moved to write for this cause. It is reported that when the Books of the three Evangelists, were throughout the world, and came into his hands, he allowed them, and yeelded of them a true testimony, wishing that the declaration of such things had been printed in their books, which were done at the first preaching of Christ. The Reader may perceive these three Evangelists to have only set forth the doings of our Saviour, one year after the imprisonment and captivity of *John* the Baptist, which may be gathered by the beginning of their Histories. For after the xl. dayes fasting, and the annexed temptation, *Matthew* sheweth the time of the beginning of his History, saying: When he had heard that *John* was taken, he returned from Judea into Galilee. And *Mark* likewise: After that (saith he) *John* was taken, *Jesus* came into Galilee. And *Luke* also before he had mentioned the doings of *Jesus*, observing the same manner: *Herod* (saith he) proceeding in his vainous offences, shut up *John* in prison. *John* the Apostle being for these causes intreated, wrote of the time which the other Evangelists passed over with silence, and therein of the Acts of our Saviour, namely which went before the imprisonment of *John*, which he partly signified, writing thus: This was the first of the miracles which *Jesus* did; partly with all mentioning the doings of *John* the Baptist, who as then baptized in *Enon* by *Salem*. Which is evident, when he saith: For as yet *John* was not cast into prison. *John* then in his Gospel, delivereth such things as were done of Christ before the committing of *John*. The other three begin with the mention of *John*'s imprisonment. Unto him that reconcileth the Evangelists, thus they shall not seem discrepant, insomuch that the Gospel of *John* containeth the former doings of Christ, the other the latter, lasting unto the end. Therefore not without cause *John* passeth over with silence the Genealogy of our Saviour according unto the flesh, being afore amply laid down by *Matthew* and *Luke*, and beginneth with his Divinity, reserved of the holy Ghost for him as the mightier. Thus much shall suffice concern-

ing

ning the Gospell written by St. *John*. The cause why *Mark* wrote his Gospell we have declared before. *Luke* is the beginning of his History, sheweth the occasion of his writing, signifying that divers now already had imployed their diligent care to the setting forth of such things as he was fully perswaded of, necessarily delivering us from the doubtfull opinion of others, when by his Gospell he declareth unto us the sure and certain narration of such things, whereof he had received the truth sufficiently, partly by the company and conversation of *Paul*, partly through the familiarity had with the rest of the *Apostles*. And of these things thus far. But what the Fathers of old have written hereof, we will mention hereafter more properly in place convenient. Among the rest of *Johns* writings, his first Epistle hath been generally of old and late Writers received without any doubt. The two later have been gain-said. Touching his Revelation, as yet among many there is a variable opinion, some allowing, and some disallowing of it. Likewise what the Elders have thought of the same shall be declared hereafter.

Why *Luke*
wrote a Gos-
spel.

CHAP. XXII.

Chap. 25. after
the Greek.

The Books of the New Testament, Canonick and Apocrypha.

IT shall also be convenient if in this place we collect briefly the Books of the New Testament. In the first place must be set the *fourfold writings of the Evangelists*: next the *Acts of the Apostles*: then the Epistles of *Paul* are to be added: after these the first of *John*: and that of *Peter*, which is authentick. Lastly, if ye please, the Revelation of *John*, of the which what is to be thought shall follow hereafter. All these are received for undoubted. The Books which are gain-said, though well known unto many, are these: the Epistle of *James*: the Epistle of *Jude*: the later of *Peter*: the second and third of *John*: whether they were *John* the *Evangelists*, or some others of the same name. Take these which follow for forged works: the Acts of *Paul*, the Book called *Pastor*, the Revelation of *Peter*. Moreover the Epistle fathered upon *Barnabas*, and the Doctrine called the *Apostles*, and the Revelation of *John*, (if it so please you) which (as I have said afore) some disallow, some other receive as an undoubted true doctrine. Divers do number among these the Gospell unto the *Hebrews*, used specially of them which received Christ of the *Hebrews*. These writings are they which commonly of all others are impugned. I suppose that to great purpose we have made a rehearfall thereof, to the end we may discern and sever the unfained, the undoubted, and the true writings, according unto the Ecclesiastical tradition, from the unlawfull writings of the *New Testament*, and such as are impugned, and yet daily read of divers Ecclesiastical persons, that we may know them, and such as are under the name of the *Apostles*, as of *Peter*, of *Thomas*, or *Matthias*, and besides the Gospels of others, as of *Andrew*, of *John*, containing the *Acts of other Apostles*, to be published by hereticks, whereof not one Ecclesiastical writer hath with reverence made mention of his Commentaries. Moreover, the form of the phrase varieth from the manner of the *Apostles*: their sentence and drift in discourse, disagreeeth very much with the truth of the tried doctrine. For now being convinced, they plainly express the fond figments of hereticall persons. In fine they are not to be placed as forged, but altogether to be rejected as absurd and impious. But let us proceed unto that which followeth.

4. Evangelists.
The Acts of
the Apostles.
The Epistles
of *Paul*.
The 1 Epistle
of *John*.
The 1 Epistle
of *Peter*.
The Revelati-
on of St. *John*.
The Epistle
of *James*.
The Epistle
of *Jude*.
The 2 of *Peter*.
The 2 and 3 of
John.
Acts of *Paul*.
Pastor.
Revelation of
Peter.
Epistle of *Barnabas*.
Doctrine of
the Apostles.
The Gospell
unto the *He-
brews*.
Also of *Peter*,
Thomas, *Mat-
thias*, *Andrew*,
&c.
Chap. 26. after
the Greek.

CHAP. XXIII.

Of Menander the Sorcerer.

MENANDER succeeding *Simon Magnus*, is found nothing inferiour unto him for devillish operation. He was also a *Samaritan*, and prevailed no less in the depth of magicall arts, than his Master. Yea rather added unto these monstrous feigned illusions somewhat of his own, terming himself one while a Saviour, sent down from above from the invisible worlds for the salvation of mankind: teaching withall, that none is otherwise able to subdue the Angels workers of this world, then first of all by his magicall experience delivered for the purpose, and by the Baptisme received of him: the which as many as do accept of them, do purchase unto themselves (saith he) sempiternall immortality, yea in this present life, so that they dye no more, but continually remain among themselves, without

Menander the
Sorcerer cal-
leth himself a
Saviour.

wrinkled

Justinus Mar-
tyr. Apolog. 2.
pro Christ.

The craft of
the Devil.

Chap. 27. after
the Greek.

wrinkled old age, and became immortall. These things out of *Irenæus* may easily appear. And *Justinus* likewise making mention of *Simon*, remembreth also this *Menander*, saying: We have known *Menander*, and the same a Samaritan, of the village *Caparattza*, the Disciple of *Simon*, thoroughly moved of Devils, and abiding at *Antioch*, to have bewitched many with magickall arts, perswading his followers, that they should not dye. And as yet there be divers which can testify the same of him. It was the drift of the Devil by the means of such Sorcerers, cloaked under the name of Christians, to defame by magick the great mystery of godliness, and by them to choak the Ecclesiasticall Doctrine, which concerned the immortality of the soul, and the resurrection of the dead: but such as embraced these saviours, have lost the saving health of their souls. But when the spite of Satan could not make others shake off their sincere affection towards Christ, he linked unto himself the wavering and wandering turn-coats.

CHAP. XXIV.

The heresie of the Ebionites.

Ebionites.

The heresie of
the *Ebionites*,
which thought
that faith alone
did not justifi-
fie.

Ebionites, what
it signifyeth.

Chap. 28. after
the Greek.

These the Elders properly called *Ebionites*, that is, poor men. For they were poor and abjects in delivering the doctrine which concerned Christ, they judged him a simple and a common man, and for his forwardness of manners found justified only as man, and born of *Mary* and her husband. Again they thought the observation of the law to be necessary, as though salvation were not by faith alone in Christ, and conversation of life correspondent to the same. Other some of the same name have avoided the foul absurdity of their speeches, not denying the Lord to have been born of the Virgin, and the holy Ghost: yet when they confess him to be God, the Word, and wisdom before his incarnation, they sink in the same sin with their former fellows, especially whenas they busily go about to set up the corporall observation of the Law. These Hereticks also do reject the Epistles of the Apostle *Paul*, accusing him that he fell from the Law. They use only the Gospel which is after the *Hebrews*; other they pass not for. The Jewish Sabbath, and other ceremonies, they observe alike with the *Jews*, they celebrate the Sundaies, as we do, in remembrance of the resurrection of our Saviour. From hence it came to pass, by reason of their fancies, that they were called *Ebionites*, a name signifying poverty. For by this name or title poor men are called of the *Hebrews*. About the same time, we learn there was one *Cerinthus*, an author of another heresie. *Cajus* whose words we have before alledged, in the controversie going under his name, writeth thus of him.

CHAP. XXV.

Of Cerinthus the heretick.

Cajus writeth
thus of *Cerin-
thus* the Here-
tick.

Irenæus lib. 3.
cap. 3.

Cerinthus also by revelation (as written by some great Apostle) brought unto us certain monstrous things, saying them to have been revealed unto him by Angels. That the Kingdome of Christ after the resurrection should become earthly: that in *Jerusalem* our flesh again should serve the concupiscence and lust thereof. And being set wholly to seduce, as enemy unto the Word of God, he said there should be the term of a Millenary feast allotted for marriage. *Dionysius* also Bishop of *Alexandria*, in his second Book, after he had remembered the Revelation of *St. John* received by tradition of old, he reporteth of this man thus: *Cerinthus* founder of the *Cerinthian* heresie, gave his signment a name for the further credit thereof. His kind of doctrine was this: he dreamed the Kingdome of Christ should become earthly, and set upon those things which he lusted after, even then being covered with his flesh, and compassed in his skin, that is, the satisfying of the belly, and the things under the belly, with meat, with drink, with marriage; and that he might set a more honest shew on them after, he added thereto holydaies, oblations, and slaughter for sacrifices. So far *Dionysius*. But *Irenæus* in his first Book against heresies, layeth down certain more detestable opinions of his. And in his third Book he reporteth an History worthy the memory, as received by tradition of *Polycarpus*, saying: That *John* the Apostle on a certain time to bayne himself, entered into a bath, and understanding that *Cerinthus* bayned himself therein also, he started aside, and departed forth, nor abiding any tarriance with him under the same roof, signifying the same to his company, and saying:

saying: Let us speedily go hence, lest the bath come to ruine, wherein Cerinthus the enemy of the truth baimeth himself.

CHAP. XXVI.

Chap. 29. after the Greek.

Of Nicholas, and of such as of him are called Nicholaites.

AT that same time the heresie of the *Nicholaites* sprung, which lasted not long, whereof the *Revelation* of *S^t John* made mention. They boast, that he was one of the *Deacons*, ordained together with *Steven*, by the *Apostles*, to minister unto the poor. *Clemens Alexandrinus* in his Third Book of *Stromatōn* reporteth thus of him. This *Nicholas* (saith he) having a beautifull woman to his wife, after the ascension of our Saviour, was accused of jealousy, and to clear himself of that crime, he brought forth his wife, and permitted him that listeth to marry her. But his followers say, that their doing is agreeable with that saying; that is, the flesh is to be bridled: and so following that doing and saying without all discretion, they sin without all shame in filthy fornication. But I hear that *Nicholas* accompanied with none other than his proper wife, which was allotted unto him by wedlock: and of his children, his daughters to have continued virgins, and his sonne to have remained uncorrupt. The case being thus, in that he brought forth his wife (over whom he was said to be jealous) into the midst of the *Apostles*, it was to clear him of the crime laid to his charge, and to teach the bridling of the flesh, by containing and refraining voluptuous lust and pleasure. He would not (as I suppose) according unto the precept, serve two masters, lust and the Lord. They say that *Matthias* after this manner taught, the flesh to be overcome and tamed, yielding unto it not one jot which might tend unto pleasure, and that the soul hereby should take increase, by faith and knowledg. Let this suffice to be spoken touching them which then depraved the truth, and suddenly came to nought.

Apoc. 2. *Nicholas* the seventh Deacon. Acts 6. *Clemens* Bishop of Alexandria.

Eusebius excuseth this *Nicholas*, whose followers the holy Ghost in the *Revelation* abhorreth. *Matthias*.

CHAP. XXVII.

Chap. 30. after the Greek.

Of the *Apostles* which lived in wedlock.

Clemens whose words lately we alledged, afterwards reciteth the *Apostles* which lived in wedlock, against them which reject marriage, saying: What? Do they condemn the *Apostles*? For *Peter* and *Philip* employed their industry to the bringing up their children. *Philip* also gave his daughters to marriage. And *Paul* in a certain Epistle sticked not to salute his wife, which therefore he led not about, that he might be the readier unto the ministracion. Infomuch then that we have made mention hereof, it will not seem tedious if we alledge another History worthy the noting, which he wrote in his seventh Book of *Stromatōn*, after this manner: They say *S^t Peter* going to his house, and seeing his wife led to be executed, rejoiced greatly because of her calling, and cried out unto her vehemently, exhorting and comforting her, calling her by her name, and saying, O woman remember the Lord. Such was the marriage of the godly, and the invire affection of faithfull friends. And thus much as pertinent to my purpose, I thought good here to alledge.

Clemens Alexandrinus. *Peter*. *Philip*. *Paul* was married. Phil. 4.

The words of *Peter* unto his wife when she went to martyrdom.

CHAP. XXVIII.

Chap. 31. after the Greek.

Of the death of *John* and *Philip* the *Apostles*.

OF the death of *Paul* and *Peter*, of the time and the manner, of their resting place also after their departure hence, we have spoken before. And of *John* that he lived till this time, we have told a little before. But of his resting place or tombe, we are instructed by *Polycrates* his Epistle (this *Polycrates* was Bishop of *Ephesus*) which he wrote unto *Viktor* Bishop of *Rome*, where he remembereth also *Philip* the *Apostle*; and his daughters, after this manner: For in Asia (saith he) the great founders of Christian Religion died, who shall rise the last day, at the coming of the Lord, when he shall come from heaven with glory to gather all the Saints. *Philip* one of the twelve *Apostles*, was buried at *Hierapolis*, and two of his daughters which led their whole life in Virginity. The third whose conversation was directed by the Holy Ghost, resteth at *Ephesus*. And *John* which leaned on the breast of our Saviour, who being also a Priest, wore the garment *pelatum*, a martyr and a doctor) rested at *Ephesus*.

Polycrates Bishop of *Ephesus*, unto *Viktor* Bishop of *Rome*.

John the *Apostle* called a Priest, he wore a Bishops attire called *Pelatum*, ergo; Ministers had then peculiar apparel.

Acts 21.

Thus much of their ends. In the Dialogue of *Cajus* mentioned before, *Proclus*, (against whom he proposed the question) testifieth agreeable unto that before, of the death of *Philip*, and his daughters, saying: *After this the four Prophetesses, the daughters of Philip, were at Hierapolis in Asia; their sepulchre is there to be seen, and their fathers also*: So far he. *Luke* in the *Acts of the Apostles*, maketh mention of the daughters of *Philip*, dwelling at *Caesarea* in *Judea*, with their father, which were indued with the gift of prophecy: saying: *We came to Caesarea, and entered into the house of Philip the Evangelist, which was one of the seven, and there made our abode. This Philip had four daughters which were Virgins and Prophetesses.* Thus much of the *Apostles*, and *Apostolick times*, and the things delivered unto us by holy Scriptures: of the Canonical and disallowed Scriptures, though read of many in many Churches: of the forged, and farre from the *Apostolical rule*, as far forth as we could learn. Now to that which followeth.

Chap. 32. after
the Greek.

CHAP. XXIX.

The martyrdome of *Simcon Bishop of Jerusalem.*

After *Nero* and *Domitian*, under that Emperor whereof we mind now to intreat, the rumor went every where throughout the Cities, that persecution was raised against us Christians, through popular seditions, in the which we learned, that *Simcon* the son of *Cleophas*, the second Bishop of *Jerusalem*, ended his life with martyrdome. Hereof is *Egesippus* a witness, whose words we have oft aledged. For he writing of certain Hereticks, giveth us to understand, how the aforesaid *Simcon* being then diversly by them accused to be a Christian, was scourged for the space of many dayes, so that the Judge and his company, was marvellously amazed, and in the end he dyed a death agreeable with the passion of Christ. But let us hear the Historiographers own words, *Certain* (saith he) of the Hereticks accused *Simcon* the son of *Cleophas*, that he lineally descended of the stock of *David*, and that he was a Christian. He suffered Martyrdome, being an hundred and twenty years old, under *Trajan* the Emperor, and *Atticus* the Consul. The same *Egesippus* reporteth, that his accusers (enquiry being then made of such as came of the Royall Bloud among the Jews) were found to have their originall of the Royall Jewish Tribe. Whosoever weigheth this with himself, he will confesse, that this *Simcon* was of them, which both heard and saw the Lord, in that he lived so long a time, and in that the Gospel maketh mention of *Mary Cleophas*, whose son we have said before this *Simcon* to have been. Again the same Historiographer writeth, how that certain others of the posterity of some one of them called the brethren of our Lord, namely *Jude*, were alive untill the same time, yea after the testimony of them which under *Domitian* were tried for the true faith of Christ. For thus he writeth; They came and governed whole Churches, as Martyrs, being also of the kindred of Christ. When peace now had possessed the Churches, they remained alive unto the time of *Trajan* the Emperor, untill the aforesaid *Simcon*, the Lords cosin germane, the son of *Cleophas*, being ill intreated of Hereticks, accused under *Atticus* the Consul, and often scourged, tolerated such martyrdome that all wondred, and the Consul himself marvelled, how that he being an hundred and twenty years old, was able to endure that bitter torment. To be short, in the end he was by commandment crucified. Unto the aforesaid the same Historiographer annexeth this: Unto those times the Church of God remained a pure and uncorrupted Virgin. For such as endeavoured to corrupt the perfect rule and the sound preaching of the Word (if there were any such) hid themselves unto that time in some secret and obscure place, but after that the sacred company of the Apostles was worn out and come to an end, and that generation was wholly spent, which by specially avowed had heard with their ears the heavenly wisdom of the Sonne of God; then the conspiracy of detestable error through deceit of such as delivered strange doctrines, took rooting. And because that not one of the Apostles survived, they published boldly with all might possible, the doctrine of falsehood, and impugned the open, manifest, and known truth. Thus of these things hath this Historiographer written. Now to that which followeth by order of History.

Egesippus writeth thus of *Simcons* martyrdome.

Simcon the second Bishop of *Jerusalem* was crucified An. Dom. 110. being an hundred and twenty years old.

Egesippus writeth of the kinsmen of Christ.

The Church of God was a pure Virgin 110. years after Christ.

CHAP. XXX.

Chap. 33. after
the Greek.*How Trajan caused the inquisition for Christians to cease.*

SO great a persecution was raised against us in sundry places, that *Plinius Secundus* a notable President made relation thereof unto the Emperor, being very much moved with the number of Martyrs, which suffered death for the testimony of their faith, signifying withall, that they committed no hainous offence, nor transgressed any law, saving that they rose before day, and celebrated Christ with Hymns as God: forbidding adulteries, and slaughter, with such other like abominable facts, shewing conformity in all things agreeable unto the laws. After which report, it is written that *Trajan* commanded by Edict, that the Christian Nation should not be enquired for, but if haply they were found, they ought to be punished. By which Edict, the vehement heat of that grievous persecution was somewhat qualified, yet nevertheless, there was scope enough left for such as were willing to afflict us. So that in one place the people, in another place the Princes and Rulers of the Regions layed wait for our men, whereby severall persons suffered martyrdom in their Provinces, and sundry of the faithfull sundry kinds of death, without open or manifest persecution. Which History we have taken out of the Latine Apology of *Tertulian*, whereof we have alledged somewhat before, by interpretation thus: *Although we have known the inquisition directed for us to be inhibited, it was by reason of Plinius Secundus President of the Province, which having condemned some of the Christians, and deprived some others of their dignities, was moved with the greatness of the multitude, and doubted what was best to be done. He made the Emperor Trajan privy thereof, saying: That he found nothing in them that was impious, but that they refused the worshipping of Images. Signifying this withall, that the manner of the Christians was to rise before day, to celebrate Christ as God: and to the end their discipline might straitly be observed, they forbid shedding of blood, adultery, fraud, traiterous dealing, and such like. For answer hereunto, Trajan wrote again: that there should be no inquisition for Christians, but if they were met with, they should be punished.* And thus went the affairs of the Christians then.

*Plinius Secundus wrote unto the Emperor Trajan in the behalf of the Christians,**Tertulian Apolog. c. 21*

CHAP. XXXI.

Chap. 34. after
the Greek.*Of Evarestus the fourth Bishop of Rome.*

AMong the Bishops of Rome, whenas the aforesaid Emperor had reigned three yeares, *Clemens* committed the Ministry unto *Evarestus*, and finished his mortal race, when he had governed the Church, and Preached the Word of God the space of nine yeares.

Evarestus.

CHAP. XXXII.

Chap. 35. after
the Greek.*How after Simeon, Justus succeeded, the third Bishop of Jerusalem, and of the famous Bishops then living in the world.*

AFTER *Simeon* had such an end as before we have reported, a certain Jew called *Justus*, one of that infinite number, which of the Circumcision believed in Christ, was placed in the Bishops See of Jerusalem. And unto that time, *Polycarpus* a Disciple of the Apostles, lived in Asia, being placed Bishop of the Church of Smyrna, by such as saw the Lord, and ministred unto him. At the same time flourished *Papias* Bishop of Hierapolis, a man passing eloquent, and expert in the Scriptures. And *Ignatius* likewise unto this day, amongst most men famous, the second Bishop by succession after *Peter* of the Church of Antioch. The report goeth, that this *Ignatius* was sent from Syria to Rome (for the confession of his faith) to be food for wild beasts, who passing through Asia curiously garded with a great troope of Keepers, confirmed the Congregations throughout every City where he came, with Preaching of the Word of God and wholesome exhortations, and specially giving charge to avoid the Heresies lately sprung and at that time overflowing, and to cleave stedfastly unto the traditions of the Apostles, which, for the avoiding of error and corruption, he thought very necessary to be diligently written. And being at Smyrna where *Polycarpus* was Bishop, he wrote an Epistle unto the Church of Ephesus, making mention of *Oneimus* their Pastor:

Justus Bishop of Jerusalem. Polycarpus Bishop of Smyrna. Papias Bishop of Hierapolis. Ignatius Bishop of Antioch.

* Chap. 36. after the Greek.
Ignatius Epist. ad Rom.

Ignatius Epist. ad Smyrneses.

Irenaeus l. 5.

Polycarpus Epist. ad Philip.

Herod.

Chap. 27. after the Greek.

Quadratus.

another unto the Church of *Magnesia* lying on the River *Meander*, making mention of *Dama* their Bishop. Another unto the Church of *Trallis*, whose overseer then was *Polybius*: and besides these Epistles, he wrote unto the Church of *Rome*, prefixing an exhortation, lest that they refusing martyrdom, should be deprived of the hope laid up for them. But it may seem needfull, that we alledge thence some part of the words for proof hereof, for thus he writeth: * *From Syria* (saith he) *unto Rome*, I strive with beasts, by sea, by land, nights and dayes, fettered among ten Leopards, that is, a band of souldiers, and the more benefit they receive the worse they become. I thus exercised with their injuries am the more instructed, yet hereby am I not justified, I desire to enjoy the beasts prepared for me, which I wish to fall upon me with percer violence; yea, I will allure them forthwith to devour me; that they abstain not from me, as they have left some for fear untouched. If they as unwilling will not, I will compell them to fall upon me. Pardon me, I wote well what this shall availe me. Now do I begin to be a Disciple, I weigh neither visible, nor invisible things, so that I gain Christ; let fire, gallows, violence of beasts, bruising of the bones, racking of the members, stamping of the whole body, and all the plagues invented by the mischief of Satan light upon me, so that I win Christ Jesu. This he wrote from the aforefaid City, unto the Churches before named. And being beyond *Smyrna*, he wrote unto the Churches of *Philadelphia*, and *Smyrna*, and severally to *Polycarpus* their Bishop, and to the Congregation of *Antioch*, praying him to be carefull of the business there, namely, about the election of a Bishop in his room. This *Ignatius* writing unto the Church of *Smyrna*, reporteth certain words uttered by Christ, which I found I wot not where: I know and believe that he was in the flesh, after the Resurrection; for coming unto them which were with Peter, he said unto them: Come, feel me, and know that I am not a spirit without body, and anon they felt him, and believed. *Irenaeus* also knew his martyrdom, and remembered his Epistles, writing thus: Even as one of our men condemned unto the beasts for the confession of his faith said: Inasmuch as I am the wheat of God, I am to be grinded by the teeth of beasts, that I may be found pure bread or fine manchet. And *Polycarpus* maketh mention hereof in the Epistle under his name unto the *Philippians*, writing thus: I beseech you all, that you be obedient, and exercise patience, which you have throughly seen, not only in blessed *Ignatius*, *Rufus* and *Zotimus*; but in divers of your selves, and in *Paul*, with the rest of the Apostles, being perswaded for certain, that all these ran not in vain, but in faith and righteousness, now resting them with the Lord in the place appointed due for their deserts, with whom they suffered together. They loved not this present world, but him that died for our sins, and rose again for our sakes. Again, he addeth: Both you and *Ignatius*, wrote unto me, that if any did travell unto Syria, he might convey thither your letters, of which I will be carefull, if fit opportunity be offered, whether I myself go or send, that your business there may be dispatched. According unto your request, I have sent you the Epistles of *Ignatius*, both unto us written, and the others in my custody annexed unto this Epistle, where you may gain much profit. They contain faith and patience, and all manner of edifying in the Lord. Thus much concerning *Ignatius*, whom *Herod* succeeded in the Bishoprick of *Antioch*.

CHAP. XXXIII.

Of the Evangelists then flourishing.

AMong them which were then famous was *Quadratus*, whom they say (together with the daughters of *Philip*) to have been endued with the gift of prophecying. And many others also at the same time flourished, which obtaining the first step of Apostolical succession, and being as divine Disciples of the chief and principall men, builded the Churches every where planted by the Apostles: and preaching and sowing the celestial seed of the Kingdome of heaven throughout the world, filled the barns of God with increase. For the greater part of the Disciples then living, affected with great zeal towards the Word of God, first fulfilling the heavenly commandment, distributed their substance unto the poor: next taking their journey, fulfilled the work and office of Evangelists, that is, they preached Christ unto them which as yet heard not of the doctrine of faith, and published earnestly the doctrine of the holy Gospel. These men having planted the faith in sundry new and strange places, ordained there other Pastors, committing unto them the tillage of the new ground, and the oversight of such as were lately converted unto the faith, passing themselves

themselves unto other people and countries, being holpen thereunto by the grace of God which wrought with them: for as yet by the power of the Holy Ghost they wrought miraculously, so that an innumerable multitude of men, embraced the Religion of the Almighty God at the first hearing with prompt and willing minds. Insomuch that it is impossible to rehearse all by name, when and who were Pastors and Evangelists in the first succession after the Apostles in the Churches scattered throughout the world; it shall seem sufficient only to commit to writing and memory, the names of such as are recorded unto us by tradition from the Apostles themselves, as of Ignatius in the Epistles before alledged, and of Clement mentioned in the Epistle which for undoubted he wrote unto the Corinthians, in the person of the Roman Church, where he imitating very much the Epistle written unto the Hebrews, and alledging thereof whole sentences word by word, manifestly proveth, that this Epistle was neither new, neither of late found: wherefore it seemed good to number it among the rest of the Apostles writings. Whenas Paul wrote unto the Hebrews in his mother tongue, some affirm that Luke the Evangelist, some other (which seemeth more agreeable) that Clement translated it, for both the Epistle of Clement, and that unto the Hebrews, use the like manner of speech, and differ not much in sense.

CHAP. XXXIV.

Of the Epistle of Clement, and other writings falsely fathered upon him.

WE have to learn that there is a second Epistle of Clement, yet not so notable and famous as the former, and we know that the Elders did neither use, neither alledge it. Now divers have thrust out in his name certain babbling and tedious Commentaries, containing the Dialogues of Peter and Apion, which none at all of the Elders have mentioned, neither do they observe the sincere form and rule of the Apostolick Doctrine.

CHAP. XXXV.

Of the Writings and Works of Papias.

THE undoubted writings of Clement are apparent. We have spoken likewise of the writings of Ignatius and Polycarpus. The writings of Papias are said to be five Books, entituled, *The Exposition of the Lords Sermons*. Of these Irenaeus reporteth as written alone by this man, saying thus: *This Papias the auditor of John, the companion of Polycarpus, of good antiquity, testifieth in the fourth Book of his writings, for he wrote five. Thus saith Irenaeus.* Papias himself in the Preface to his Books signifieth, that he neither heard, neither saw the Apostles, but received the undoubted doctrine of the faith of their familiars and Disciples, when he saith: *It shall not seem grievous unto me, if that I compile in writing, and commit to memory the things which I learned of the Elders, and remember as yet very well, with their expositions, being fully certified of the truth thereof. Neither am I pleased with such as say many things (as many are accustomed to do) but with such as teach true things: neither with such as repeat strange precepts, but with such as alledge the things delivered of the Lord for the instruction of our faith, proceeding from truth it self. If any came in place which was a follower of the Apostles, forthwith I demanded the words of the Elders: what Andrew, what Peter, what Philip, what Thomas, or James, or John, or Matthew, or any other of the Lords Disciples: what Ariston, and the Elder John, Disciples of the Lord had said. I believe verily not to profit my self so much by their Writings or Books, as by the authority of the persons, and the lively voice of the reporters, making relation thereof.* It may seem worth the noting, that by these works we mark the name of John to be twice repeated. The first numbered with Peter, James, Matthew, and the rest of the Apostles, signifying John the Evangelist: the second with a different term, without the Catalogue of Apostles, joyning him with Ariston, and plainly calling him the Elder: that hereby the truth of the History may appear, which declareth two of the same name to have been in Asia and two severall monuments of them both to be at Ephesus, whereof both as yet bear the name of John, which may not lightly be passed over of us: for it is very like, that the second (unless ye are pleased with

* The Epistle unto the Hebrews undoubtedly is Pauls written by him in Hebrew, but translated into Greek, by Clement Bishop of Rome, or by the report of Clement Bishop of Alexandria. (as Euseb. l. 6. c. 13. writeth) translated by Luke the Evangelist. Chap. 38. after the Greek.

Chap. 39. after the Greek.

Irenaeus. Papias in the Proem to his History.

John the Evangelist.

Acts 1.

Papias was of
the heretic of
the Chiliasis.
Tradition and
not the truth
led him there-
unto.

Irenaeus a Chi-
liast.

Papias repor-
teth of Mark
the Evangelist.

Matthew.

with the first) saw that revelation, which beareth the name of *John*. Papias then (of whom we spake before) confesseth himself to have heard the words of the *Apostles* of them which were their followers, namely, of *Ariston* and *John the Elder*. For oftentimes by mentioning them, he alledgeth their traditions in his Books. I suppose these things to have been spoken to good purpose. Again, so that which hath been already spoken, I think it not amiss to adde out of the Books of Papias, things very strange, which he reporteth to have received by tradition. Before we have written how that *Philip* the *Apostle*, together with his daughters, had his abode at *Hierapolis*; now we have to signifye, how that Papias remaining amongst them, reporteth a certain History, told him by the daughters of *Philip*. He writeth that a dead man rose to life again, and moreover, another miraculous thing to have happened to *Justus*, whose surname was *Barfabas*, that he drunk deadly poyson, and took thereby no harm, the goodness of God preserving him. The History of the *Acts* declareth of this *Justus*, how that after the Ascension of our Saviour, the *Apostles* severed him together with *Matthias*, praying over them, that either of them might be allotted into the place of *Judas* the traitor, to the compleat number of the *Apostles*: They appointed two, *Joseph called Barfabas*, by surname *Iustus*, and *Matthias*. Certain other things the same Writer reporteth, of the which, some he received by tradition and word of mouth; also certain strange parables of our Saviour, mixt with fabulous doctrine, where he dreameth that the Kingdome of Christ shall corporally here upon earth last the space of one thousand years, after the resurrection from the dead. Which Error (as I suppose) grew hereof, in that he received not rightly the true and mysticall meaning of the *Apostles*, neither deeply weighed the things delivered of them by familiar examples. For he was a man of small judgement, as by his Books plainly appeareth. Yet hereby he gave unto divers Ecclesiasticall persons occasion of Error, which respected his Antiquity. Namely unto *Irenaeus* and others, if there be any found like minded. Other traditions be alledged of *Ariston*, and *John the Elder*, unto the which we reterre the studious Reader: Yet one thing touching *Mark* the Evangelist, the which he reporteth; we may not omit: for thus he writeth, *The Elder* (meaning *John*) said, *Mark* the interpreter of *Peter*, look what he remembred, that diligently he wrote, not in that order in the which the Lord spake and did them. Neither was he the hearer, or follower of the Lord, but of *Peter*, who delivered his doctrine not by way of Exposition, but as necessity constrained: so that *Mark* offending nothing, in that he wrote as he had before committed to memory. Of this one thing was he carefull, in omitting nothing of that he had heard, and in delivering that was false. So far of *Mark*. Concerning *Matthew*, he writeth thus: *Matthew* wrote his Book in the Hebrew tongue, which every one after his skill interpreted by allegations. Papias alledged testimonies out of the first Epistle of *John* and *Peter*. He expounded a certain History of a woman accused before Christ of many crimes, written in the Gospel after the Hebrews. Of these things thus much we suppose to have been necessarily spoken, and added unto that which went before.

The End of the Third Book.

THE

THE
FOURTH BOOK
OF THE
ECCLESIASTICAL HISTORY
OF
Eusebius Pamphilus, Bishop of Caesarea in Palestina.

CHAP. I.

What Bishops Were of Rome and Alexandria, in the time of Trajan the Emperor.



About the twelfth year of the reign of *Trajan*, after the death of the Bishop of *Alexandria* before mentioned, *Primus* was placed the fourth Bishop after the Apostles. The same time *Alexander* (when *Eurestus* had governed full eight years) was the eight Bishop of the Church of *Rome* after *Peter* and *Paul*.

*An. Christ. 111.
Primus.
Alexander.*

CHAP. II.

What calamities the Jews suffered in the time of Trajan.

THE doctrine of our Saviour, and the Church of Christ so flourished, that daily it increased, and was more and more furthered. But the calamities of the Jews grew so great, that one mischief ensued upon another. When the Emperor was now come to the eighteenth year of his reign, the rage of the Jews was so stirred, that a great multitude of their Nation was destroyed. For at *Alexandria*, and throughout the rest of *Egypt* and *Cyren*, the Jews (as if they had been possessed of a raging, seditious and fanaticall spirit) so beset themselves, that they made an uprore among the Gentiles where they abode, and kindled such fiery sedition, that the year following they waged great wars, *Lupus* then being President throughout *Egypt*. In the first battle the Jews had the victory. Then the Gentiles fled to *Alexandria*, and as many Jews as they found there, they took and executed. The Jews which wandered throughout *Cyren* (a Region of *Egypt* being destitute of aid) spoiled the country of corn and cattel, having one *Lucius* to their Captain: against whom the Emperor sent *Mareus Turbo*, with a great power of footmen and horsemen by land, and with a navy by Sea, who neither in short space, nor without long and cruell wars, slew many Myriads of the Jews, not only of them of *Cyren*, but also of the *Egyptians* which aided their King and Captain *Lucius*. The Emperor also suspecting the Jews which inhabited *Mesopotamia*, lest that they traiterously should joyn with the other, commanded *Lucius Quincius* to banish them the Province: who having gathered an host, marched towards them, and joyn- ing with them, slew a great multitude of the Jews there abiding, for the which fact he was appointed by the Emperor, President of *Judea*. These things have the heathen Historiographers then living described for the knowledg of the posterity following.

*The rebellion
and tumults of
the Jews in
Egypt.
An. Christ. 117.*

*The calamities
of the Jews in
Mesopotamia.*

CHAP. III.

Of them which in the reign of Adrian published Apologies in defence of the faith.

WHEN *Trajan* had reigned twenty years wanting six months, *Elmo Adrianus* succeeded him in the Empire, unto whom *Quadratus* dedicated a Book intitled *An Apology of the Christian Faith*. For certain spitefull and malicious men, went about to molest the Christians. This Book is as yet extant among diverse of the brethren, and a copy thereof remaineth with us: wherein do appeare perspicuous notes of the understanding and true Apostolick doctrine of this man. That he was of the ancient Elders, it may be gathered by his own testimony, where he writeth thus: *The works of our Saviour were manifestly shewen, for they were such as were healed, and raised from the dead, were not only*

An. Christ. 119.

*Quadratus
Apolog.*

*Aristides an
Athenian Phi-
losopher
wrote an A-
pology of the
Christian
faith.*

only healed, and raised in sight and outward shew; but they continually and constantly remained such indeed. Neither lived they only the time that our Saviour had his abode here on earth, but a long time after his ascension, yea, and a number of them unto our time. Such a man was *Quadratus*: *Aristides* likewise, a faithfull man, one that laboured for the furtherance of godliness, published an *Apology* (as *Quadratus* did before) of the Christian Faith, with a Dedictory Epistle unto *Adrian* the Emperor, which Book of his is kept of many even to this day.

CHAP. IV.

Of the Bishops of Rome and Alexandria, under Adrian.

Anno Dom.
122.

THe third year of this Emperors reign, *Alexander* Bishop of *Rome*, after that he had governed ten years, departed this life, whom *Xystus* succeeded. And about that time *Primus* Bishop of *Alexandria*, when he had preached there twelve years, died: after whom *Iustus* succeeded.

CHAP. V.

The number and the names of the Bishops of Jerusalem, from our Saviour, unto the eighteenth year of Adrian.

Fifteen Bi-
shops of Jeru-
salem from the
Apostles, un-
to the eigh-
teenth year of
Adrian, all He-
brews.

THe years of the Bishops of *Jerusalem* I find written no where. It is said, they continu-
ed a short time. Only out of certain Books I have learned, that untill the destruction
of the *Jews* under *Adrian*, there were fifteen Bishops of *Jerusalem* successively, all
which they say by ancient line to have been *Hebrews*, and sincerely to have embraced the
Word of God, and there to have been thought worthy to rule by such as then could well
judge of such things. For the Church then stood by the wisdom of the faithfull *Hebrews*,
which continued from the *Apostles* unto that calamity, in the which the *Jews* rebelling a-
gainst the *Romans* with no small wars were overthrown. Because that then the Bishops
of the circumcision failed, I think it necessary to name them from the originall. The first was
James, called the brother of the Lord: the second *Symeon*: the third *Iustus*: the fourth *Za-
cheus*: the fifth *Tobias*: the sixth *Benjamin*: the seventh *John*: the eighth *Matthias*: the ninth
Philip: the tenth *Sennecas*: the eleventh *Iustus*: the twelfth *Levi*: the thirteenth *Ephraim*:
the fourteenth *Joseph*: the fifteenth, and last of all *Judas*. So many Bishops were there of *Je-
rusalem* from the *Apostles* times unto the said *Judas*, and all of the circumcision. In the twelfth
year of the reign of *Adrian*, after that *Xystus* had been Bishop of *Rome* ten years *Telephorus*
succeeded him, being the seventh from the *Apostles*. After a year and few moneths *Eumenes*
was chosen Bishop of *Alexandria*, the sixt by succession, whenas his predecessour had govern-
ed that Church eleven years.

Telephorus Bi-
shop of *Rome*.
Eumenes Bi-
shop of *Alex-
andria*.

CHAP. VI.

The last besieging of the Jews in the time of Adrian.

Rufus Procu-
rator of Ju-
dea.

Barchochebas
the *Jews* Cap-
tain.

WHenas the Jewish rebellion waxed vehement and grievous, *Rufus* Lieutenant of
Judea, being sent with a great power from the Emperor, diligently withstood
their fury, and forthwith slew an innumerable multitude of men, women, and
children, destroying (as by law of arms it was lawfull) their Regions and Countries. The
Jews had then to their Captain one *Barchochebas*, which by interpretation is a Star, a man
given to murder and theft. But for the signification of his name, he lyed shamefully, saying,
He was come from heaven, as a light to shine comfortably in the face of the *Jews*, being
now oppressed with slavery and bondage, and afflicted to death. For when the wars in the
18. year of the Emperor *Adrian*, waxed hot about the town *Bethsura* (which was very
strong, and belonging to *Jerusalem*, neither far distant) the siege lasting longer than was
looked for, and the rash raisers of sedition, by reason of famine were ready to yield up the
last gasp, and the author of this madness had received his desert (as *Ariston Palladius* writ-
teth) this whole Nation was banished that town, and generally the whole country of *Jerusa-
lem*, by the Laws, Decrees and appointment of *Adrian*, so that by his commandment it
was not lawfull for these silly souls, to behold their native soil, no nor afar off from the
top of an hill. This City then to the utter ruine of the Jewish Nation, and the manifold over-
thrown

The *Jews* be-
ing voyled, *Je-
rusalem* was
taken.

throw of the ancient inhabitants, being brought to confusion began to be inhabited of strange Nations, and after that it was subdued to the Roman Empire, the name was quite changed, for unto the honour of the conqueror *Ælius Adrianus*, it was called *Ælia*. And of the Church being gathered thither of the *Gentiles*, *Mark* was the first Bishop, after them of the circumcision. Whenas the Churches of God now shined as Stars throughout the world, and the faith of our Lord and Saviour *Jesus Christ* flourished, Satan enemy to all honesty, as a sworn adversary to the truth, and mans health and salvation, impugneth the Church with all means possible, and when he had first armed himself against her with outward persecution, now he used the aid of crafty juglers, as fit instruments and authors of perdition, to the destruction of silly souls. Which juglers, and impostors bearing the same name and title, and in shew professing the same doctrine with us (by his subtle invention) might the sooner snare the faithfull in the slippery way of perdition: & under pretence of reducing them to the faith, to overwhelm them in the whirlpool and deep dungeon of damnation. From *Menander* therefore (whom before we termed the successor of *Simon*) there sprang up a doubtfull, viperous, and twofold heresie, by the means of Satan, having two heads or captains, varying among themselves: *Saturninus* of *Antioch*, and *Basilides* of *Alexandria*, whereof the one throughout *Syria*, the other throughout *Egypt*, published hereticall and detestable doctrine. *Irenæus* saith, that *Saturninus* for the most part dreamed the same with *Menander*: but *Basilides* under pretence of more mysticall matters, enlarged his device infinitely, inventing monstrous fables, to the furtherance of his heresie.

and called after the Emperors name *Ælia*.

Mark of the *Gentiles*, the first Bishop of *Jerusalem*. When persecution failed, then heresies sprang.

Menander.

Saturninus and *Basilides*.

Irenæus lib. 2. cap. 22, 23.

CHAPTER VII.

What hereticks and Ecclesiasticall Writers lived then.

WHENAS many Ecclesiasticall persons in those dayes, strived in the behalf of the truth, and contended with sure and certain reasons, for the Apostolick and Ecclesiasticall doctrine: some also have exhibited instruction to the posterity by their Commentaries, levelling at the foresaid heresies, of which number one *Agrippa Castor*, a stout Champion, and a famous writer of those times, published a confutation of *Basilides*, disclosing all his Satanicall juggling. Having displayed his secrets, he reporteth that *Basilides* wrote twenty four Books upon the Gospel, saying unto himself Prophets, whom he called *Barcabus*, as *Barchoph*, and certain others, never heard of before: inventing those barbarous names to amaze the hearers withall: teaching that indifferently things offered to Idols may be eaten: that in time of persecution, the faith with perjury may be renounced: commanding silence after the manner of *Pythagoras*, for the space of five years. And such like heresies of *Basilides*, the said Writer hath plainly confuted. *Irenæus* writeth, that in the time of these two, *Carpocrates* lived, the father of the heresie, which the *Gnostics* hold, who thought good not to publish the forcery of *Simon* privily, after his manner, but openly, glorying of charmed love drinks, of devillish and drunken dreams, of assistant and associate spirits, with other like allusions. They teach farther, that who so will attain unto the perfection of their mysteries or rather abominable devices, must work such facts, be they never so filthy, otherwise can they not overcome (as they term them) the secular Potentates, unless every one play his part after the same secret operation. So it came to pass, that Satan rejoycing in his devilish subtilty, seduced many of them thus already snared, whom he led to perdition, by the means of such wicked Ministers, and gave hereby great occasion to the infidels, of blasphemy against the divine doctrine, and spread a great slander, in that the same of them was bruted abroad throughout Christendome. By this means it fell out often, that the Infidels of those times conceived a wicked, absurd, and shamefull opinion of us, saying that we used the unlawfull company of mothers, and sisters: that we fed upon the tender infants and sucklings. But these reports prevailed not long, for the truth tried it self, and in time following shined as the Sun-beams. For the sleights and subtilties of the adversaries turned to their own confusion, whilst that new heresies daily sprung, creeping one upon another, the latter taking place, the former vanished away, and increasing into divers and manifold sects, changing now this way, anon that way, they were destroyed. The brightness of the Catholick and onely true Church, continuing alwayes the same, increased and enlarged daily the bounds thereof, that the gravity, sincerity, liberty and temperancy of godly conversation and Christian Philosophy, shined and flourished among all Nations, both of the *Grecians* and *Barbarians*.

Agrippa Castor confuted *Basilides*.

Barcabus. *Barchoph*.

Irenæus lib. 1. cap. 24.

The opinions of the *Gnostics*, whose father was *Carpocrates*.

The hereticks were a slander unto Christian Religion.

Falshood vanishes away, the truth remaineth still.

Barbarians: Thus this slander slid away with the time, and the doctrine famous among us, and furthered of all men, specially for the piety and modesty, for the divine and mystical rules thereof, took place: so that from that time unto this day, none durst note the same of any heinous crime or infamy, as they durst before, which conspired against us and the Christian faith. But the truth brought forth many in those dayes which contended and dealt with the hereticks, some with invincible arguments, without the Scriptures: some with manifest proofs and authority of Scripture, confuting their heretical opinions.

CHAP. VIII.

What notable Writers lived then.

Ægesippus.

*Justinus Apol.
pro Christianis.*

OF this number was *Ægesippus*, whom we have before oftentimes alledged, one living in the time of the *Apostles*, who in five Books wrote the sincere tradition of the *Apostles* Preaching, signifieth his own time, and making mention of such as in former times erected Idols, where he writeth thus: *To whom they erected Idols and monuments, and hallowed temples, it is well known.* Antinous the servant of *Adrianus* Cæsar, had a festivall triumph celebrated in our dayes, called after his name, Antinous wrestling. They builded him a City after his name called Antinoia, they consecrated Priests, and appointed Prophets. At the same time *Justinus* Martyr, an imbracer of the true Philosophy, well studied and exercised in the doctrine of the *Gentiles* maketh mention of the same man, in his Apology unto *Antoninus*, writing thus: *It shall not seem impertinent, if that we propose unto you, the remembrance of Antinous, and of that which they celebrate in his name, whom all do worship as it were for fear, when as they know well enough, who, and whence he was.* The same *Justinus* maketh mention of the wars held against the *Jews*, saying thus: *In the Judaicall wars, fresh before your eyes, Barchochebas a Captain of the Jewish rebellion, commanded the Christians only to be grievously punished, unless they renounced Christ and blasphemed God.* In the same place he declareth, how that not rashly, but after good advisement taken, he left Paganisme, and imbraced the true and only piety. For my self (saith he) delighted with the doctrine of *Plato*, hearing that the Christians were led captives, neither fearing death, neither any torments which are accounted terrible, I thought it could not be, that this kind of men were subject unto malice, and set on pleasure. For what voluptuous person, or intemperate, or delighted with devouring of mans flesh, can so embrace death, that he be deprived of his desire, and not rather endeavour, that this may alwayes last, that he be able to deceive Princes, and not betray himself to death? Moreover, this *Justinus* writeth, how that *Adrianus*, receiving letters from *Serenus Graniannus* a noble President, signifying in the behalf of the Christians, that it was very injurious that for no crime, but only at the out-cry of the people, they should be brought and executed, wrote again unto *Minutius Fundanus* Proconsul of *Asia*, and commanded, that none, without grievous crime and occasion, should be put to death. The copy whereof, observing the Latin phrase, as much as in him lay, he added, prefixing these few words: *And when as we might justly require, by virtue of the Epistles of the most victorious and notable Cæsar Adrian your father, that as he graciously commanded, so sentences should be given: yet we require not this as commanded by Adrian, but inasmuch as you know, that at the request of the people, justice is to be craved.* We have annexed the copy of *Adrianus* his Epistle, to the end you may understand, we tell nothing but that which is true. For thus he wrote.

CHAP. IX.

The Epistle of Adrian the Emperor, that no Christian be accused, neither suffer without just cause.

*Adrian the
Emperor writeth
in the behalf of the
Christians.*

UNTO *Minutius Fundanus*, Proconsull of *Asia*, *Adrian* sendeth greeting: I received an Epistle from *Serenus Graniannus*, that right worthy man, thy predecessor; the occasion whereof I cannot with silence leave untouched, lest that thereby men be troubled, and a gaffe left open to the malice of the *Sycophants*. Wherefore if your Provincials can prove ought against the Christians whereof they charge them, and justifie it before the barre, let them proceed on, and not appeach them onely for the name, with making outcries against them. For it is very expedient, that if any be disposed to accuse, the accusation be thorowly known of you, and sifted. Therefore if any accuse the Christians, that they transgress the laws, see that you judge

judge and punish according to the quality of the offence. But in plain words, if any upon spite, or malice, in way of cavillation complain against them; See you chastize him for his malice, and punish him with revengement. This was the Epistle of Adrian.

CHAP. X.

What Bishops there were of Rome and Alexandria in the time of Antoninus.

After that Adrian, ruling in the regal Scepter the space of one and twenty years, had run the race of his natural life, Antoninus called Pius, succeeded him in the Empire. In the first year of whose reign, Telephorus having governed the Ecclesiastical See eleven years, departed this life, whom Hyginus succeeded. Irenæus writeth, that this Telephorus was crowned at his death with martyrdom, and signifieth withall, that in the time of the said Hyginus, Valentinus the inventor of his own heresie, and Cerdon author of that error, which Marcion afterwards sucked, were manifestly known at Rome. For thus he writeth.

Adrian the Emperor died An. Dom. 140. Him succeeded Antoninus Pius. Hyginus Bishop of Rome. Iren. l. 3. c. 3.

CHAP. XI.

The report of Irenæus, touching the grand hereticks of that time, with the succession of the Bishops of Rome and Alexandria.

Valentinus came to Rome in the time of Hyginus, he flourished under Pius, and continued unto Anicetus. Cerdon likewise (whom Marcion succeeded) came under Hyginus the ninth Bishop from the Apostles. Who having protested his faith, one while persevered, another while taught privily, afterwards confessed his error: and sometime being reprehended for the doctrine which he had corruptly taught; he refrained the company of the brethren. This he wrote in his third book against heresies. Cerdon taking occasion of error from such as were Simons adherents abiding at Rome under Hyginus (the ninth by succession from the Apostles) taught that God, preached of the Law and Prophets, was not the Father of the Lord Jesus Christ. He said moreover, That Christ was known, the Father of Christ unknown: Christ was just, the Father good. After him succeeded one Marcion of Pontus, a shamelesse blasphemer, which increased this doctrine. Irenæus dilating that infinite profundity of matter, invented by Valentinus, subject to many errors, discloseth openly the malice of the heretick, being cloaked and concealed, as it were a serpent hid in his den. After this he remembreth one Mark by name, most expert in magical Arts, to have been in that time. For he revealing their prophane Ceremonies, and detestable mysteries, writeth thus: Some prepare their wedding chamber, and accomplish the service to be said over them that are to be consecrated with charmed words: and having thus done, they call it a spiritual marriage, conformable to the celestial copulation. Some bring them to the water, and in baptizing, say thus: In the name of the unknown Father of all things, in the truth mother of all things, and in him which descended upon Jesus. Some other pronounce Hebrew words, to the end the young converts might therewith be the more amazed. But omitting these things, after that the fourth year of Hyginus was expired, Pius took the publick Ministry of the Church of Rome. At Alexandria, Mark is chosen their shepherd, when Enmenes had continued Bishop there thirteen years. After Mark had been Bishop ten years, Celadion succeeded him in the Church of Alexandria. And at Rome, after the death of Pius, which departed the fifteenth year, Anicetus was placed Minister, under whom Agessippus saith of himself, that he came to Rome, where he remained unto the time of Eleniberius. But specially Justinus at that time, disposing the heavenly doctrine, in a Philosophers attire, contending by his Commentaries for the faith which he imbraced, wrote a book against Marcion, who at that present time lived, and was well known: For these are his words: Marcion of Pontus at this present teacheth such as hearken unto him, to believe in a certain god, greater than the maker of all things, who among all sorts of men, (aided by the subtilty of Satan) hath seduced many, to blaspheme, and to deny the maker of all things to be the Father of Christ, and to confesse some other that should be greater than he. As many as come of him are called Christians, even as it saith with Philosophers: though they be not addicted to the same precepts in Philosophy, yet the name of a Philosopher is common to all. To these he addeth: we have written a book against the heresie now reigning; if you please you may read it. The same Justinus hath valiantly encountered

Iren. l. 3. c. 4. Valentinus. Cerdon.

Iren. l. 1. c. 28, 29 * This heresie is confuted by Origen. Ep. l. 1. c. 4. 5. Marcion of Pontus.

Iren. l. 1. c. 18.

Pius Bishop of Rome. Marcus Bishop of Alexandria. Celadion Bish. of Alexandria. Anicetus Bish. of Rome. Agessippus.

Justinus Martyr.

with the *Gentiles*, and dedicated Apologies in the defence of our Faith unto *Antoninus*, by surname *Pius*, and to the *Senate of Rome*, and declareth who, and whence he was, in his Apology, writing thus.

CHAP. XII.

The beginning of Justinus Martyrs Apology for the Christian Faith.

Antoninus was called Titus Elius Adrianus, because he was adopted of Titus Elius Adrianus the Emperor.

UNto the Emperor Titus Elius Adrianus, unto Antoninus Pius, most noble Cæsar and true Philosopher, unto Lucius son of the Philosopher Cæsar, and adopted of Pius, favourer of learning, and unto the sacred Senate, with all the people of Rome, in their behalf, which among all sorts of men are unjustly hated, and reproachfully dealt withall: Justinus the son of Priscus Bacchus, born in Flavia a new City of Palestina in Syria, one of them, and one for them all, do make this request, &c. The same Emperor, receiving a supplication of others, in the behalf of the brethren in Asia, which were grieved with all kind of contumelies, practised upon them by their Provincials, graciously sent unto the commonalty of Asia this constitution.

CHAP. XIII.

The Epistle of Antoninus Pius, unto the Commons of Asia, in the behalf of the Christians, not to be persecuted.

THe Emperor Cæsar Marcus Aurelius Antoninus Augustus, Armenicus, Pontifex Maximus, fifteen times Tribune, thrice Consul, unto the Commonalty of Asia, sendeth greeting. I know the gods are carefull to disclose hurtfull persons. For they punish such as will not worship them more grievously than you do those whom you bring in trouble, confirming that opinion which they conceive of you, to be wicked and ungodly men. It is their desire in Gods quarrel rather to die than to live. So that they become conquerors, yielding their lives unto the death, rather than to obey your Edicts. It shall seem very necessary to admonish you of the earthquakes, which have and do happen among us, that being therewith moved, ye may compare our estate with theirs. They have more confidence to Godwards than you have. You during the time of your ignorance, despise other gods, condemn the Religion of the immortal God, banish the Christians which worship him, and persecute them unto the death. In the behalf of these men, many of the provincial Presidents have written heretofore unto our Father of famous memory, whom he answered in writing again, that they were not to be longer molested, unlesse they had practised treason against the Roman Empire. And many have given notice unto us of the same matter, whom we answered as our Father did before us. If any therefore hereafter be found thus busied in other mens affairs, we command that the accused be absolute and free, though he be found such an one, I mean faulty, and that the accuser be grievously punished. This Edict was proclaimed at Ephesus in the hearing of the great Assembly of Asia. Witnests hereof is Meliton Bishop of Sardis (which flourished at that time) in his profitable Apology for our doctrine, delivered unto the Emperor Verus.

Meliton wrote an Apology.

CHAP. XIV.

Of Polycarpus Bishop of Smyrna.

Iren. l. 3. c. 3. Polycarpus the Disciple of St John being old was seen of Irenæus being young.

IRenæus reporteth, that while Anicetus was Bishop of Rome, Polycarpus as yet lived, and came to Rome, and questioned with Anicetus concerning the day of Easter. Another thing yet he reporteth of Polycarpus, in his third book against heresies; which needfully must here be annexed: Polycarpus (saith he) was not only instructed by the Apostles, and conversant with many which saw Christ, but also of the Apostles ordained Bishop of Smyrna in Asia, whom we in our youth have also seen; for he lived long, and was very old, and at length finished this life with most glorious and renowned Martyrdom, when he had continually taught that which he learned of the Apostles, which the Church at this day delivereth for undoubted truth. All the Churches of Asia, and as many as unto this day succeeded him in that See, bear witness, that Polycarpus was more worthy of credit than Valentinus and Marcion, and than the whole rabble of perverse people. For he being at Rome in conference with Anicetus, converted many of the afore-

fore said hereticks unto the Church of God, preaching the one and only truth received of the Apostles, and delivered by the Church. There be yet alive which heard him reporting, how that John the Disciple of Christ entering into a bath at Ephesus to bain himself, and spying therein the heretick Cerinthus, departed the bath unbaind, and said: Let us depart hence, lest the bath fall, wherein Cerinthus the sworn enemy of the truth baineth himself. And Polycarpus on a time meeting Marcion face to face, which said unto him: Doeſt thou know us? Answered, I know thee for the first begotten son of Satan. So zealous were the Apostles and their Disciples, that they communicated not in word, with the corrupters of the truth, according unto that of Paul: Eschew him that is an heretick, after the first and second admonition, knowing that such an one is perverse, and condemned a sinner by the testimony of his own conscience. There is extant an Epistle of Polycarpus unto the Philippians, very profitable for such as are carefull of their salvation, where they may know the true character of faith, and the right rule of doctrine. So far Irenaeus. Polycarpus in the fore-said Epistle unto the Philippians (at this day extant) allegeth testimonies out of the former Epistle of Peter. When that Antoninus surnamed Pius, had ended twenty and two years in the Roman Empire, Marcus Aurelius Verus, and Antoninus his son, together with Lucius his brother succeeded him.

Tit. 3.

Antoninus Pius died, An. Dom. 163. and him succeeded Marcus Aurelius Verus: under this Verus the fourth of the ten persecutions was raised, Lucius being the son of Verus, was called the brother of Antoninus, because he was adopted together with him.

CHAP. XV.

The Martyrdom of Polycarpus, and divers other Saints in Smyrna, under Verus the Emperor.

When Asia was troubled with great persecutions, Polycarpus was crowned with martyrdom. And I suppose it necessary to pen in this our History his end, which at this day is published in writing. The Epistle is in the person of the Church, where he was President, unto the Parishes throughout Pontus, signifying the circumstance about Polycarpus, in this sort.

The Church of God which is at Smyrna, unto the Church at Philomilium, and unto all the Congregations of the holy Catholick Church throughout Pontus, mercy, peace, and the love of God the Father, and of our Lord Jesus Christ be multiplied.

The Epistle of the Church of Smyrna where of Polycarpus was Bishop.

We have written unto you, brethren, of such as suffered martyrdom, and of blessed Polycarpus, who signed and sealed the persecution with his own blood. And before they make relation of Polycarpus, they rehearse the constancy and patience of other Martyrs, saying: The beholders were amazed, seeing the flesh of the Martyrs rent with scourges, even unto the inner veins and sinews, so that the most secret entrails of their bodies, their bowels and inward privities were manifestly to be seen. Beholding again the sharp spits of Sea-fish, and pibble stones strowed under the martyrs backs and bruised bodies, with every kind of torments that could be devised. Last of all they were thrown to be torn in pieces, and devoured of wild beasts. Specially they wrote of Germanicus, that he valiantly endured and overcame through the grace of God that corporal fear of death, grafted in the frail nature of man. For when as the Proconsull exhorted him to relent, admonished him of his tender years, prayed him to pity his own case, being now in the flower of his youth: he without intermission, enticed the beasts to devour him, yea constrained, and compelled, that with speed he might be dispatched of this cruel and wicked life. Which patience and constancy of the blessed Martyr, and of the whole Christian Nation, the multitude of Infidels beholding, suddenly cried out: Remove the wicked, seek out Polycarpus. And when there was a great tumult raised by reason of this clamour, a certain Phrygian, by name Quintus, lately come out of Phrygia, trembled at the fierce rage of the terrible beasts, and shrinked at the sight of their grimme visage, and betrayed his own safety with his slacknesse of courage. For the same Epistle testifieth of him, That he personally appeared together with the rest before the Bar, more of reason, then of any Religion, and being taken, he publicly protested that none ought to intrude himself among such men without good devotion, neither to intermeddle in matters where with he hath not to do. But of these men thus much. Touching the

Germanicus torn in pieces of wild beasts.

Quintus unconstant in persecution,

Polycarpus is
forewarned by
a vision of his
martyrdom.

The Epistle of
the Church of
Smyrna.

the renowned Polycarpus they write, that he hearing the report of this cruel persecution, was nothing therewith moved, but retained the immoveable tranquillity of his mind, and continued still in the City, untill at length he was perswaded through the petitions of such as prayed him, to go aside for a season, and to get him to a certain farre place, not farre from the City, where he abode with a few, occupied day and night only in prayer, making humble supplications after his usual manner, for the tranquillity and peace of all Congregations throughout the world. Being in prayer, three dayes before he was taken, and now fallen asleep, he saw in a vision by night, the pillow under his head set on fire, and suddenly consumed to ashes: when he awaked, forthwith he interpreted this vision unto them that were then present, plainly prognosticating, that it should come to passe, that his life should be ended, that his body should be burned for the testimony of Christ. They write farther, That when the searchers were now at hand, at the instance and earnest intreaty of his friends, he fled thence unto another village, where incontinently the pursuers came, which took two boyes of that place, and scourged them, untill one of them confessed the circumstance, and led them unto the lodging of Polycarpus. When they had entered in, they found him lying in an upper Chamber, where he might have escaped, if it had pleased him. But he said: *The will of the Lord be fulfilled.* For he understanding of their pretence, as the report goeth, came down, communed with them pleasantly and cheerfully, so that they which knew him not before, stedfastly eyed his comely age, his grave and constant countenance, marvelling that such ado was made, so much labour spent, and that a man of such years should be taken. He commanded the Table forthwith to be covered, meat to be laid on, requested them to make merry, craved of them the space of one hour for prayer: that being granted, he rose up, went to prayer, so replenished with the grace of God, that such as were present, and prayed, hearing his devotion, were ravished, and many sorrowed, that so honest and godly a Father should die. After these things the Epistle containeth in manner these things following: *When that he had now ended his prayer, with the remembrance of all such things as ever befell him, whether they were small or great, famous or infamous, and also of the universal and Catholick Church, and the hour now fully ended, they set him upon an Asse, and brought him to the City, being on the great Sabbath-day. There met him Herod the great justice of peace, and his father Nicetes, who receiving him into their Chariot, perswaded him, saying: What harm is it to say, Lord Caesar, to sacrifice, and so be saved? At the first he answered nothing, but when they urged him, he said, I will not condescend unto your counsel. They perceiving he would not be perswaded, gave him very rough language, and tumbled him down out of the wagon, to the bruising of his shins. But he as though he had been nothing hurt nor injured at all, went bolt upright, chearfull and apace towards the Theatre. When he was come upon the Theatre or stage, a voice came down from Heaven (which by reason of the great tumult was heard of few:) Be of good cheer, O Polycarpus, and play the man. The speaker no man saw, but the voice was heard of many of us. In the mean time the multitude was in a rage, seeing Polycarpus brought forth. The Proconsul demanded of him, Whether he were that Polycarpus, beckning that he should deny it, and saying: Tender thine years, with such like perswasions, Swear by the fortune of Caesar, repent thee of that is past, say, Remove the wicked. But Polycarpus beholding with unmoveable countenance the multitude round about the stage, pointing with the hand, and sighing, and looking up unto Heaven, said: Remove, O Lord, these wicked. When the Proconsul urged, and said, Swear, and I will let thee go: Blaspheme and defie Christ: Polycarpus answered: Fourscore and six years have I served him, neither hath he ever offended me in any thing, and how can I revile my King which hath thus kept me? The Proconsul still urged, and said: Swear by the fortune of Caesar. To whom Polycarpus answered: If thou requirest this vain glory, that I protest the fortune of Caesar, as thou sayest, feigning thou knowest me not who I am: Hear freely, I am a Christian. And if thou desire to know the Doctrine of Christianity, appoint the day, and thou shalt hear it. When the Proconsul said: Perswade this people: Polycarpus answered, I have vouchsafed to confer with thee. For we are commanded to give to Princes and Potentates their due honour ordained of God, neither prejudicial to our Religion, but as for the furious multitude, I will not deal with them, I judge them unworthy hearers of my purification. To this the Proconsul said: I have wild beasts to devour thee, unless thou repent. Polycarpus answered: Bring them forth, for it is determined amongst us, not to passe from the better unto the worse by repentance: but we reckon it a thing commendable, to turn from the*

the thing that is evil to that which is good and just. Again, the Proconsul said, I will quiet thee with fire, if thou regard not the beasts, nor repent. To whom Polycarpus answered: Thou threatnest fire for an hour, which lasteth awhile, and quickly is quenched, but thou art ignorant of the everlasting fire at the day of judgment, and endless torments reserved for the wicked. But what lingerest thou? dispatch as it pleaseth thee. Uttering these and the like words, he was constant and chearfull, and his countenance so gracious, that not only he was nothing moved therewith; but of the contrary the Proconsul being amazed, commanded the Beadle, in the midst of the Theatre, thrice to cry: Polycarpus confesseth himself a Christian. At which saying, the multitude both of Jews and Gentiles, inhabiting Smyrna, shouted with a great rage: This is that Doctor of Asia, the father of the Christians, the overthrower of our gods, who hath taught many, That our gods are not to be adored. To this they added another clamor, craving of Philip President of Asia, That he would let loose a Lion to devour him. Who answered: That this was not lawfull, inasmuch that the game or stage-fighting of beasts was then finished. Then they cried with one voice, That Polycarpus should be burned quick. For it behooved that the vision should be fulfilled, which he saw on his pillow, and prophesied of to such as praised with him at that present, saying, I must be burned quick; which was as soon done as spoken. Therefore the multitude forthwith carried logs of wood, and sticks out of their shops and booths: but specially the Jews served promptly (after their wonted manner) for that purpose. The fiery pile being prepared, he unapparelled himself, loosed his girdle, endeavoured to pull off his shoes, which before he did not, for that the faithfull contended among themselves, who could soonest touch his body at their farewell. For he was honoured of all men for his good and godly conversation; yea before his gray hairs grew. In a short while all things necessarily required for the execution were applied. And whenas they would have nailed him to the stake, he said: Nay, suffer me, even as I am; For he that gave me patience to abide this fire, will give me also an unmovable mind, to persevere within this fiery pile without your provision in fastening my body with nails. When they had heard that, they cease from nailing, and fall a binding of him. His hands then being bound to his back, he like a notable Ramme, picked out of a great flock, fit for an acceptable burnt Sacrifice unto Almighty God, is offered, saying: O Father of thy well-beloved and blessed Son Jesus Christ, through whom we have known thee: O God of the Angels, and powers, and of every living creature, and of all sorts of just men which live in thy presence, I thank thee that thou hast graciously vouchsafed this day, and this hour, to allot me a portion among the number of Martyrs, among the people of Christ, unto the resurrection of the everlasting life, both of body and soul, in the incorruption of the holy Ghost, among whom I shall be received in thy sight this day, as a fruitfull and acceptable Sacrifice, as thou hast heretofore prepared, often revealed, and now fulfilled, most faithfull God, which canst not lie. Wherefore for all things, I praise thee, I blesse thee, I glorifie thee, through the everlasting High-priest Jesus Christ, thy well-beloved Sonne; To whom with thee and the holy Ghost be all glory world without end. Amen. When that he had pronounced this Amen, and finished his prayer, the executioners set the pile on fire. The flame vehemently flashed about, terrible to the sight, shewed no doubt of purpose to such as were preserved to publish the same to the posterity. For the flaming fire, framing it self after the forme of a vault or sail of a ship with the blustering blasts of wind, compassed the body of a Martyr within placed, as with a wall: and that which was in the midst of the same, was not as fiery, scorched, or burned flesh, but as gold or silver tried in the furnace. For it seemed to our senses, a fragrant and sweet smell, as of frankincense, or some such like precious perfume. At length when the cruel persecutors perceived the fire not to consume his body, they called for a tormentor, and gave him charge to launce him in the side with a spear. Which when he had done, such a streame of blood issued out of his body, that the fire was therewith quenched, so that the whole multitude marvelled, such a prebeminence to be granted, and difference to be shewed between the Infidel, and the faithfull; and elect people of God, of which number this Polycarpus was one, a right Apostolick and Prophetical Doctor of our time, Bishop of the Catholick Church of Smyrna. For all that he spake, either is already, or shall be hereafter fulfilled. But the envious, subtil and malicious adversary of just men, seeing the glory of this Martyr so great, and his unblameable conversation from the beginning to be crowned with incorruption, and to receive an incomparable reward: procured that his body should perish from among us, for there were many that endeavoured and fully purposed to have been partakers

The prayer of
Polycarpus at
his martyr-
dom.

Polycarpus
burned.

The Christians
worship God,
and reverence
his martyrs.

Why the passi-
ons of martyrs
are celebrated.

Metrodorus
burned.
Pionius burn-
ed.

Eusebius wrote
a book of
Martyrs which
is not extant.

of his blessed body by burial. But many pricked forwards Nicetes the father of Herod, and his brother Dalces, to move the Proconsull, not to deliver unto the Christians his body, lest that (saith he) they leaving Christ, fall a worshipping of him. This they said, when the Jews egged and urged them forwards, which continually watched us, lest that we snatched him out of the fire, being ignorant of this, that we can never forsake Christ which died for the salvation of the whole world, and that we can worship none other. For we worship Christ as the Son of God, the Martyrs we love as Disciples and followers of the Lord, and that worthily, for the invincible good love they bear to their King and Master, whose companions and Disciples we desire to be. When the Centurion perceived the sedition of the Jews, he caused the body to be laid in the midst after their accustomed manner, to be burned. So we gathered his bones, more precious than pearls, and better tried than gold; and buried them in the place that was fit for the purpose, where, God willing, we being gathered together, the Lord will grant that with joy and gladness we may celebrate the birth day of his Martyr, both for the remembrance of such as have bin crowned before, and also to the preparation and stirring up of such as hereafter shall strive. Thus it happened unto Polycarpus that was martyred at Smyrna, together with twelve others out of Philadelphia, who only among all the rest is so remembered, that the Gentiles every where spread his fame far and nigh. Such was the end of the blessed Apostolick Polycarpus, published in writing by the brethren of the Church of Smyrna, in the afore-said Epistle, where is also contained the Martyrdom of sundry others that suffered then with Polycarpus, whereof one Metrodorus, suspected of the heresie of Marcion, was burned with fire, and consumed to ashes. And among the Martyrs of that time, there was one Pionius, very famous, who for his protestations and liberty of speech, and Apology for the Faith, both in the presence of the people and Magistrates, for his godly Sermons, and comforting perswasions of such as fainted in persecution: for his consolation unto such as were imprisoned: for his exhortations unto the brethren resorting unto him: for his constancy in his manifold and grievous torments and afflictions: for his patience in the fiery pile flashing about: and last of all, for his quiet death, is highly commended and published to the praise of God, in that book of ours which containeth his Martyrdom, whereunto I refer the Reader. Also there are extant other monuments of certain Martyrs that suffered at Pergamus a City of Asia, as of Carpus, Papyrus, and Agathonica a woman, who after their notable confessions, suffered glorious Martyrdom.

CHAP. XVI.

Of the Martyrdom of Justinus a Christian Philosopher.

Justin. Martyr.
Apol. 2.

AT that time Justinus of whom we made mention before, when he had dedicated another book in the defence of our Doctrine, to the fore-said Emperors, was crowned with Martyrdom by the malicious means of Crescens the Philosopher, professing in life and learning the sect of Cynicks. For Justinus in open disputations and publick conference had with this Philosopher, bare away the bell, which tended to the shortning of his life, and the hastening of his end. This thing did this famous Philosopher in his afore-said Apology fore-see, and signifie in these words: I look for no other thing than this, that I be betrayed by some one of them called Philosophers, or knockt in the head with a club by Crescens, no Philosopher indeed, but a proud boaster. For it is not requisite to call him a Philosopher, which ignorantly reporteth, that the Christians are impious and irreligious, to the end he may please and flatter such as are overshadowed with the mist of error and darknesse. For if he impugn the doctrines of the Christians, having neither read nor known the same, then is he full of malice, and far worse than Idiots, that sometimes beware they reason not of unknown matters, lest they speak falsely: or if he have read them, he understandeth not the mystery and majesticall meaning thereof: or if he do understand them, he doth this, that he be not taken for such an one; and then is he again far more wicked and spitefull, the bond-slave of vain-glory and brutish fear. For I would have you well to understand, and to recount my tale for truth, that I have proposed certain questions, and demanded certain interrogatories of him, wherein I have found, and know right well, that he knoweth nothing. And if reports have not brought these things to
your

your knowledge, I am ready again to communicate the same unto you. And this will be a princely work for you to hear. If you knew both what I demanded, and what he answered, you would soon give sentence, that he is altogether ignorant in our Doctrine. Or if he knoweth it, he darest not utter it for fear of his Auditors, and hereby to be proved (as I said before) no Philosopher, but a flatterer, condemning that which Socrates highly esteemed. Thus saith Justinus. And that he was slain according to his own fore-telling through the practice of Crescens, Tatianus a man instructed from his youth up in prophane literature, and praised very much for the profit he took therein, testifieth in his book against the Gentiles, writing thus: *The famous Philosopher Justinus said very well, that the Philosophers then were to be likened to thieves.* A little after, he said: *Crescens being newly come unto that great City, passed all men in that unnatural and shamelesse sin of Sodom, defiling himself with mankind, inferiour to no man in covetousnesse: he taught, That death was not to be feared, yet was he so fearfull of it, that he procured Justinus death, as it were for a great evil, because that he preaching the truth, reprehended the Philosophers as gluttonous and deceitfull persons.* Such was the cause of Justinus Martyrdom.

Tatianus lib.
contra Gentes.

CHAP. XVII.

Of the Martyrs mentioned in the Apology
of Justinus.

THe same Justinus before he suffered, remembred in his Apology such as were martyred before him, very pertinent for this our purpose, writing thus: *A certain woman there was married unto an husband that was wholly given unto lascivious life and leudnesse, whereunto she her self was in times past addicted: but when she had learned the Doctrine of Christ, she repented her of her former life, and imbraced chastity, and exhorted her husband likewise to repent, expounding unto him the Doctrine which threatened unto intemperate and beastly livers everlasting punishment of endlesse fire.* But he continuing still in his former leudnesse, by his unlawfull actions alienated his wife from him. For she said, That it was thenceforth unlawfull for her, to use company at bed and at boord with that man, who contrary unto the law of Nature, beyond all right and reason, sought means to satisfie his filthy lust, and therefore would be divorced from him. But through the perswasions of her friends, who counsell'd her, a little while quietly to live together, that there was yet hope at length of his repentance, she revoked her sentence, changed her mind, refrained her self, and continued with him in wedlock. But when her husband was gone to Alexandria, and there known to have practised far more leud facts, lest that she should be made partaker of his wicked facts and hainous offenses, by continuing in his company at bed and boord in the bond of Matrimony, she made a bill of Divorce (as we term it) and was separated and went away from him. Then this good man (When he should have rejoiced that his wife which of old was slandered of her servants, and accused of her leudnesse: which of old was given to drunkennesse, and all kind of naughtinesse, had now renounced her former life, and exhorted him to the same repentance with her, whom she put away, because he kept other company) accused her that she was a Christian. And she gave up a supplication unto thee (O Emperour!) humbly requesting (saith Justinus) that she might first dispose of her household affairs, and after the disposition and ordering thereof, to answer unto that which she was accused for, the which thing thou diddest graciously grant. But he (her husband sometimes) having no colour nor cloak to accuse his wife, turned his malice against Ptolomæus (who instructed her in the Christian Faith, and endured torments under Urbicius the Judge) in this manner; He had to his friend the Centurion, whom he perswaded to imprison Ptolomæus, to intreat him roughly withall: and to demand of him, if he were a Christian. Which when Ptolomæus, one that was zealous for the truth, no flatterer, no dissembler, had confessed himself to be, the Centurion cast him into prison, where he was long punished. Afterwards being brought before Urbicius, of this only he was examined: If he were a Christian. Whose conscience bearing him witness of no crime, but in a just cause, confessed that he had preached the true and heavenly Doctrine of Christ. For he which denieth himself to be that he is, either condemneth that which is in him by denial, or knowing himself unworthy and estranged from the matter refuseth to confesse: whereof neither is found in a true Christian,

Justinus in his
Apology
reporteth a
certain history
of a man and
his wife.

Itania.

Ptolomæus
martyred.

Lucius martyted.

And when Urbitius commanded that he should be brought forth, one Lucius (that was also a Christian) seeing the sentence given contrary to all reason, said to Urbitius: What reason is it (O Urbitius) that thou shouldst condemn this man for confessing the name of Christ, which hath committed neither adultery, neither fornication, neither man-slaughter, neither theft, neither robbery, neither any wicked offence, that he may justly be charged withall? Thy judicial sentences do become neither Pius the Emperor, neither the Philosopher the son of Caesar, neither the sacred Senate. Urbitius answering nothing to these things, said to Lucius: And thou seemest to me to be such an one. Lucius answered: I am so. And he commanded him forthwith to be brought forth to the place of execution. For this, Lucius thanked him, and said, that by this means he should be delivered from such wicked masters, and go unto a gracious God, his Father and King. After this a third steps forth, which suffered the like. In the end Justinus concluded with the rehearsal of that which we remembered before, saying: And I look for no other, than that I be betrayed by some one of them that are called Philosophers.

CHAP. XVIII.

Of the Works and Writings of Justinus.

Justinus hath left unto the posterity many monuments of his instructed mind and right understanding, full of all kind of profit, unto which we refer the studious Readers, and withall we will note such as came to our knowledge. First, *A supplication unto Antoninus Pius, and his sons, and to the Roman Senate, in the Defence of our Doctrine.* Again, *An Apology* unto the said Emperors successor, by surname, *Antoninus Verus*, whose time we presently do prosecute. He wrote also *against the Gentiles*: where at large he disputeth many questions, both of ours, and the Heathenish Philosophers doctrine: Of the nature of spirits, altogether impertinent for this our present purpose. He wrote another book also against the *Gentiles*, entituled, *A Confutation or Reprehension.* After that, *Of the Monarchy of God*, collected not only out of the sacred Scriptures, but also out of prophane Writers. Next one entituled *Psaltes*. Another, *Of the Soul*, as by way of Annotation, alledging divers questions, and many opinions of the Heathen Philosophers, deferring the confutation, and his definitive sentence untill another place. Last of all, he wrote *A Dialogue against the Jews*, disputing at Ephesus with Tryphon, then a famous Doctor among the Jews, where he declareth, how the mercifulnesse of God brought him to the knowledge of the true Faith: how he diligently studied Philosophy, and earnestly sought after the truth. In that Dialogue of the Jews, declaring their spite against the Doctrine of Christ, he inveiyeth against Tryphon thus: *You have not only hardened your selves from repentance, but have sent chosen men from Jerusalem, which should passe throughout the world, and pronounce: that there was a certain Christian heresie sprung up, slandering us, as the rest do which know us not, so that hereby you proved your selves authors of falshood, not only to your own people, but to all other Nations.* He writeth also, how that unto his time the gift of Prophecy flourished in the Church. He remembered the Revelation of John, plainly affirming, that it was the Apostles: he alledgeth many places of the Prophets, reprehending Tryphon, because the Jews razed them out of the Bible. It is reported he wrote many other things, well known to divers of the brethren. His works of old were in so great reverence, that Irenaeus in his fourth book alledgeth him, saying: Justinus writing against Marcion, saith very well: *Neither would I have believed in the Lord, if he had preached any other God besides the maker of all things.* And in his first book: Justinus said well, *That before the coming of our Saviour, Satan durst not blaspheme God, inasmuch as he knew not certainly of his condemnation before that time.* These things were needfull to be noted, that the studious might earnestly embrace his works. So far concerning Justinus.

The gift of prophecy was in Justinus and Irenaeus times. Iren. l. 5. Iren. l. 4. c. 14. Erasmus not without cause suspecteth this opinion of Irenaeus, in his Prologue to the fifth book of Irenaeus.

CHAP. XIX.

The succession of Bishops in Rome, Alexandria and Antioch.

Chap. 20. after
the Greek.

IN the eighth year of the said Emperors reign, whenas *Anicetus* had been Bishop of *Rome* eleven years, *Soter* succeeded. And in *Alexandria* after that *Celadion* had governed fourteen years, *Agrippas* came in place. In the Church of *Antioch* *Theophilus* was the sixth from the Apostles: *Heros* the fifth: *Cornelius* the fourth.

Anna Dom. 171.

CHAP. XX.

What Ecclesiastical persons flourished at that time.

Chap. 21. after
the Greek.

IN those days *Egesippus* flourished in the Church, one of the most ancient: and *Dionysius* Bishop of *Corinth*: and *Pinytus* Bishop of *Creta*: *Philippus*: *Apollinaris*: *Meliton*: *Musianus*: *Medestus*: but specially *Irenaeus*. Of all which number, there are monuments left in writing unto the posterity, of their Apostolick traditions and sound Faith.

Egesippus.
Dionysius.
Pinytus.
Philippus.
Apollinaris.
Meliton.

CHAP. XXI.

By the report of *Egesippus*, he declareth what uniform consent in Religion there was in that age, and who of old were authors of sects and heresies.

Chap. 22. after
the Greek.

Æ*gesippus* in his five books of Commentaries which came to our hands, left unto the posterity a full remembrance of his judgment, where he declareth, that coming to *Rome*, he met with many Bishops, and found them all of one mind, and the same doctrine. But let us hear the worthy report alledged by him touching the Epistle of *Clement*, written unto the *Corinthians*, saying: The Church of *Corinth* remained in the pure and right rule of Doctrine unto the time of *Primus* Bishop there, with whom (meaning the *Corinthians*) sailing to *Rome*, I conferred, and abode many days, and was comforted very much by reason of them and their Doctrine. Being come to *Rome*, I stayed there untill that *Anicetus* was stalled Bishop, whose Deacon was *Eleutherius*, whom *Soter* succeeded, and after him *Eleutherius*. In all the succession, and in every one of their Cities, it is no otherwise than the Law and Prophets, and the Lord himself preached. The same Author reciteth the originals of the heresies in his time, writing thus: After that *Jacobus Justus* had been martyred, in such sort as Christ himself was put to death: his uncle *Simon Cleophas* was chosen Bishop, whom all preferred, because that he was the Lords second kinsman, wherefore they called that Church a pure Virgin, for as yet the Devil had not sown there any corrupt seed of false Doctrine. But *Thebulis* because that he was not chosen Bishop, went about to corrupt the same, being one of the seven hereticks among the people, whereof was *Simon*, of whom the *Simonians*: and *Cleobius*, of whom *Cleobians*: and *Dositheus*, of whom *Dositheans*: and *Gorthæus*, of whom *Gorthæans*: and *Masbothæus*, of whom sprung the *Menandrianists*: *Marcionists*: *Carpocratians*: *Valentinians*: *Basilidians* and *Saturnians*, whereof every one hath set abroad a proper and several opinion. Of these sprang the false Christs, the false prophets, the false apostles, rending asunder the Church with their false doctrine, directed against God, and Christ our Saviour. The same Author describeth likewise the old heresies of the Jews, saying: There were in the time of the circumcision sundry sects among the children of *Israel*, varying in opinions, and set opposite against the tribe of *Judah* and Christ: namely these: the *Essæans*, the *Galilæans*, the *Hemerobaptists*, the *Masbothæans*, the *Samaritans*, the *Sadduces* and *Pharisees*. Divers other things he writeth of, the which have been partly remembered of us before, and applied to their proper and peculiar places. Afterwards he maketh relation of the Gospel after the *Hebrews* and *Syrians*, and severally of certain *Hebrew Dialects*: and that by means of the *Hebrews* he attained unto the Christian Faith, with a recital of other unwritten traditions of the Jews. Moreover *Egesippus*, and yet not only he, but also *Irenæus*, with the whole assembly and company of the Elders, have termed the Proverbs of *Solomon*, Wisdom it self, replenished with all kind of virtue and godliness: and by occasion, reasoning of the Scriptures called *Apocrypha*, he said, that in his time, divers of them were published by Hereticks. But now let us proceed to speak of other things.

Egesippus.

Thebulis
through ambi-
tion became
an heretick.
Simon.
Cleobius.
Dositheus.
Gorthæus.
Masbothæus.
Menandrianists.
Marcionists.
Carpocratians.
Valentinians.
Basilidians.
Saturnians.
Essæans.
Galilæans.
Hemerobaptists.
Masbothæans.
Samaritans.
Sadduces.
Pharisees.
The Gospel
after the
Hebrews and
Syrians.
Proverbs of
Solomon.
Apocrypha
published by
hereticks.

CHAP.

Chap. 3. after
the Greek.

CHAP. XXII.

Of Dionysius Bishop of Corinth, and his Epistles.

Publius a
martyr.
Quadratus.
Dionysius.
Areopagita
first Bishop of
Athens.

Philip.

Bacchides.
Elpistus.
Galma.

Pinytus.
Vowed chastity
forbidden.

Dionysius writeth
of the Romans
then: if he were
now to write, he
would tell another
tale.

Dionysius readeth
in the Church of
Corinth the
Epistle of the
Church of Rome,
and of Clement.
Dionysius complaineth
that hereticks
corrupted his
Epistles.

First we have to speak of *Dionysius*, who being Bishop of *Corinth*, freely communicated his divine and godly labour and industry, not only to such as were under his charge, but also to strangers, shewing himself most profitable unto all people, by whose Catholick Epistles which he directed unto the Churches. Of which number is that Epistle written by him unto the *Lacedamonians*: containing the right institution of Christian peace and unity. Moreover his Epistle written unto the *Athenians*, stirreth the minds of faithfull men to the imbracing of faith and evangelical conversation of life: and reprehending the gain-sayers and despisers thereof, he chargeth divers of them, that they were now in manner fallen from the Faith: although *Publius* their Bishop suffered martyrdom in the persecutions of those times. He remembreth *Quadratus* the successor of *Publius* in the Bishoprick (after his martyrdom) and testifieth of him, that by his means they were united, and stirred to the Faith. He sheweth moreover how that *Dionysius Areopagita* (converted unto the Faith by the Apostle *Paul*, according unto that which is written in the *Acts of the Apostles*) was placed the first Bishop of *Athens*. There is extant also another Epistle of his unto the *Nicomediens*, wherein impugning the heresie of *Marcion*, he compareth it with the right rule of truth. And unto the Church of the *Gortineans*, together with other Congregations throughout *Creta*, he writeth, commending *Philip* their Bishop, for that the Church committed unto his charge was beautified and bedecked by the testimony of many virtues, warning them withall, that they should avoid the wilfulness of perverse hereticks. And writing to the Church of *Amastria*, together with the rest throughout *Pontus*, he mentioneth *Bacchides* and *Elpistus*, at whose instant motion he wrote, and *Galma* the Bishop, interlacing expositions of sundry places of Scripture. He admonisheth them at large touching marriage and virginity: commanding also to receive after repentance such as fell, howsoever it happened, either of purpose, or by heretical persuasion. Unto this there is annexed an Epistle unto the *Gnosii*, wherein their Bishop *Pinytus* is admonished not to charge the brethren with the grievous burthen of vowed chastity, as a matter of necessity, but to have consideration of the imbecillity of many. Unto the which *Pinytus* making answer, extollet and commendeth *Dionysius*, but withall exhorteth, that stronger meat being delivered, he feed the flock committed unto his charge with more absolute and profound doctrine, lest they dwelling and continuing still in their milky and weak exhortations, wax old through negligence in childish instructions. In the which Epistle of *Pinytus* the right rule of faith, and diligent care for the salvation of his flock, also wisdom and understanding of holy Scripture, is lively set forth. Last of all, there remaineth an Epistle of *Dionysius* unto the *Romans*, namely unto *Soter* their Bishop, whereof if we alledge some part, it shall not seem impertinent, where he commendeth the *Roman* custom, observed untill the persecution of our time, writing thus: *It hath been your accustomed manner, even from the beginning, diversly to benefit all the brethren, and to send relief throughout the City, supplying the want of the poor, by refreshing them in this sort, and specially the want of the brethren appointed for slavish drudgery and digging of metals. You Romans of old do retain the fatherly affection of Rome, which holy Soter your Bishop not only observed, but also augmented, ministering large and liberal relief to the use of the Saints, imbracing lovingly the converted brethren, as a father doth his sons, with exhortation of holy doctrine.* Here also he remembreth the Epistle of *Clement*, written to the *Corinthians*, shewing the same of ancient custom to have been read in the Church: for thus he writeth: *We have this day solemnized the holy Sunday, in the which we have read your Epistle, and always will for instructions sake, even as we do the former of Clement written unto us.* The same Author reporteth of his own Epistles, that they were patched and corrupted, in these words: *When I was intreated of the brethren to write, I wrote certain Epistles, but the messengers of Satan have sown them with tares, pulling away some things, and putting to other some, for whom condemnation is laid up. No marvel then, though some indeavoured to corrupt the sacred Scriptures of God, whenas they went about to counterfeit such writings of so small authority.* Yet besides all these there is found another Epistle of *Dionysius* to *Chrysophora* a faithfull sister, where, as it was most meet, he ministrerth unto her spiritual food convenient for her calling. Thus much touching *Dionysius*.

CHAP.

CHAP. XXIII.

Of Theophilus Bishop of Antioch, and his Works.

Chap. 24. after
the Greek.

OF Theophilus Bishop of Antioch before-mentioned, there are found three books of *Elemental Institutions*, dedicated unto *Autolycus*. Again, another entituled, *Against the heresie of Hermogenes*, wherein he alledgeth many testimonies out of the *Revelation* of *S^t John*. There are also certain other books of his, entituled, *Institutions*. But there is nothing worse than hereticks, which like cares then infected the true seed of Apostolick Doctrine: whom the Pastors of the Churches repelled from the flock of Christ, as if they had been certain savage beasts, partly by admonitions and exhortations unto the brethren, and partly by encountering with the hereticks themselves: sometimes disputing and questioning with them face to face, to the utter overthrow of their trifling fantasies, and sometimes by their written Commentaries, diligently confuting by way of reprehension their fond opinions. Among whom *Theophilus*, together with others which then laboured against them, was counted famous, who also wrote a book levelling at *Marcion*, the which we know, together with the rest, at this day to be extant. After the decease of this *Theophilus*, *Maximus* being the seventh from the Apostles, succeeded him in the Church of Antioch.

Theophilus:
Maximus Bi-
shop of Antioch
An. Dom. 179.

CHAP. XXIV.

Of Philip Bishop of Gortyna, Irenæus and Modestus.

Chap. 25. after
the Greek.

PHILIP, whom by the report of *Dionysius* we have learned to have been Bishop of the Church of *Gortyna*, wrote a most exquisite Tract against *Marcion*. So did *Irenæus* and *Modestus*, which of all others chiefly detected his error unto the world. So did sundry other learned men, whose books are yet to be seen with divers of the brethren.

Philip.
Irenæus.
Modestus.

CHAP. XXV.

Of Melito Bishop of Sardis in Asia, and his works.

Chap. 26. after
the Greek.

ABOUT this time *Melito* Bishop of *Sardis*, and *Apolinarius* Bishop of *Hierapolis*, flourished, who both wrote unto the Emperor of *Rome* then reigning, several books and Apologies, in the behalf of our faith: whereof these of *Melito* his doings came to our hands: *Two books* of *Easter*. Of *politick conversation*, and the *Prophets*. Of the *Church*. Of the *Lords-day*. Of the *nature of man*. Of the *mold of man*. Of the *obedience of faith*. Of the *senses*. Moreover: Of the *body and soul*. Also, Of our *regeneration*, or *new birth*. Of the *truth*. Of *faith*, and the *nativity of Christ*. Likewise a book of his, Of *Prophecy*. Of the *soul and body*. Of *hospitality*. And a book entituled, *A key*. Another, Of the *Devil*. Another, Of the *Revelation of S^t John* and of *God incarnate*. Last of all a book dedicated unto *Antoninus*. In his book of *Easter* he declareth the time when he wrote it, beginning thus: *These things were written in the time of Servilius Paulus Proconsul of Asia, at what time Sagaris suffered martyrdom, and the great stir was moved at Laodicea, touching the Sabbath, which then by reason of the time fell out.* Of this book *Clemens Alexandrinus* made mention in a several Tract which he wrote of *Easter*, and purposely (as he testifieth himself) by occasion of *Melito* his book. In his *Apology* unto the Emperor, he reported the things practised against the Christians, writing thus: *The godly people grieved by reason of new Edicts which were published throughout Asia, and never before practised, now suffer persecution. For impudent Sycophants, and greedy gapers after other mens goods, having gotten occasion through those Proclamations, openly rob and spoil day and night, such as commit no trespass at all. And after a few lines he saith: If this be done through your procurement, let it stand for good. For the Emperor that is just, never putteth in practice any unjust thing, and we willingly will bear away the honour of this death, yet this only we humbly crave of your Highness, that you (after notice and trial had of the authors of this contention) do justly give sentence, whether they are worthy of death and punishment, or of life and quietness. But if this be not your Majesties pleasure, and the new Edict proceed not from your power and authority (which were not seemly to be set forth against Barbarian enemies) the rather*

Melito and the
Catalogue of
his books.Melito in his
book of *Easter*.
Sagaris mar-
tyred.
A piece of the
Apology of
Melito unto
the Emperor.

Christian religion began to be made manifest in the time of Augustus, for then Christ was born.

Meliton writeth unto Onesimus of the canonical Scripture of the Old Testament.

These two Chapters in the Greek were one.

Apollinaris.

Montanus the heretick.
Musanus.
Encratites.

Tatianus.

We pray you, that you despise us not, which are grieved and oppressed with this shameful spoil. Again to these he addeth, The divine Philosophy now in estimation amongst us, first flourished among the Barbarians. For whenas it flourished under the great dominion of Augustus your fore-father of famous memory, it fell out to be a most fortunate success unto your Empire. For from thenceforth the Roman Empire increased and enlarged itself with great glory, whose Successor now you are, greatly beloved, and have been long wished for, and will be together with your Son, continually prayed for. Retain therefore this Religion, which increased with the Empire, which began with Augustus, which was revered of your Ancestors before all other Religions. This was a great argument of a good beginning, for since that our Doctrine flourished, together with the happy Empire than beginning, no misfortune befell unto us from the reign of Augustus unto this day: but on the contrary all things glorious and glad, as every man wished. Only of late Nero and Domitian, through the persuasion of certain envious and despitfull persons, were disposed to bring our Doctrine into hatred: from whom the slander of flattering persons that was raised against the Christians, sprang up after a brutish manner. But your goodly Ancestors corrected their blind ignorance, and rebuked oftentimes by their Epistles their sundry misenterprizes. Of which number, Adrianus your Grand-father is known to have written, both unto Fundanus Proconsul and President of Asia; and to many others. And your Father (yours, I say, in that you governed all things together with him) wrote unto the Cities in our behalf, as unto the Larissians, Thessalonians, Athenians, and to all the Grecians, that they should innovate nothing, neither practise any thing prejudicial unto the Christians. But of you we are fully persuaded to obtain our humble petitions, in that your opinion and sentence is correspondent unto that of your Predecessors, yea and more gracious, and far more religious. Thus as ye read, he wrote in the fore-said book. And in his Proem to his Annotations of the Old Testament, he reciteth the Catalogue of the books of the Old Testament, then certain and Canonical (the which necessarily we have annexed) writing thus: Meliton unto the brother Onesimus, sendeth greeting: Whereas oftentimes (you being inflamed with earnest zeal towards our Doctrine) have requested of me, to select certain Annotations out of the Law and Prophets concerning our Saviour, and our whole Religion, and again to certify you of the summe of the books contained in the Old Testament, according unto their number and order of placing, now at length I (being mindful heretofore also of your Petitions) have been careful to perform that you look for, knowing your endeavour, your care and industry in setting forth the Doctrine of Faith, marching forwards with love towards God, and care of everlasting salvation, which you prefer before all other things. When that I travelled into the East, and was there where these things were both preached and put in practice, I compiled in order the books of the Old Testament, such as were well known, and sent them unto you, whose names are these: The five books of Moses: Genesis, Exodus, Leviticus, Numeri, Deuteronomium. Then Jesus Nave, the Judges, the book of Ruth, four books of Kings, two of Chronicles, the Psalms of David, the Proverbs of Solomon, the book of Wisdom, Ecclesiastes, the Canticles, Job, Esay and Jeremy the Prophets, one book of the twelve Prophets, Daniel, Ezekiel, Esdras. Upon the which we have written six books of Commentaries. Thus far Meliton.

CHAP. XXVI.

Of the writings of Apollinaris and Musanus.

Although there were many volumes written by Apollinaris, yet these only came to our hands. A book unto the afore-said Emperor. Five books against the Gentiles. Two books of the synch. Two books against the Jews. And such books as afterwards he wrote against the Phrygian heresie, which not long after waxed stale, then first budding out, whenas Montanus, together with his false prophetesses, ministred principles of Apostasie. So far of him, Musanus also spoken of before, wrote a certain excellent book, entituled, Unto the brethren lately fallen into the heresie of the Encratites, which then newly had sprung, and molested mankind with a strange and pernicious kind of false doctrine; the author whereof is said to be Tatianus.

CHAP. XXVII.

Of Tatianus and his heresie.

WE mean that *Tatianus*, whose testimony a little before we have alledged touching the renowned *Iustinus*, whom also we have reported to have been the Martyrs Disciple. The same doth *Irenaeus* declare in his first Book against heresies, writing of him and his heresie thus: *Out of the School of Saturninus and Marcion sprang the Hereticks, whom they call Encratites (that is to say, continent persons) who taught, That marriage was to be abhorred, contemning the ancient shape and mold of man framed of God, and so by sequel, reprehending him that made the generation of man and woman. Again, they have commanded abstinence from living creatures, for so they call them, shewing themselves ungratefull towards God, which made all things for the use of man. They deny that the first man was saved. And this blasphemy lately sprung up, one Tatianus being original thereof: who whilst that he was the audisor of Iustinus, revealed no such thing, but after his martyrdom, falling from the Church, and being puffed up with presumptuous estimation and self opinion of Doctorship, as though he passed all other, invented a new form of doctrine. He dreamed of certain invisible worlds with the Valentinians, preaching of marriage, corruption and fornication, as Marcion and Saturninus had done before, calling into controversy of himself the salvation of Adam. This doth Irenaeus write in the place before cited, and a little after thus, One Severus revived the foresaid heresie, and became an author unto his followers, so that of him they were called Severiani. These receive the Law, the Prophets, and the Gospel: they expound names of holy Scripture, as pleaseth them best: they revile the Apostle Paul: they reject his Epistles: they deny the Acts of the Apostles. Their first author was Tatianus, who patched together, I wot not what kind of mingle-mangle consonancy of the Gospels, and termed it *Diatessaron*, which as yet is to be seen of many. Some report that he presumed metaphorically to alter the words of the Apostle, correcting as it were the order of the phrase. He left in writing unto the posterity a great number of Commentaries, but of all the rest that Book of his against the *Gentiles*, is recounted famous, and taken for the best, and most profitable; where mention is made of the former times, with a bold protestation, That *Moses*, and the *Prophets* among the *Hebrews*, were far more ancient, than the famous men among the *Gentiles*. And of these things thus far.*

*Irenaeus lib. 1.
cap. 30, 31.
Saturniani.
Marcionita.*

Tatianus.

Valentiniani.

*Severus.
Severianus.*

Diatessaron.

*Tatianus
though an heretick, yet wrote he a learned Book against the Gentiles.*

CHAP. XXVIII.

Of Bardesanes a Syrian, and his Books.

UNDER the reign of the same Emperor, when heresies increased, a certain man in *Mesopotamia* by name *Bardesanes*, being very eloquent and skilfull in logick, published in writing in the *Syrian* tongue, Dialogues together with other Books, against *Marcion* and other grand hereticks: the which certain learned men (whereof he had then a great number to his Disciples, his gift of utterance did so pass) translated from the *Syrian* into the *Greek* tongue: of which Books, that Dialogue intitled of *Destiny*, and dedicated unto *Antoninus* the Emperor, is of great force. The report goeth, that he wrote many other Books, by occasion of the persecution raised in those times. This man was first schooled by *Valentinus*, but afterwards reprehending and condemning his fabulous dreams, he transformed and altered himself of his own accord, and imbraced the sounder sentence, and yet notwithstanding he was not altogether clear of the filth of the former heresie. About this time, *Soter* Bishop of *Rome* departed this life.

*Bardesanes
a Syrian.*

Anno 179.

The End of the Fourth Book.

G

THE

THE
F I F T H B O O K
OF THE
ECCLESIASTICAL HISTORY
OF
Eusebius Pamphilus, Bishop of Casarea in Palestina.

The Proem of *Eusebius*.

How that Eleutherius succeeded Soter in the See of Rome. The difference between the Ecclesiastical and prophane History. He purposeth to write of Martyrs.

*Eleutherius Bishop of Rome.
An. Dom. 179.*



Now when he had been Bishop of Rome eight years, finished his mortall race, whom *Eleutherius* the twelfth from the *Apostles* succeeded. And then was it the seventeenth year of the reign of *Antoninus Verus* the Emperor, in which time persecution increasing against us in all parts of the world, the people vexing us throughout their Cities, we may easily conjecture, how many millions of Martyrs suffered throughout the world, by such as happened unto one Nation, which for most true and everlasting memory, hath been thought worthy the writing, and is Printed for the posterity. And although we have heretofore compiled a *Book of Martyrs* in most ample wise, containing not only Historically Narration, but also enterlaced with Doctrine: nevertheless we mind not now to omit any thing that may seem pertinent unto this our present History. Other Historiographers have been carefull to commit to Letters only warlike Victories, and noble Triumphs against the enemies, valiant Enterprises of Captains, notable courage of Armed Souldiers, bespotted with blood and innumerable slaughters of tender sucklings, committed for Countrey and substance sake: but this our History containeth a policy gratefull unto God, most peaceable Wars for the quietness of the soul, for the truth of conscience rather than triall for our Countrey, for godly favour rather than worldly friendship. It containeth the valiant constancy of Champions, buckling and wrestling for the truth, the most victorious fortitude and triumphs against fiery fiends of hell, the upper hand of our invincible adversaries: To be short, it pronounceth for all these crowns of everlasting memory.

CHAP. I.

Of the Martyrdome of Saints, and cruell persecution in France under Antoninus Verus the Emperor.

IT was the Countrey of *France*, wherein the Theater of this wrestling (before mentioned) lay. Whose chief Cities, and most frequented in respect of the rest in the same Region, are *Lions* and *Vienna*, by both which Cities the river *Rhodanus* doth run, compassing that whole Countrey. The holy Churches there, sent this Letter touching their Martyrs, unto the Churches throughout *Asia* and *Phrygia*, making relation of their affairs after this manner,

The Epistle of the Frenchmen unto the Churches of *Asia* and *Phrygia*.

The servants of Christ inhabiting Vienna and Lions Cities of France, unto the brethren throughout Asia and Phrygia, having with us the same faith and hope of redemption: peace, grace and glory from God the Father, and Christ Jesu our Lord, be multiplied.

When they had premised certain things by way of preamble, they proceed in these words:
The

The greatnesse of this our tribulation, the furious rage of the Gentiles against the Saints, and what things the blessed Martyrs have suffered; we are not able exactly to expresse by word, or comprehend in writing. For the adversary endeavoured with all his might, shewing tokens of his preparatives and disposed entrance to persecution, and passing throughout all places, acquainted and instructed his limbs, to strive against the servants of God: so that we were not only banished our houses, baths, and common market places; but altogether every one of us straitly charged not to shew his face. Yet the grace of God withstood him, delivering the weaklings, and contrarywise upholding certain others, as sure and immoveable pillars, which through their sufferance were able not onely to repell the violence of the despitfull adversary, but also to provoke him, patiently abiding all kind of slander and punishment. To be short, accounting great torments but as small trifles, they hastened unto Christ, declaring as truth is, that the passions of these present times, are not worthy of the glory which shall be revealed unto us. And first of all, they bare
 Rom. 8.
 manfully all such vexations, as the multitude layed upon them: as exclamations, scourgings, draggings, spoiling, stoning, fettering, and the like, whatsoever the heady and savage multitude accustomed to practice against their professed enemies. Next, being led unto the open market place, and examination had, they were condemned in presence of the people, by the Tribune and the other chief Potentates of the City, and cast into prison, untill the Presidents coming. After that, when they were brought before the President, which had exercised all kind of extreme cruelty against us, Vetius Epagathus one of the brethren (having fullnesse of love towards God and man, whose conversation was so perfect, although a young man, that he was thought comparable with Zachary the Priest, for he walked unblameable in all the Commandments and Ordinances of the Lord, and very serviceably towards his Neighbours, having great zeal and fervency of the Spirit of God:) allowed not of the sentence unjustly pronounced against us, but with vehement motion required, that audience might be given him, to plead for the brethren, alledging, that we had committed no impiety. Which being denied him (for he was a noble man) of such as compassed the tribunall seat, and of the President rejecting this just petition, and onely demanding whether he was a Christian: he confessed it with a loud voice, and so he was received into the fellowship of the Martyrs, and called the Advocate of the Christians. For he having the Spirit which is the Comforter in greater abundance than Zachary, declared the fullnesse of love that was in him, in that he spared not his life in defence of the brethren. He was and is the true Disciple of Christ, following the Lamb whithersoever he goeth. The other fore-Martyrs stirred up by this example, hasten themselves unto martyrdom, and are become livelier and readier, accomplishing the confession of martyrdom with all chearfullnesse of mind. There were certain others found unready, lesse exercised, and as yet weak, not of ability to bear the burthen of so weighty a combate, (in number ten) which fell through the frailty of the flesh, to our great heavinesse and sorrowfull lamentation, quailing the chearfullnesse of others, which were not as yet apprehended, but accompanied the Martyrs, what torments soever befell them, and severed not themselves from them. Then trembled we all for fear, and that greatly, because of the uncertainty of confessions: being not terrified with any torments, but carefull for the end, lest any should fall from the faith. Daily there were apprehended such as were worthy to fulfill the number of the fallen weaklings: so that out of both these Churches, as many as ruled and bare the greatest sway were taken and executed, and withall certain of the Ethnicks being our servants were taken, (for the President had commanded publicly, a generall inquisition to be made for us) who being overcome by the subtile sleights of Satan, and terrified with the sight of the torments which the Saints suffered, through the persuasions of the Souldiers, egging them forwards, feigned against us, and reported, that we used the feastings of Thieftes, and the incest of Oedipus, with divers other crimes, which may neither godly be thought upon, neither with modesty be uttered, neither without impiety be believed. These thing now being bruised abroad, every body was moved and incensed against us, insomuch that they which for familiarity-sake used moderation before; now were exceedingly moved and mad with us. Then was that saying of our Saviour fulfilled, so wit: The time will come, whenas every one that slayeth you, shall think that therein he doth God good service. Then suffered the holy Martyrs such torments as tongue cannot expresse. And Satan also provoked them with all might possible, that they should utter some blasphemy. Great was the whole rage both of people, President, and Souldiers set against Sanctus, Deacon of the Church of Vienna: and against Maturus, lately baptized, yet a notable warrior: and against Attalus a Pergamenian, who
 Vetius Epagathus martyred. Luke 1.
 Ten fell in persecution.
 Slanders raised against the Christians.
 John 16.
 Sanctus a Deacon. Maturus a late convert.

Blandina a
woman.
1 Cor. 1.

Blandina
sheweth great
patience in her
torments.

Blandina con-
fesseth her self
to be a Chri-
stian.
Sanctus shew-
eth great pati-
ence.

Sanctus con-
fesseth himself
a Christian.

Biblis a wo-
man piously
tormented.

Many of the
Martyrs died
in prison.

who was alwayes a pillars and fortresse for our faith: And against Blandina, a woman, by whom Christ shewed, that those things which in the fight of men appear vile, base, and contemptible, deserve great glory with God, for the true love they have towards him indeed, without boasting in shew. For whenas we all quaked for fear, yea, and her carnall mistress (which also was one of the persecuted Martyrs) was very carefull, lest that peradventure, at the time of her answer, by reason of the frailty of the flesh, she should not persevere constant. Blandina was so replenished with grace from above, that the Executioners which tormented her by turns from morning to night, fainted for weariness, and ceased, confessing themselves overcome: and that they were no longer able to plague her with any more punishments: marvelling that as yet she drew breath, having her whole body rent in pieces, and the wounds open: they confessing withall, that one of those torments was of force sufficient to cast her her life, much more so many, and so great. But this blessed woman, like a noble wrestler, was renewed at her confession: for as oft as she pronounced, I am a Christian, neither have we committed any evil: she was recreated, refreshed, and felt no pain of her punishment. Sanctus also bare nobly and valiantly, yea, above the nature of man, all such vexations, as man could devise. When as the wicked in compasse, by reason of his great passions and torments, had well hoped to have heard some indecent and uncomely speech out of his mouth, his constancy was so great, that he uttered neither his own name, neither his kindred, neither the Countrey whence he was, nor whether he were bond or free, but unto every question he answered in the Roman tongue: I am a Christian. Thus confessed he often instead of all other things, of his name, and City, and Kindred, neither could the Gentiles get any other language of him. Wherefore the President and the tormentors were fiercely set against him. And when as now there remained no punishment unpractised, at length they applyed unto the tenderest parts of his body, plates of brass glowing hot, which fryed, seared, and scorched his body, yet he remained unmoveable, nothing amazed, and constant in his confession, being strengthened and moistened with the dew which fell from the celestiall fountain of the water of life, gushing out of the womb of Christ. His body bare witness of the burning. For over all his body his flesh was wounded, his members bescarred, his sinews strunke, so that the naturall shape and outward heu was quite changed, in whom Christ suffering, obtained unspeakable glory, conquering Satan, and leaving an example for the instruction of others, that no torment is terrible, where the Father is beloved; no lamentation loathsome, where Christ is glorified. Whenas the wicked tormentors a few dayes after, had brought him to the place of torment, and well hoped, that if they punished him now (having his whole body puffed up with swelling and festered wounds, so sore, that it might not be touched, no not with the least finger) they should overcome him, and prevail: or if that he died in torment, they should terrifie the rest, and so warne them to take heed: none of all these happened unto him, but beyond all mans expectation, in the later torments his body was released of the pain, recovered the former shape, and the members were restored to their former use, so that the second plague through the grace of Christ, was no grievous malady, but a present medicine. Again, Satan going about blasphemously to slander us, procured Biblis a woman (one of them which had fainted before) to be brought forth, supposing her frail and fearfull mind now to be quite altered from the Christian opinion, and consequently through her blasphemous deniall to be in danger of damnation. But she at the very hour of torment, returned unto her self, and waking as it were out of a dead sleep, by means of these punishments temporall, considered of the pains eternall in hell fire, and unlooked for, cryed out unto the tormentors, and said: How could they devour infants, which were not suffered to suck the blood of brute beasts? Therefore when she confessed her self a Christian, she was appointed to take her chance among the Martyrs. When that these tyrannicall torments were taken away of Christ, through the patience of the blessed Saints, the Devil invented other mischiefs: to wit, the imprisoning of the Saints in deep and dark Dungeons, fetering of them in the stocks, stretching their feet unto the fist boord chinke, with other punishments, which furious ministers, full of devilish rage, are wont to put in ure and practice upon poor prisoners. So that many were stifled and strangled in prison, whom the Lord would have so to end this life, and to shew forth his glory. For the Saints being so sore weakened with grievous torments, that though all medicines were ministered unto them, yet life seemed unto them impossible, remained shut up in close prison, destitute of all mans aid, but comforted of the Lord, and confirmed in body and mind, so that they stirred up and comforted the rest. The younger sort that were newly apprehended, whose bodies

bodies had not before tasted of the lash of the whip, loathed the closeness of the prison, and were choaked up with stinck. But blessed Pothinus, to whom the charge of the Bishops See of Lions was committed, being above fourscore and ten years old, weak of body, scarce able to draw breath, because of the imbecillity of nature, being strengthened with the chearfullnesse of the spirit, for the conceived joy of martyrdom which he desired, was brought forth before the tribunall seat, faint in body, for that he was old and sickly, his life being for this end reserved, that Christ by the means of it might triumph. He was carried of the Souldiers, and laid before the tribunall seat, accompanied with the Potentates of the City, and the whole multitude, diversly shouting, as if he had been Christ; he hath given a good testimony. And being demanded of the President, who is the God of the Christians, he answered: If thou become worthy, thou shalt understand. After this answer he was cruelly handled, and suffered many stripes: for such as were nearest unto him, stroke at him both with hand and foot, reverencing his years nothing at all: and such as stood as farre off, look what each one had in his hand, that was thrown at his head: and such as ceased from pouring out their poisoned malice, thought themselves to have grievously offended, supposing by his means, to revenge the ruine of their rotten gods. But he almost breathlesse, is thrown into prison, where after two dayes he departed this life. Here was shewed the great providence of Almighty God, and the infinite mercy of Jesus Christ, though very seldome outwardly appearing to the brethren, yet never destitute of the power of Christ. And as many as fainted in the first persecution, were all alike imprisoned and partaker of the affliction. Neither did they prevail, or the denial profit them: it was thought a sufficient fault, that they confessed to have been such: but these, as murderers, and bawious trespassers, were twice more grievously plagued. The joy of martyrdom, the hoped promises, the love towards Christ, and the fatherly spirit comforted the one company: the other were vexed in conscience, so that their outward countenance bewrayed their inward apostasie: for the former went chearfully with great majesty and grace, their fetters becoming them as the skirts of the new married spouse, garnished with sundry colours, and laid over with gold, and withall yielding a Christian fragrant smell, so that many supposed their bodies to have been outwardly perfumed: but the other all sad and sorrowfull, as vile and abject carcases, misshapen creatures, full of all deformity, derided of the Gentiles themselves, deserving death, as degenerating cowards, destitute of the most precious, glorious, and lively name of Christianity. With the sight hereof many were confirmed; so that suddenly being apprehended, without stay they protested their faith, not hindered with one thought of devilish perswasion. A little after in the said Epistle thus it followeth: After these things the forms of martyrdom are framed, and divided into divers sorts. For of many fair coloured and sweet smelling flowers, they offered unto God the Father, one well twisted and compatted crown or garland. It behoved noble Champions, having borne the brunt of so variable a combat, and gotten a magnificall victory, to triumph with an incorruptible crown of immortality. Maturus then, and Sanctus, and Blandina, and Attalus, were led unto the brute beasts, in the popular and publick spectacle of the heathenish inhumanity, even at the day appointed of set purpose by our men for so beastly a buckling. Where again Maturus and Sanctus were diversly tormented with all kind of punishments, as if they had suffered nothing before. Yea rather (as it were with many new means) repelling the adversary, they bear the victorious garland, suffering again all the wonted revilings, all the cruelty of the savage beasts, and whatsoever the outrageous multitude craved and commanded, and above all, they patiently suffered the iron chair, wherein their bodies boyled as in a frying-pan, filling such as were present with the loathsome savour of that their fulsome froth. Neither were they thus contented, but practised further to overcome the patient sufferance of the Saints. Neither could they get any other sentence of Sanctus, save that confession which he cryed at the first. At length when the Saints had endured this great and grievous tryall, they were slain and executed, after all that while they had been made a spectacle unto the world, in that variable combat, as commonly it falleth out in equall matches, where one buckles with another. But Blandina was hanged in chains, an object for the wild beasts, to exercise their savage violence upon: no doubt so done by the Ordinance of God, that she hanging in the form of a crosse, might by her incessant prayer, procure chearfulness of mind unto the Saints that suffered, whereas they in that agony beholding with outward eye in their sister, him that was crucified for them, might persuade the faithful, that such as suffered for Christs sake, shall have fellowship with the living God. After that she had hung along while, and no beast touched her, she is taken down, cast into prison, and reserved for further tor-

Pothinus Bishop of Lions after greater torments is cast into prison, where after two dayes he departeth this life.

A comparison or difference between such as fainted, and such as continued faithfull in persecution.

Maturus and Sanctus beheaded. Blandina hanged in gibbets so low, that the wild beasts might reach her.

Blandina is cast in prison.

Attalus
brought forth
and clapt in
prison.

Many that fell
repented them
again.
Ezek. 18.

Alexander a
Physitian
comforteth
the Martyrs.

Alexander
torn in pieces
of wild beaſts.

Attalus fryed
to death.

Ponticus of the
years of fifteen
martyred.

ment, that being conqueror of many combats, ſhe might provide for the crooked ſerpent, inexcusable condemnation, and animate the brethren unto chearfullneſſe, ſhe being a weak and contemptible perſon, putting on the great, the ſtrong, and invincible Champion Chriſt Jeſus, obtaining through her often and manifold patience, the incorruptible crown of glory. Attalus alſo a famous man, was earneſtly called for of the people unto puniſhment, who being ready, and of a clear conſcience, came forth. For he being notably exerciſed in the Chriſtian profeſſion, was alwayes a witneſſe and defender of the truth. Therefore when he was led about the Theater, with a ſcrole before him, wherein was written in the Roman tongue: This is Attalus the Chriſtian: and the people had raged againſt him, the Preſident knowing that he was a Roman, commanded him to be impriſoned, and cloſely kept with the other priſoners, concerning whom he had written unto Cæſar, and expected an answer. But the time paſſing between, was neither vain nor fruitleſſe, for the infinite mercy of Chriſt Jeſus our Saviour, ſhined in the world through their patience. The dead were by the living revived: the Martyrs profited ſuch as were no Martyrs, the pure Virgin and Mother the Church was greatly comforted and eſtabliſhed, whereas ſhe recovered and received for living, ſuch as before ſhe had loſt as untimely births and dead fruit. For many which before had fainted, by their means were reſtored, regenerated, ſtirred up a freſh, taught to proteſt their faith, and now being quickened, and ſtrengthened, having taſted of him which will not the death of a ſinner, but is mercifull unto the penitent, they come forth before the tribunall ſeat, ready to answer unto the interrogatories of the Preſident. And becauſe that Cæſar had commanded by writing, that ſuch as confeſſed themſelves Chriſtians, ſhould be executed, and ſuch as renounced ſhould depart the frequented ſolemnity (which by reaſon of the conſourſe of the Gentiles from every countrey, was at the beginning very populous) he brought forth from priſon the bleſſed Confeſſors into the open ſpectacle and preſence of the people, to be ſcornfully gazed upon; and when he had again made inquiſition of them, as many as he found to be privileged perſons: at Rome, thoſe he beheaded, the reſt he threw to be rent aſunder and torn in pieces of wild beaſts. Chriſt was greatly glorified in them, which at the firſt denied, and at laſt, beyond all the expectation of the heathen, boldly confeſſed their faith. They ſeverally were examined, to be ſet at liberty, but after confeſſion, they were coupled to the number of the Martyrs. But they carried without, which had no grain of ſhame, no feeling of the wedding garment, no ſparkle of the fear of God, but rather through their wicked converſation, blaſphemed the way of God, as ſonnes of perdition. All the other were coupled to the Chriſtian Congregation: and at the time of examination, Alexander a Phrygian born, profeſſing Phyſick, having dwelt in France many years, a man well known for his great zeal to Godwards and boldneſſe of ſpeech (for he was not without Apoſtolick grace) ſtood hard by the tribunall ſeat, and nigh the examined perſons, exhorting them to boldneſſe of confeſſion, by ſignes and tokens: ſo that by his ſorrowing and ſighing, by his hopping and ſkipping to and fro, he was deſcryed of the ſtanders by. And when the people in compaſſe had taken in evil part, that they which before had recanted, again did confeſſe, with one conſent they cryed out againſt Alexander, as author thereof. And when the Preſident had urged him, and demanded of him what he was, he answered: I am a Chriſtian: for which answer the Preſident allotted him unto the beaſts, of them to be rent in pieces and devoured. The next day after, together with Attalus he was brought forth (for the Preſident to gratifie the people, delivered him unto the beaſts, to be baſted the ſecond time.) And when theſe had taſted of all the torments provided for them, in compaſſe of the ſcaffold, and ſuffered great pain, in the end they were put to death. Of which number Alexander not once ſighed, neither uttered any kind of ſpeech, but inwardly from the heart talked with God. Attalus burning in the ſcalding iron chair, glowing hot, ſo that the ſavour of his brayled body filled their noſtrils, ſaid unto the multitude in the Roman tongue: Behold this that you do iſto devour men: but we neither devour men, neither commit any other hainous offence. And being demanded what name God had, he answered: God is not called after the manner of men. After all theſe things, upon the laſt day of the ſpectacles, Blindina, together with Ponticus (a young man of fifteen years of age,) was brought forth (which thing was daily uſed, to the end they might behold the torments of the reſt) whom they compelled to ſwear by their Idols names. But they conſtantly perſe-
vering in their opinion, and contemning their Idols, ſet the multitude in ſuch a rage againſt them, that they murder priſoned the years of the young man, nor ſpared the womankind, but plagued them with all kind of puniſhments uſed in their Theaters, urging them now and then to ſwear: which when they could nor bring to paſſe, Ponticus being encouraged of the ſiſter in
preſence

presence of the Pagans, who then beheld how she exhorted and confirmed the young man : after that he had suffered all kind of bitter torments, yielded up the ghost. Last of all blessed Blandina, like a noble mother, having exhorted her children, and sent them before, as Conquerors unto the King, pondering with her self all the punishments of her children, hastened after them, joying and triumphing at her end, as if she had been invited to a wedding dinner, and not to be cast among wild beasts. After scourging, after buckling with wild beasts, after the broyling of her body as it were in a frying-pan, at length she was wrapped in a net, and tumbled before a wild bull, which fanned and tossed her with his horns to and fro, yet had she no feeling of all these things, her mind being fixed and wholly set upon the conference which she had with Christ, and in the end she was beheaded, the Pagans themselves pronouncing : That never any woman was heard of among them, to have suffered so many and so great torments. Neither did their cruelty and rage against the Christians so cease ; For the savage and barbarous Gentiles, being provoked by a furious and beastly fiend, could not quiet themselves, but that their furious rage practised another kind of malicious spite upon the dead carcases : neither were they pleased in that they were overcome, and void of naturall feeling and sense, but proceeded further, like brute beasts, both Presidents and people were furiously provoked, prosecuting us with like hatred, that the Scripture might be fulfilled, which saith : He that is wicked, let him be wicked still, and he that is just, let him work righteousness still. For as many as were choked up with the noisome stench of the prison, were thrown to be devoured of dogs, and a continual watch set day and night, that none of them should be buried of us. And gathering together the reliques of the Martyrs bodies, some undevoured of beasts, some unburned by fire, partly torn, and partly burned, with the heads and stumps of others uncovered with earth, they committed them for the space of many dayes, unto the custody of souldiers. Others fretted and fumed, snarling at them, with the gnashing of their teeth, seeking further revengment of them. Others derided and scoffed them, magnifying their Idols as causes of this our calamity. And such as were of a milder nature, and somewhat sorrowed at our suffering, upbraided us, and said : Where is their God ? and what profited them this Religion, which they preferred before their lives ? And such was the variable and devilish disposition of the Infidels, to our great sorrow, because we were not permitted to bury the dead bodies of the Martyrs. Neither stood the night unto us in any stead for that purpose, neither would money perswade the Keepers, nor our prayers move them, but they kept the bruised carcases of the Saints, as if some great commodity grew unto them by keeping them unburied. Again, after a few lines, thus they write : To be short, after that the bodies of the blessed Saints had been every kind of way spitefully and scornfully intreated, lying whole six dayes unburied, at length they were burned to ashes, the ashes also they gathered and scattered in the river Rhodanus which passed by, so that no jot nor relique thereof should longer remain upon earth. This they did, to the end they might overcome God, and hinder the reviving of the Saints : lest that (as they said) there should be any further hope of the resurrection, whereof (say they) the Christians being fully perswaded, bring amongst us a strange and new religion, they contemne punishment, and hasten themselves cheerfully unto death. Now let us see whether they can arise, and whether their God can help and deliver them from our hands.

Blandina
beheaded.

Apocal. 22.

Dead carcases
thrown unto
dogs.

The ashes of
the burned
bodies were
thrown into
the river Rho-
danus, to take
away the hope
of the resurre-
ction.

CHAP. XI.

How the blessed Martyrs of God, received after repentance, such as felt in persecution.

Such were the calamities which happened unto the Church of Christ under the said Emperor, whereby we may conjecture by all likelihood, what befell unto them in other Provinces. Neither shall it be amiss, if out of the same Epistle we alledge further testimony, concerning the mercy and meekness of the foresaid Martyrs, written in this manner : They were such followers of Christ (who when he was in the form of God, thought it no robbery to be equal with God) that being set in such glory, they suffered torments, neither once, nor twice, but often and again, being taken from the beasts, having the print of hot irons and skers, and wounds in their bodies ; neither called they themselves Martyrs ; neither permitted others so to term them : but if any of us so named them in our Epistles, they sharply rebuked us, they attributed the name of martyrdom with full mind unto Christ, who was the faith-
full

The French-
men write
thus of their
Martyrs.
Phil. 2.

The suffering of Christ is rather to be termed *λύτρον*, Redemption, 1 Pet. 1. than *ἀπαρχή*, martyrdom. Who be Martyrs, and who Confessors. 1 Pet. 5.

Acts 7.

They receive after repentance such as fell in persecution.

full and true Martyr, the first fruits of the dead, and the guide unto life. They called to mind their miserable torments, which ended their race and course of this life with blessed martyrdom, saying: They now are Martyrs, whom Christ vouchsafed to receive unto him by confession, and through the passage of this persecuted life, to seal their martyrdom among the number of the blessed Saints, but we are mean, and base, and humble Confessors. They beseeched the brethren with waterish eyes and wet cheeks, to pray incessantly for their happy ends. They expressed lively the power of martyrdoms, while they resisted the Heathens with liberty and boldness, shewing their noble courage through patience, their constancy without fear or trembling, and being called Martyrs of the brethren, refused it with the fulfille of the fear of God. And a little after, thus they write: They humbled themselves under the mighty hand of God, by the which they are now highly exalted: they rendred unto all men an account in the defence of their faith: they accused none, freed all, and bound no man: they prayed for their persecutors, after the example of Steven that perfect Martyr, which said: Lord, lay not this sin to their charge. If he prayed for them that stoned him, how much more for the brethren? Again, a little after they say: The greatest combat they had with him (meaning the Serpent) was for the sincerity of love. So that the roaring Lion being foyled before, now quickned and stirred up such as he thought to have had devoured. They shewed no insolent arrogancy towards them that fell, but ministered unto such as wanted of their abundance, being affectioned with motherly pity and compassion towards them, and shedding many tears unto God the Father for their sakes, they craved life, and he granted it them, which life they communicated to their neighbours: and so they passing as conquerors in all things, embracing peace, and shewing the same unto us, departed this life with peace, and posted unto the heavenly and celestial paradise: leaving no grief behind them unto the mother, no sedition or warre unto the brethren: but joy, and peace, and concord, and love. I suppose these things not to have been unprofitably spoken of us, touching the love the blessed Martyrs towards the brethren that fell, whereby we may note, the unnatural and merciless minds of such, as after these examples grievously afflict the members of Christ.

CHAP. III.

Of the vision that appeared unto Attalus the Martyr in his sleep.

The Frenchmen in their foresaid Epistle writ thus also of Alcibiades.

Montanus, Theodorus, and Alcibiades (not the former) false Prophets,

THE same Epistle of the foresaid brethren, containeth an History worthy of memory, which without let of the envious, may be laid down to the knowledge of the Reader: and it is thus: There was among them one Alcibiades, who lived miserably, feeding only on bread and water. When he had determined with himself so to live in prison, it was revealed unto Attalus after his first consist on the Theater, that Alcibiades did not well, in that he used not the lawfull creatures of God, and also gave an occasion of doubting unto others. Hereof when Alcibiades was perswaded, he used all things indifferently, and praised God. For they were not destitute of the grace of God, but had the holy Ghost for their direction. Of these things thus much. Whenas Montanus, and Alcibiades, and Theodorus, then fresh and first of all, of many throughout Phrygia, were thought to be endued with the gift of prophecy (for many other miraculous operations, wrought by the divine power of God in many places, perswaded them that these had also the gift of prophecy) and because of them, sedition was raised: again, the brethren inhabiting France, laid down in writing, their godly and Catholick censure of them, and withall, alledged sundry Epistles of the holy Martyrs that suffered among them, which (being in close prison) they had written unto the brethren, throughout Asia and Phrygia, in the which also they called and provoked Eleutherius then Bishop of Rome, to the defence of the Ecclesiastical peace.

CHAP.

CHAP. IV.

The Martyrs in France commend Irenæus Bishop of Lyons, by their Epistle unto Eleutherius Bishop of Rome.

THe same Martyrs highly commended *Irenæus* Minister of the Church of *Lyons*, unto the foresaid Bishop of *Rome*, as their own words declare in this manner: *Father Eleutherius, we wish you health in all things, and alwayes in God. We have requested Irenæus our brother and fellow-labourer, to deliver you these letters, whom we pray you to accept of, as a zealous follower of the will of Christ. For if we understood that any mans degree yielded forth and delivered righteousness unto the graduate, namely, as being minister of the Church, as this man is, we would have chiefly commended this in him. To what end should I now out of the same Epistle, rehearse the Catalogue of Martyrs, I mean of them which were beheaded, and of them which were devoured of wild beasts, and of them which died in prison, and the number of those Confessors, who then as yet lived? For if any man be disposed at large to read hereof, let him take in hand my Book of Martyrs, where the collection thereof is plainly to be seen. These things were thus done in the time of Antoninus the Emperour.*

The Martyrs in France to Eleutherius Bishop of Rome, in the commendation of Irenæus Bishop of Lyons.

CHAP. V.

How that God in great necessity sent rain at the faithfull Christian Souldiers prayers, unto the host of Marcus Aurelius an Heathenish Emperour.

Histories do record, that when his brother *Marcus Aurelius* the Emperour, warred against the *Germans* and *Sarmatians*, his host was ready to perish with thirst, so that he wist not what to do: and that the souldiers of the legion called *Melitina*, moved again and again with faithfulness towards their Prince, bowed down upon their bare knees (as our accustomed manner of praying is) in the midst of the army, turning them to the enemies, and made supplication unto God. Whenas this sight seemed strange unto the enemies, there was shewed a far more strange spectacle, to wit, lightening, which put the enemies to flight and overthrow, and withall, a shoure of rain to refresh the army, which well-nigh perishing with thirst, poured out their prayers before the high throne of the Majesty of God. This History is reported by such as favoured not the Christian faith, yet were carefull to set forth the things which concerned the foresaid persons. It is also written by our men. And of the heathen Historiographers themselves, the miracle is mentioned, but not expressly to proceed by the means of our men; yet our writers as friends and favourers of the true doctrine, have delivered simply and plainly in deed as it was done. Whereof *Apollinarium* is a witness of credit, who reporteth, that this legion (by whose prayers this miracle came to pass) was from that time forth, called by the Emperour in the *Roman* tongue after a peculiar name, *The Lightning Legion*. *Tertullian* also a man worthy of good credit, dedicating an Apology in the *Latine* tongue, unto the *Roman Senate*, in the defence of our faith, (whereof we mentioned before) hath confirmed this History with a mightier and more manifest proof. For he writeth, that the most prudent Epistles of *Marcus*, are yet extant, wherein he himself testifieth, that warring with the *Germans*, his army well-nigh perished through the scarcity of water, but yet was saved through the prayers of the Christians. He saith, That the Emperour threatened them with death, which went about to accuse them. Unto the foresaid things, he addeth: *What manner of laws are these against us? impious, unjust, cruel, which neither Vespasian observed, although Conqueror of the Jews: which Trajan partly frustrated, commanding the inquisition for the Christians to cease: which neither Adrianna, although busyng himself with every matter, neither he which was called Pius, confirmed.* But weigh of this every man as pleaseth him, we will prosecute that which followeth by order of History. When *Pothinus* of the age of fourscore and ten years, had ended his life, together with the other Martyrs in *France*, *Irenæus* succeeded him in the Bishoprick of *Lyons*: whom we have learned in his youth to have been the Auditor of *Polycarpus*. The same *Irenæus*, in his third Book against heresie, rehearseth the succession of the *Roman* Bishops unto *Eleutherius*, whose times presently we prosecute, and reciteth the Catalogue of them, as if it were his special drift, writing in this manner.

Marcus Aurelius the brother of Antoninus.

The Christian Souldiers do pray for rain, immediately it lightened and rained.

The lightning legion,

Tertullian in Apolog. cap. 6. Irenæus who in his youth was the Auditor of Polycarpus, succeedeth Pothinus in the Bishoprick of Lyons in France.

CHAP.

CHAP. VI.

The Catalogue of the Romane Bishops, out of Irenæus.

Irenæus l. 3. c. 3.
2 Tim. 4.
Paul.
Peter.
Linus.
Anacletus.
Clemens.
Evarestus.
Alexander.
Xystus.
Telephorus.
Hyginus.
Pius.
Anicetus.
Soter.
Eleutherius.

THe blessed Apostles planting and building the Church, committed unto Linus the government of the ministry. This Linus, Paul remembred in his Epistle unto Timothy. Him succeeded Anacletus, after him Clemens, the third from the Apostles: which both saw them, had his conversation with them, and had both the preaching and tradition of the blessed Apostles grassed in his mind, and painted before his eyes. Neither was he yet alone, for there lived at that time many which were ordained by the Apostles. In the time of this Clemens there was raised no small sedition among the brethren at Corinth, wherefore the Church of Rome wrote unto the Corinthians a worthy Epistle, reconciling them unto peace, and renewing their faith and tradition lately received of the Apostles. A little after he saith: After this Clemens succeeded Evarestus: after Evarestus, Alexander: after Alexander, Xystus: he was the sixth from the Apostles: afterwards Telephorus, which was gloriously crowned with martyrdom. Him followed Hyginus: then Pius: after him Anicetus, whom Soter succeeded. Now Eleutherius was the twelfth Bishop from the Apostles. The same order, the same doctrine and tradition of the Apostles, truly taught in the Church, continued unto this our time.

CHAP. VII.

How unto that time miracles were wrought by the faithfull.

Irenæus lib. 2.
cap. 37.

Irenæus lib. 2.
cap. 58.

THese things Irenæus (agreeable unto the Histories mentioned before) hath laid down in those five Books which he wrote to the subversion and confutation of the falsely named science, to wit, of hereticks; and again in the second Book of the same argument he signifieth how that unto his time, examples of the strange and wonderfull power of God, were seen flourishing in certain Churches, saying: They are far from raising of the dead, as the Lord and his Apostles did through prayer, and as many of the brethren many times, as oftentimes the whole Church of some certain place, by reason of some urgent cause, with fasting and chaste prayer, hath brought to passe, that the spirit of the dead returned to the body, and man was by the earnest prayers of the Saints restored to life again. A little after he saith: But if they say the Lord wrought these things fantasticaly, we will lead them unto the practised examples of the Prophets, and prove out of them, that they all prophesied of him after this manner, and that these things were done indeed; and that he was the only Son of God. Wherefore in his name, they that be his true Disciples, receiving grace of him, bend their whole might to this end, that every one, after the quantity of the talents received, do benefit the other brethren. Some soundly and truly expell devils, so that they being delivered of their evil spirits, embraced the faith; and were received into the Church: others have the fore-knowledge of things to come, they see divine dreams, and propheticall visions: others cure the diseased and sickly, and restore them to their health, by their laying on of hands. Now according to our former saying, the dead were raised to life again, and lived together with us many years. For the gracious gifts of the holy Ghost are innumerable, which the Church dispersed throughout the whole world, having received, disposeth daily in the name of Jesus Christ crucified under Pontius Pilate, to the benefit of the Gentiles: seducing none, neither selling them to any at any price; for as she hath received them freely, so freely she bestoweth them. Again, in another place Irenæus writeth: As we have heard of many brethren in the Church which had the gifts of prophecying, which were able through the holy Ghost to speak with sundry tongues: which could reveal the secrets of men where it so behoved, and expound the dark mysteries of God. Thus much of the diversity of gifts, which flourished among the worthy men unto that time.

CHAP. VIII.

What Irenæus wrote of, and concerning the holy Scriptures canonical, and the Septuagints translation.

FOrasmuch as in the beginning of this our Treatise, we have promised in three severall places, to alledge the testimonies of the ancient Ecclesiastical Elders and Writers, which they

they have written to our knowledge, and delivered to the posterity touching the Canonickall Scriptures of both the Old and New Testament: Now we will endeavour to perform the same. And beginning with *Irenaeus*; first of all let us see what he hath written of the New Testament; his words are these: *Matthew delivered unto the Hebrews the History of the Gospel, written in their own tongue. When Peter and Paul had preached at Rome, and planted the Church, after their departure Mark the Disciple and interpreter of Peter also, delivered us in writing such things as he had heard Peter preach. And Luke accompanying Paul, comprised in one volume the Gospel preached of him. After these John the Disciple of our Lord, which also leaned on his breast, published a Gospel unto the posterity remaining at Ephesus. This hath he written in his third Book. And in the fist of the same argument he reasoneth of the Revelation of St. John, and the calculation of Antichrists name: These things being thus, whereas in all true and ancient copies, this number is laid down: and they also testifie the same which saw John with their eyes, and the word is self teacheth us, that the number of the beasts name, according to the numbering of the Gentiles, is declared by the letters expressed in the word is self. (A little beneath of the same thus he saith.) We doubt nothing of the name of Antichrist, of the which we affirm sure and certainly. For if his name at this present were openly to be punished, no doubt it had been done by him which pronounced the Revelation. Neither was the Revelation seen long ago, but welnigh in this our age, about the end of Domitians reign. Thus much he said of the Revelation of Saint John. He hath made mention of the first Epistle of John, citing thence many testimonies. Also of the former of Peter. And he not only knew, but allowed of the Book of *Hermes*, intituled *Pastor*, saying: That writing hath very well pronounced, which saith, Before all things, believe there is one God, which hath created and made perfect all things, &c. He hath used also certain sentences selected out of the Book of *Wisdom of Solomon*, where he saith: The sights of God bringeth incorruption, incorruption draweth a man unto God. He citeth the Works of some one Apostolick Elder, whose name he passeth over with silence, yet approveth his interpretation of holy Scripture. Moreover he remembered *Iustinus Martyr*, and *Ignatius*, alledging their writings for testimonies. He hath promised to confute *Marcion* in a severall volume. But of the translation of the Old Testament by the *Septuagints*, hear what he writeth, in these words: *God then was made man, and the Lord himself hath saved us, giving us a Virgin for a sign, not as some say which presume to interpret the Scriptures: Behold a damsel shall conceive and bring forth a son as Theodotion the Ephesian, and Aquila of Pontus translated, which were both Jewish Proselytes, whom the Ebionites following, have taught that Christ was born of Joseph and Mary. After a few lines he addeth, saying: Before the Romane Empire grew to be of such force, whereas yet the Macedonians held Asia, Ptolomæus the son of Lagus fully minding to erect a library at Alexandria, and to replenish the same with all such good Books as were extant, requesting of the Jews inhabiting Jerualem, that they would send him their Books translated into the Greek tongue. They (forasmuch as they were as yet subject unto the Macedonians) sent unto Ptolomæus seventy Elders from among them, very skilfull in their Books, and both the tongues; God no doubt disposing this thing after his pleasure. Ptolomæus for trials sake, fearing, if they conferred together, they would conceal the truth revealed in their Books, commanded them severally every man by himself to write his translation, and this in every Book throughout the Old Testament. Whereas they all came together in presence of Ptolomæus, and conferred their translations one with another, God was glorified, and the Scriptures divine indeed were known. For all they from the beginning to the ending, had expressed the self same thing, with the self same words, and self same sentences. So that the Gentiles then present, pronounced those Scriptures, to have been translated by the instinct and motion of the Spirit of God. Neither may it seem marvellous unto any man, that God brought this to pass, for whereas in the captivity of his people under Nebuchadnezzar, the Scriptures were perished (the Jews returning into their own Region, after seventy years, in the time of Artaxerxes King of Persia) he inspired *Eldras the Priest*, of the tribe of Levi, that he restored again all the sayings of the former Prophets, and delivered unto the people the law given by Moses. Thus far *Irenaeus*.**

Irenaeus lib. 3. cap. 1. Matthew. Mark. Luke. John.

Irenaeus l. 3.

Then the Revelation of St. John was first seen. *Irenaeus alledgeth Pastor l. 2. mandat. 1.*

Marcion. Irenaeus lib. 3. cap. 23, 24. Elay 7. Theodotion. Aquila. Irenaeus lib. 3. cap. 25.

The Septuagints.

CHAP. IX.

Of Julianus Bishop of Alexandria, and Pantænus Professor
there of Divinity.

* Commodus
succeeded An-
toninus, Anno
180.

Agrippinus Bi-
shop of Alex-
andria.

Julianus Bish-
op of Alexandria.

Pantænus moder-
ated the Schoole of
Alexandria.

Evangelists,
* Chap. 10. af-
ter the Greek.

The Gospel
of Matthew in
Hebrew at In-
dia: preached
there by Bar-
tholomew.

Chap. 11. after
the Greek.

When Antoninus had reigned nineteen years, * Commodus took the rule of the imperial Scepter: in the first year of whose reign Julianus was chosen Bishop over the Churches of Alexandria, after that Agrippinus had governed there twelve years. There moderated there at that time the school of the faithful, a famous learned man, called Pantænus, for that of old the exercise and disputation of holy Scripture flourished among them, instituted (as we are given to understand) by such men as excelled in eloquence, and study of holy Scripture. It is written, That among them which then lived, this Pantænus was in great estimation, brought up among the sect of Philosophers called Stoicks. He is said to have shewed such a willing mind towards the publishing of the doctrine of Christ, that he became a Preacher of the Gospel unto the Eastern Gentiles, and was sent as far as India. For there were I say, there were then, many Evangelists prepared for this purpose, to promote, and to plant the heavenly word with godly zeal, after the guise of the Apostles. * Of these Pantænus being one, is said to have come into India, where he found the Gospel of Matthew written in the Hebrew tongue, kept of such as knew Christ, which was preached there before his coming by Bartholomew one of the Apostles, and as they report, reserved there unto his day. This Pantænus then after he had done many notable things, governed the Church of Alexandria, where by preaching and by writing, he published much precious doctrine.

CHAP. X.

Of Clemens Alexandrinus.

Clemens Alex-
andrinus, lib. 1.
Stromatôn.

Together also with Pantænus at that time was Clemens found at Alexandria, well exercised in holy Scripture, of the same name with him which sometime was Bishop of Rome, and Disciple of the Apostles, and namely in his Books intituled Hypotyposicon, he maketh mention of Pantænus by the name of his master. I suppose him to have meant the same in his first Book intituled Stromatôn, when he recited the most renowned and famous men of the Apostolick succession, whom he honoured, saying: *This presents Tract of mine is not made for any ostentation, but these monuments are laid up as helps against the weakness of memory in mine old age, that it may be unto me a plain image and portraiture of that effectual and lively doctrine, which I was thought worthy to hear, and also of those blessed men who truly deserve to be extolled of all men. Of these one was of Greece an Gonic, another of great Greece, another of Cœlosyria, another of Egypt: some from the East, whereof one was an Assyrian: another of Palestina of the Hebrew blood. He which is last in order of name, was the first in renowned virtue. When I remained in Egypt, I found him there lying in secret. These have observed the right tradition of true doctrine, which before they had received of Peter, James, John, and Paul, holy Apostles, as a son of the father, yet very few like their fathers. God no doubts disposing that those fatherly and Apostolick seeds should by them be laid up and reserved for us.*

Chap. 12. after
the Greek.

CHAP. XI.

Of the Bishops of Jerusalem.

Narcissus Bish-
op of Jerusalem.

At this time was Narcissus Bishop of Jerusalem, a man very famous, the fifteenth in succession from the overthrow of the Jews under Adrian. From which time we have signified, that that Church (after them which were of the circumcision) consisted of the Gentiles, and the first Bishop of them to have been Marcus, next him was Cassianus, after him Publius, after Publius Maximus, after Maximus Julianus, after Julianus Casar, after Casar Symachus, after Symachus another Casar, after him another Julianus, him succeeded Capito, after him Valens, after Valens Dolichianus, and after all Narcissus, the thirtieth in succession from the Apostles.

CHAP.

CHAP. XII.

Chap. 13. after
the Greek.

Of Rhodon and the contradiction which he found in the heresie of Marcion.

ABout the same time flourished one Rhodon an Asian, who (by his own report being sometime the Disciple of Tatianus at Rome) wrote many books, and together with others impugned the heresie of Marcion. He sheweth this heresie in his time to have been severed into sundry sects. The Authors of which schism, and their false positions severally invented, he hath sharply and in few words reprehended. Hear him, if you please, writing thus: Wherefore they varied among themselves, as maintaining an unconstant opinion, of that true was Apelles, pretending a political kind of conversation and sad gravity: confessing one beginning, and saying, That Prophecies are of a contrary spirit: fully crediting the sentences and devilish doctrine of a maid called Philumena. Other some (as the rover Marcion) have laid down two beginnings: of which opinion are Potinus and Basilicus: These following Lycus of Pontus, not perceiving the right distinction of things (no more did he) ran headlong out of the way, and published barely and nakedly, without shew or proof of reason, two principal beginnings. Again, other some falling from these things into far worse, have dreamed not onely of two, but of three natures, whose author and ring-leader is Synerus, by the report of them which favour his doctrine. The same Rhodon writeth, that he had conference with Apelles, saying: By reasoning with this old Apelles, I took him with many falsehoods: whereupon he said, that no man was to be examined of his doctrine, but every man to continue quietly as he believed. He pronounced salvation for such as believed in Christ crucified: so that they were found exercised in good works. His doctrine of the God of all things was marvellous dark and obscure. He confessed one beginning, agreeable with our doctrine. After he had laid down his whole opinion, he saith: When I demanded of him, How provest thou this? How canst thou affirm that there is one beginning? tell us: He made answer, that he misliked the prophecies themselves, for that they mistered no truth, but varied among themselves: that they were false and contrary to themselves. How there was one beginning, he said, he knew not, but yet he was so perswaded. Afterwards when I charged him to tell me the truth, he swore he said the truth: neither knew he how there was one God unbegotten, yet believed he the same. I truly condemned him with laughter, for that he called himself a Doctor, and could not confirm his doctrine. In the same book Rhodon speaking to Calliston, confesseth himself at Rome to have been the disciple of Tatianus. He reporteth that Tatianus wrote a book of Problems. Wherefore whenas Tatianus promised to lift out the dark speeches and hidden mysteries of holy Scripture, Rhodon promised also in a peculiar volume to publish the resolutions of his Problems. His Commentaries upon the six days works are at this day extant. But Apelles wrote infinite Tracts impiously against the Law of Moses, reviling in most of them the holy Scriptures: and in the reprehension, and (as he thought) the overthrow of them, he spent no small study. Of these things thus far.

Rhodon an
Asian.

Apelles.

Philumena.
Marcion.
Potinus.
Basilicus.
Lycus.

Synerus.

Rhodon reporteth of the
disputation
between him
and Apelles.Rhodon in
Hexameron.
Apelles the
heretick wrote
infinite books.

CHAP. XIII.

Chap. 14. after
the Greek.Of the false Prophets in Phrygia, and foul schism raised at Rome
by Florinus and Blastus.

THat sworn enemy of the Church of God, hater of all honesty, and imbracer of all spite and malice, omitting no opportunity to deceive men, stirred up again strange heresies to molest the Church. And of those hereticks some crept into Asia and Phrygia, after the manner of venomous Serpents, and bragged of Montanus as a Comforter, and of his women Priscilla and Maximilla, as the Prophetesses of Montanus. Other some prevailed at Rome, whose Captain was Florinus a Priest, excommunicated out of the Church. * And together with him one Blastus, subject to the same danger of soul, circumvented many, and perswaded them to their purpose, every one severally establishing new doctrine, yet all contrary to the truth.

Montanus.
Priscilla.
Maximilla.* Chap. 15. after
the Greek.
Florinus.
Blastus.

CHAP.

Chap. 16. after
the Greek.

CHAP. XIV.

*The censure of the old Writers touching Montanus
and his false Prophets.*

*Apollinarium
Bishop of Hie-
rapolis touch-
ing Montanus
and his origi-
nal.*

*Apollinarium
disputed and
confuted Mon-
tanus figments
at Ancyra in
Galatia.*

*Zoticus Otte-
nus.*

*Ardebau.
Montanus.*

Mat. 24.

*Two women
the prophetes-
ses of Monta-
nus.*

*The Churches,
the Synods,
and faithful of
Asia condem-
ned Montanus.*

*Apollinarium of
the ends of the
false prophets.*

THe victorious and invincible power of the truth alwayes prevailing, hath raised up Apollinarium of Hierapolis (of whom we spake before) as a stiff and strong defence, together with many other discreet persons of those times, to the confutation of the fore-said Phrygian heresie, which have left behind them matter sufficient and very copious for this our History. Wherefore one of them taking pen in hand to paint out these hereticks, signifieth at the entrance how he rebuked them with unwritten Arguments: He beginneth thus: *It is now a great while ago (welbeloved Avircus Marcellus) since thou didst enjoin me this task, that I should publish some Book against the followers of the heretick Miltiades; whereupon I doubted unto this day, what was best to be done; not because I was not able to confute their falsehood, and give testimony unto the truth, but that I feared greatly lest by writing I should seem to adde something to the Doctrine of the New Testament, whereto nothing may be added, and wherefrom nothing may be taken away by him that will lead a life agreeable to the Gospel. I being of late at Ancyra in Galatia, found the Churches throughout Pontus filled, not with Prophets (as they call them) but rather (as it shall be proved) with false Prophets: where through the Lord, as much as in me lay, I disputed in the Church the space of many dayes against them and their several objections; so that the Church rejoiced, and was thereby confirmed in the truth: but the contrary part yet repined, and the gain-sayers were very sorrowfull. And when the Elders of that place required of me in the presence of our fellow-Minister Zoticus Ottenus, that I would leave them in writing some Commentary of such things as were uttered against the adversaries of the truth, at that time I did not, but promised that I would shortly, through the help of the Lord, write somewhat thereof unto them. These and the like things laid down in the Proem: in the proesse of his book, he writeth thus: Wherefore the original of them, and their new found opinion against the Church of God, was after this sort. There is a certain village in Mysia (a region of Phrygia) called Ardebau, where Histories record, that first of all Montanus a late convert, in the time of Gratus Proconsull of Asia, past up with an immoderate desire of primacy, opened a gap for the adversary to enter into him: and being mad and suddenly estranged and bereft of his wits, waxed furious, and published strange doctrine, contrary to the tradition and custome of ancient succession (now received) under the name of prophecy. They which then were auditors of this unlawfull preaching, some chastized and checked him for a lunatick, and one that was possessed of the spirit of error, and forbade him to preach, being mindfull of the forewarning and threatening of our Saviour, tending to this end, that we should take diligent heed of false prophets: other some waxing insolent, boasted and bragged of him not a little, as if he were endued with the holy Ghost, and the gift of prophecy: and being forgetfull of the forewarning of God, they called this dissembler, flatterer, and seducer of the people, a spirit by the which they were snared and deceived, that through silence he should no more be hindered. The Devil through a certain art, or rather a subtil method, working the destruction of disobedient persons, being more honoured than his merit did require, stirred up and kindled their minds swerved already from the faith, and slumbering in sin, so that he raised two women possessed of a foul spirit, which spake fond, foolish and fanatical things; even as he had before, they rejoiced and gloried in the spirit which pronounced them happy; and passed them up with infinite fair promises: yet sometimes by signs and tokens he rebuked them to their faces, so that he seemed a chastising spirit. There were few of the Phrygians seduced, notwithstanding that bold and blind spirit instructed them to blaspheme and revile generally every Church under Heaven, because they either did not, or neither courtously received among them that false spirit of prophecy. The faithful throughout all Asia for this cause met often, and in many places examined the new found doctrine, and pronounced it for prophane, they examined, rejected, and banished this heretical opinion out of their Churches. When he had written these things in the beginning, and throughout his first book reprehended their error: In his second book he writeth thus of their ends: Because they charge us with the death of the Prophets, for that we receive not their disordered fantasies (these say they, are the Prophets which the Lord promised to send his people) let them answer me:*

me: I charge them in the Name of the living God, & ye good people, Is there any one of the sect of Montanus, and these women, which hath been persecuted by the Jews, or put to death by any tyrant? Not one of them bearing this name was either apprehended or crucified. Neither was there any woman of them in the Synagogues of the Jews either scourged or stoned at all: but Montanus and Maximilla, are said to die another kind of death. Many do write, that both these, through the motion of their mad spirit, not together at one time, but at several times hanged themselves, and so ended their lives after the manner of Judas the traitor. Even as the common report goeth of Theodotus that jolly fellow, the first founder of their prophecy, who being frantick, persuaded himself on a certain time through the spirit of error, to take his flight up into the Heavens, and so being cast into the air, tumbled down, and died miserably. Thus it is reported to have come to passe: yet inasmuch as we saw it not with our eyes, we cannot (& worthy Sir) alledge it for certain, whether Montanus, Theodotus and the woman died thus or no. Again, he writeth in the same book, how that the holy Bishops going about to rebuke the spirit which spake in Maximilla, were hindred by others that wrought with the same spirit, saying as followeth: Let not the spirit of Maximilla say, as it is in the Epistle to Asterius Urbanus: I am chased as a wolf from the sheep. I am no wolf, I am the Word, the Spirit and Power: but let him manifestly expresse that power by the Spirit and prevail. And let him compell such men as then were present to try, and confer with that talkative spirit, namely these worthy men and Bishops, Zoticus of Comanum, and Julian of Apamia, to confesse the same: whose mouths when the companions of Themison had stopped, they suffered not the lying spirit and seducer of the people to be rebuked. In the same book, after he had laid down other things to the confutation of the false prophecies of Maximilla, he declareth withall the time when he wrote, and their prophecies fore-shewing wars and seditions, whose fond fantasies he confuteth in this sort: And how can it otherwise fall out, but that this be found a manifest untruth, and open falsehood? For now it is more than thirteen years ago since this woman died, and yet in all this space hath there happened in this world neither civil nor general wars, but especially the Christians through the mercy of God have had continual peace. Thus much out of the second book. Out of the third book we will alledge a few lines against them which gloried that many of them were crowned with Martyrdome: for he writeth thus: Whenas they are in the premisses confused and void of arguments, they flee for shift and refuge unto Martyrs, reporting themselves to have many, affirming that to be a sure and certain proof of the propheticall spirit reigning among them. But this is not so evident a proof as it seemeth. For divers other heretical sects have many Martyrs, unto whom notwithstanding we neither condescend nor confesse that they have the truth among them. And first of all the Marcionites affirm they have many Martyrs, whenas notwithstanding their doctrine is not of Christ himself, according to the truth. A little after, he saith: Those that are called to their tryal, to testifie the true Faith by suffering of Martyrdome, because they are of the Church, communicate not with any of the Phrygian heretical Martyrs, but are severed from them, consenting no not in one jot with the fond spirit of Montanus and his woman. And that this which I say is most true, it shall evidently appear by the examples of Cajus and Alexander; Martyrs of Eumenia, who suffered in our time at Apamia, situated upon the river Maxander.

Montanus and Maximilla hanged themselves.

Theodotus the heretick flying up, broke his neck.

Apollinaris of the false prophecies of Montanists.

Apollinar. l. 3.

Not the death but the cause of it proveth a martyr.

CHAP. XV.

Chap. 17. after the Greek.

Of Miltiades and his Works.

IN the afore-said book this Apollinaris remembered the Commentaries of Miltiades, who likewise wrote a book against the fore-said heresie. The words by him cited were in this sort: These things have I briefly alledged, and found written in some one of their Commentaries, which confute the book of Alcibiades, where he declareth, that it is not the property of a Prophet to prophecy in a trance. A little after he rehearseth the Prophets of the New Testament, among whom he numbrell one Ammias and Quadratus, saying as followeth: A false prophet in a trance, where licence and impunity do concur, beginneth with rash ignorance, and endeth with furious rage and frensie of mind, as it is said before. Of this sort, and in such trances of spirit, they shall be able to shew none of the Prophets, either of the Old or of the New

Apollinaris out of Miltiades works alledged this.

Prophets in
the New Te-
stament.

Miltiades
books.

Testament, neither shall they be able to glory of Agabus, of Judas, of the daughter of Philip, of Ammias the Philadelphian, of Quadratus, neither of any other, which may any thing avail them. Again he writeth: If that (as they say) after Quadratus, and Ammias the Philadelphian, these Women of Montanus succeeded in the gift of prophecy, let them shew who afterwards succeed- ed Montanus and his Women. For the Apostle thinketh good that the gift of prophecy should reign in every Church, even unto the end: but now for the space of these fourteen years since Maximilla died, they are able to shew us not one. So far he. This Miltiades whom he remembreth, left unto us in writing other Monuments of his labour and industry in the holy Scriptures, as well in the books he wrote against the Gentiles, as also in the books against the Jews, satisfying and confuting in two books their several arguments and opinions. Afterwards he wrote an Apo- logy of the Christian Philosophy which he embraced, dedicating it to the Potentates and Princes of this world.

Chap. 18 after
the Greek.

CHAP. XVI.

Apollonius and his judgment of the same heresie.

Apollonius
against the
Montanists.

The proph-
etesses of Mon-
tanus receive
gifts.
Themison a
Montanist.
with money
delivered
himself from
prison.

Alexander a
thief, yet a
martyr of
Montanus sect.

Mat. 10.
Luk. 9.

Mat. 7.

TO be brief, this Phrygian heresie was confuted by Apollonius an Ecclesiastical writer, who then (I say at that time) flourished in Phrygia: he published a several book against it: he refuted their prophecies, accounting them for vain lies: he plainly open- ed and revealed the conversation of such as were principal and chief patrons of this heresie of Montanus: he wrote in this manner: But what kind of new Doctor this is, his works and do- ctrine do declare. This is he which taught the breaking of wedlock: this is he which prescribed Laws of Fasting: this is he which called Pepuza and Tymium (pelting Parishes of Phrygia) Je- rusalem, to the end he might entice all men from every where to frequent thither: this is he which ordained sole-gatherers and sakers of money: this is he which under pretence and colour of obla- tions, hath cunningly invented the art of bribing: this is he which giveth great hire unto the pre- achers of his doctrine, that by feeding of the paunch his prophecies may prevail. Thus much of Montanus. And immediately of his Prophetesses he writeth: We have shewed before, these first Prophetesses, from the time they were filled with their false spirit, to have forsaken their hus- bands. How shamefully then do they lie, calling Priscilla a virgin? He addeth, saying: Dost not the whole Scripture forbid, that a Prophet should receive rewards and money? When I see a Prophetesse receive gold and silver, and precious garments, how can I chuse but detest her? Again of another he saith: And besides these, Themison also inflamed with the burning thirst of cov- ousnesse, raised not of the tart cognizance of confession before the tyrant, but shifted himself out of fetters with much money. And whereas therefore he should have humbled himself, yet he all in braggery, as if he were a Martyr, after the example of the Apostle, wrote a Catholick Epistle, very presumptuously, to instruct them which believed better than himself, and to exhort them to strive for the new doctrine together with him, and to revile the Lord, and his Apostles, and his holy Church. Again, speaking of one of their highly esteemed Martyrs, he writeth in this sort: And that we trouble not our selves with many, let the Prophetesse tell us touching Alexander who called himself a Martyr, with whom she hath banquetted, whom also many do adore, whose thefts and other heinous crimes which he suffered for, I will not presently rehearse, for they are publickly known and registred: whose sins hath he pardoned? Whether dost a Prophet yeld theft unto a Martyr, or a Martyr an immoderate desire of gathering unto a Prophet? For as when Christ commanded, You shall not possesse gold, neither silver, neither two coats: These on the contrary seek after the possession of unlawfull substance. We have declared, that they, whom they call Prophets and Martyrs, have extorted money, not only of the rich, but of the poor, the fatherlesse, and the widows. But if they plead innocency, let them stay and joyn with us in issue in the same matter: upon this condition, that if they be overthrown, at least wise from henceforth they will cease to commit the like sin again. The fruits of Prophets are to be tried. The tree is to be known by his fruit. And that the case of Alexander may be known of such as desire it: He was condemned at Ephesus by Emilius Frontinus Lieutenant, not for his profession, but for presumptuous and bold enterprised thefts, being a heathen person. And then with a false pretence of Christian profession, seduc- ing the faithfull of that place, he was pardoned and set at liberty. But the Congregation where-

seducing the faithfull of that place: he was pardoned and set at liberty. But the Congregation whereof he was Pastor, because he was a thief, would not admit him. They that will know farther of his offences, I refer them unto the publick records. For by confuting him, whom the Prophet hath not known by dwelling together many years, we declare unto the world by him the stedfastnes of the Prophet. We are able to shew at large the conformity of both parts. But if they have any confident perseverance, let them bear the reprehension. Again in another place of the same book he writeth of their Prophets thus: If they deny their Prophets to have been bribers, let them affirm it, conditionally that if it be proved, they be no longer Prophets. Hereof we are able to allege many particular proofs. All the works of a Prophet are necessarily to be proved. Tell me (I beseech you) Is it seemly for a Prophet to paint himself in colours? Is it seemly for a Prophet to smooth himself with the white glistering Stibium? Is it seemly for a Prophet to pink and gingerly to set forth himself? Is it seemly for a Prophet to dice and to card? Is it seemly for a Prophet to be an usurer? Let them answer me, whether these be lawfull or unlawfull. I will prove these to be their practices. This Apollonius in the same book sheweth the time of his writing to be the fortieth year since Montanus invented this false and forged prophecy. Again, he declareth how that Zoticus (mentioned before by the former Author) went about at Pepuza, to reprehend and confute the feigned prophecy of Maximilla, and the spirit which wrought in her: But yet was forbidden by such as favoured her folly. He remembreth one Thraseas a Martyr of that time. * He declareth as received by tradition, that the Lord commanded his Apostles not to depart from Jerusalem untill the twelfth years end. He alleadgeth testimonies out of the Revelation, and reporteth how that St John raised at Ephesus, by the divine power of God, one that was dead to life again. Other things he writeth, by the which he hath fully confuted, and overthrown the subtil sleight of the foresaid heresie. These things out of Apollonius.

Stibium is a white stone found in silver mines, by rubbing the skin it maketh it look very fair.
* This tradition first is to be suspected, for that Christ, (Mat. 28. Mar. 16.) commanded the Apostles to passe throughout the world, and to preach the Gospel. Secondly, for that he charged them (Luke 24. 48. 1.) to tarry in Jerusalem, but until they were endued with power from on high, which was fifty days after the ascension. Chap. 19. after the Greek.

CHAP. XVII.

The censure of Serapion Bishop of Antioch, touching the Phrygian heresie.

THis Serapion remembreth the works of Apollinaris, where he confuted the said heresie, who then is said to have succeeded Maximinus in the Bishoprick of Antioch. He maketh mention of him in a peculiar Epistle unto Caricus and Ponticum, where also the said heresie is confuted thus: And that ye may know this also, that the operation of this deceitfull doctrine, called the new prophecy, is condemned as execrable, of all the Churches in Christendome, I have sent unto you the learned Writings of Claudius Apollinaris that holy Bishop of Hierapolis in Asia. In this Epistle of Serapion there are subscriptions of many Bishops, of whom one subscribeth thus: I Aurelius Cyrenius Martyr, wish you health. Another thus: Elius Publius Julius Bishop of Debelum a City of Thracia, as sure as the Lord liveth in Heaven; whereas holy Zotas of Anchia would have cast out the Devil which spake in Priscilla, the dissembling hypocrites would not permit it. And many other Bishops gave the same censure, and subscribed with their own hands to the said Epistle. The affairs then went after this sort.

Serapion Bish.
of Antioch.
Ep. ad Caricum
Ponticum.

CHAP. XVIII.

The industry of Irenæus in refusing the heresies blazed at Rome by Blastus and Florinus.

Irenæus wrote divers Epistles to the confutation of such as at Rome corrupted the sincere rites of the Church. He wrote one to Blastus of Schism, another to Florinus of Monarchy: Or, That God is not the author of evil. Which opinion Florinus seemed to be of, but afterwards he being seduced with the error of Valentius, Irenæus wrote against him that book, entituled *Ogdas*, by interpretation, the number of eighty, where he signifieth himself immediately to have succeeded the Apostles. The end of which book hath this notable inscription, which we think fit to be inserted in this our History, which is as followeth:

* Chap. 20. after the Greek. Irenæus l. de Ogdoadæ, which is not extant. Irenæus unto Florinus the schismatick. Florinus a courtier, then a schismatick, last an heretick.

* I charge thee in the name of our Lord Jesus Christ, and his glorious coming at what time he shall come to judge the quick and the dead, whosoever thou be that copieest this book, that thou persuade this copy, and diligently correct it after the example of mine own hand writing, and that thou put too likewise this charge, and set it down after the written copy. This was profitably spoken of him, and well remembred of us, that we may behold the ancient and right holy men, as a most exquisite and right pattern of earnest care and diligence. Again, Irenæus in his Epistle to Florinus reporteth, that he had conversation with Polycarpus, saying: *This doctrine (O Florinus) that I may boldly pronounce the truth, savoureth not for sound: this doctrine disagreeeth from the Church, and bringeth such as give ear unto it into extreame impiety: this doctrine, no not the hereticks which were out of the Church, ever durst to publish: this doctrine such as were Elders before us, and Disciples of the Apostles, never delivered unto thee. I saw thee when I was yet a boy with Polycarpus in the lower Asia, living gorgeously in the Emperors Palace, and busying thy self with all might to be in favor and credit with him. For I remember better the things of old than the affairs of late. For the things we learn in our childhood sink farther into our minds, and grow together with us. So that I remember the very place where Polycarpus sat when he taught: his going out, and his coming in, his trade of life, the figure and proportion of his body: the Sermon he made unto the multitude: the report he made of his conversation with John and others which saw the Lord: how he remembred their sayings, and what he heard out of their mouths touching the Lord, of his power and doctrine: reciting precepts, and all things consonant to holy Scripture, out of their mouths (I say) who had seen with their eyes the Word of life in the flesh. These things at this time, through the mercy of God which wrought in me, I diligently marked, and painted it not in paper, but printed it in my heart, which continually through the grace of God I ponder and meditate. And I am able to testify before God, that if that holy and apostolick Elder, had heard any such thing, he would straight have reclaimed, and stopped his ears, and after his manner pronounced. Good God, into what times hast thou reserved me, that I should suffer such things! Tea and would straight have shunned the place where he sitting or standing had heard such speeches. To be short, this may be reported for true out of the Epistles which he wrote to the confirmation of the bordering Churches, or out of the Epistles which he wrote to certain brethren for admonition and exhortation sake. Thus far Irenæus.*

Polycarpus used oft to repeat this saying.

Chap. 21. after the Greek.

CHAP. XIX.

The Church enjoyeth peace under Commodus, the Martyrdom of Apollonius a Christian Philosopher.

* The accuser of Apollonius with the breaking of his legs died miserably. Apollonius a Christian Philosopher, exhibited an Apology unto the Senate of Rome, and afterwards is beheaded. A cruel law.

THe same year under Commodus the Emperor, the rage of the Gentiles was mitigated towards us, so that peace was granted through the grace of God, unto the universal Church throughout the world: and the heavenly doctrine led the minds of all mortal men to the embracing of the true Religion of the only and universal God: so that many of the Nobles of Rome drew near to their souls health and salvation, together with their whole houses and families. It was a thing altogether intollerable for the Devil, whose nature is altogether envious and spitefull, therefore he taketh us in hand again, and inventeth divers snares to intrap us in. He procureth at Rome, Apollonius, a man among the faithfull of that time, for learning and Philosophy very famous, to be brought forth before the Tribunal seat, raising his accusers among them that were fit Ministers for so malicious a purpose. But the unhappy man came out of season to receive the sentence of judgment: for, because it was decreed by the Emperor, that the accusers of the Christians should die the death, Perennius the Judge forthwith gave sentence against him, that his legs should be broken. Then the beloved Martyr, when the Judge had earnestly, and with many words intreated him to render an account of his faith before the noble Senate, he exhibited in the presence of them all a notable *Apology* of his faith, in the which he suffered Martyrdom. Yet nevertheless by decree of the Senate he was beheaded, and so ended his life: for the ancient Decree was of force, and prevailed among them, that the Christians which were once presented before the Tribunal seat, and not revoked their opinion, should no more be set at liberty. Wherefore the words of Apollonius which he answered to Perennius standing at the bar, and his whole *Apology* offered to the Senate, who listeth to know, let him read our book of Martyrs.

CHAP. XX.

Of the Succession of Bishops in the most famous Churches.

Chap. 22. after
the Greek.

IN the tenth year of the reign of Commodus, when Eleutherius had governed the Bishoprick of Rome thirteen years, Victor succeeded him, at what time also Julianus after he had continued ten years in the Bishops See of Alexandria, died, and Demetrius came in place; at what time likewise Serapion (mentioned a little before) was known to be the eighth Bishop of Antioch after the Apostles. Then was Theophilus Bishop of Casarea in Palestina, and Narcissus (before remembred) Bishop of Jerusalem, and Banchillus Bishop of Corinth in Hellada, Polycrates Bishop of Ephesus, and an infinite number more (as it is very likely) besides these, excelled at that time. But we rehearse them by name, and that justly, by whose means and writings the Catholick Faith hath been continued unto our time.

An. Dom. 192.
All these Bishops flourished at once.
Victor Bishop of Rome.
Demetrius.
Serapion.
Theophilus.
Narcissus.
Banchillus.
Polycrates.

CHAP. XXI.

Of the controversy about the keeping of Easter-day.

Chap. 23. after
the Greek.

AT the same time there arose no small contention, because that all the Churches throughout Asia, as of an ancient tradition, thought good to observe the high Feast of Easter in the fourteenth Moon, on which day the Jews were commanded to offer their Paschal Lamb. As much to say, as upon what day soever in the week that Moon fell, the fasting days finished and ended: whereas the other Churches throughout the world accustomed not to celebrate Easter after this manner, but observed the Apostolick tradition and custom as yet retained, to wit, that the Fasting-days should be broken up on no other day, but the day wherein our Saviour rose from death to life. Wherefore Synods and meetings of Bishops were summoned, where all with one accord ordained an Ecclesiastical Decree, which they published by their Epistles unto all Churches: that upon no other than the Sunday the mystery of our Saviours resurrection should be celebrated, and that on that day, and no other, the Fasting used before Easter should have an end. Their Epistle is at this day extant, who at that time for this cause assembled together in Palestina, of whom Theophilus Bishop of Casarea, and Narcissus Bishop of Jerusalem were chief. At Rome likewise there was a Synod gathered together for the same cause, of the which Victor their Bishop was President. Again, there was another of the Bishops at Pontus, where Palmas as the most ancient did govern. Another of the Bishops throughout France, which Irenaeus did oversee. To be short, another of the Bishops throughout Ostroena, and the Cities therein contained, and specially of Banchillus Bishop of Corinth, with many others: all which with one and the same sentence and judgement, ordained the same Decree, and their uniform assent was thus made manifest unto the world.

An. Dom. 199.
Exod. 12.
Easter and the fasting days going before laid down by Decree.
Theophilus and Narcissus were chief in Palestina.
Victor at Rome.
Palmas at Pontus.
Irenaeus in France.
The Bishops of Ostroena in their Provinces.
Banchillus at Corinth, and not the Bishop of Rome over all.

CHAP. XXII.

By the report of Polycrates the Churches in Asia celebrated Easter in the fourteenth Moon.

Chap. 24. after
the Greek.

POLYCRATES was the chief of the Bishops throughout Asia, which affirmed that their ancient custom delivered them of old was to be retained. This Polycrates in his Epistle unto the Church of Rome, sheweth the custom of Asia observed unto his time, in these words: We celebrate the unviolated day of Easter, neither adding any thing thereto, neither taking ought therefrom. For notable pillars of Christian Religion have rested in Asia, which shall arise at the last day, when the Lord shall come from Heaven with glory, and restore all the Saints to joy: Philip one of the twelve Apostles; now lying at Hierapolis, and his two daughters who kept themselves Virgins all the dayes of their lives; the third also after the end of her holy conversation, rested at Ephesus. Again, John who lay on the Lords breast, and wore the Priestly attire, both

Polycrates Bishop of Ephesus writeth to Victor and the Church of Rome.
John the Apostle being a Priest wore the priestly attire.

* Chap. 25. after the Greek.

AR. 4.

both a Martyr and a Doctor slept at Ephesus. Moreover Polycarpus Bishop of Smyrna, and a Martyr. Thracias an Eumenian, both a Bishop and a Martyr, slept at Smyrna. What shall I speak of Sagaris, both a Bishop and a Martyr, lying at Laodicea? Also of blessed Papyrius and Melito an Eunuch, who was led and guided in all things that he did by the holy Ghost, and now resteth at Sardis, waiting the message from Heaven, when he shall arise from the dead. * All these celebrated the feast of Easter according unto the Gospel, in the fourteenth Moon, swerving no where, but observing the rule of faith. To be short, and I Polycrates, the meanest of you all, do retain the tradition of my fore-fathers, of which also I have imitated some. For there were seven Bishops before me, and I am the eighth, which always have celebrated the feast of Easter on that day in the which the people removed the leaven from among them. I therefore (my brethren) which now have lived threescore and five years in the Lord, have conferred with the brethren throughout the world, and have read, and over-read the holy Scriptures, yet will not be moved at all with those things which are made to terrifie us. For my Ancestors and Elders have said, That we ought rather to obey God than man. Afterwards he speaketh of the Bishops that consented and subscribed to his Epistle, after this manner: I could repeat the Bishops which were present, whom you requested me to assemble, whom also I have assembled together, whose names if I should write would grow unto a great number; they have visited me a simple soul, and a man of small account, and have consented to this Epistle. They also know that I bear not this gray hair in vain, but always have had my conversation in Christ Jesu.

CHAP. XXIII.

The censure of certain Bishops touching this controversy.

* Chap. 25. after the Greek. Where then was the saying, that the Bishop of Rome must judge all, and be judged of none? Irenaeus Bishop of Lyons. Victor Bishop of Rome.

Immediately upon this Victor Bishop of Rome, goeth about to sever from the unity in the communion all the Churches of Asia, together with the adjoining Congregations, as favouring not aright, and inveiyeth against them in his Epistles, and pronounceth flatly, all the brethren there for excommunicated persons. But this not pleasing all the Bishops, they exhorted him to seek after those things which concerned peace and unity, and love between brethren. * Their words are at this day extant, that sharply reprehended Victor. Of which number Irenaeus in the name of all the brethren in France that were under his charge, wrote and allowed the same sentence, to wit: The mystery of the Resurrection of our Saviour to be celebrated on the Sunday only. Yet as it was very meet, he put him in remembrance at large of his duty, that he should not estrange or cut off all the Churches of God which retained the tradition of old custom. His words are these: Neither is this controversy onely of the day, but also of the kind or manner of Fasting. Some think they ought to fast one day, some two, some more, some fewer, and selling the hours throughout day and night, they count a day. Neither began this variety of Fasting in our time, but long before, through them who then bare rule, and as it is very likely, through their double negligence, they despised and altered the simple and common custom retained of old. Yet for all this were they at unity one with another, and as yet we retain it: for this variety of Fasting commendeth the unity of faith. After this he adjoyneth a certain History, which I will alledge as peculiarly incident to this place. They (saith he) that were Bishops before Soter, of that See which now thou governeest, I mean, Anicetus, Pius, Hyginus, Telesphorus and Xystus, neither did so observe it themselves, neither left they any such commandment unto the posterity, and yet they (though not observing the same custom) were at unity with them which resorted unto them from other Churches, and did observe the same, although their observation was contrary to the minds of such as observed it not. Neither was the like ever heard of, that any man for such kind of Fasting was excommunicated: but the Bishops themselves which were his predecessors, have sent the Eucharist unto the brethren of other Churches that observed a contrary custom. And Polycarpus being at Rome in the time of Anicetus, they both varied among themselves about trifling matters, yet were they soon reconciled, and not a word of this matter. Neither was Anicetus able to persuade Polycarpus that he should not retain that which he had always observed with John the Disciple of our Lord, and the rest of the Apostles, with whom he had been conversant: neither did Polycarpus persuade Anicetus to observe it, but told him, that he ought to observe the ancient customs of the Elders, whom he succeeded. These things being at this point, they communicated

one with another. And in the Church* Anicetus granted the Eucharist unto Polycarpus for reverence he owed unto him, and in the end they parted one from another in peace, and all such as retained contrary observations throughout the whole universal Church, held fast the bond of love and unity. Thus Irenæus not degenerating from the etymology of his name, passing all other in the gift of reconciling the brethren, practised for the Ecclesiastical peace. He wrote not only to Victor, but also to sundry Governors of divers other Churches; in several Epistles, concerning the said controversy.

CHAP. XXIV.

The censure of the Bishops of Palæstina touching the said controversy of Easter, with the repetition of the Books of certain Ecclesiastical Writers.

THE Bishops of Palæstina (mentioned a little before) Narcissus, Theophilus, and with them Cassius Bishop of Tyrs, and Clarus Bishop of Ptolemais, together with other Bishops in their company, when they had reasoned at large touching the celebration of Easter, and the tradition delivered unto them by succession from the Apostles: in the end of their Epistle they write thus *Send out with speed the copies of our Epistle throughout the Parishes, that we be not charged with their error, which easily are brought to snare even their own souls. We signify unto you, that at Alexandria they celebrate the feast of Easter upon the self same day with us. Their Epistles are brought unto us, and ours unto them, that we may uniformly and together solemnize this holy feast.* Besides these alledged and translated Letters and Epistles of Irenæus, there is extant another book of his, very learned and necessary, against the Gentiles, entitled of knowledge: another unto Marcianus his brother, entitled, *A declaration of the Apostles preaching*: and another book of divers Tracts, where he maketh mention of the Epistle unto the Hebrews, and the book of Wisdom, called *Solomons*, whence he alledgeth testimonies. These are the works of Irenæus, which came to our knowledge. When Commodus had been Emperor thirteen years, and Pertinax after him not fully the space of six moneths, Severus succeeded him in the Empire. There are reserved at this day in many places many notable works of divers Ecclesiastical persons, whereof these came to our hands: *The Commentaries of Heraclitus upon Paul. Maximus of that common question in hereticks mouths: Whence evil proceeded: and whereof this substance was made. Candidus of the creation or work of the six days. Appion of the same argument. Sixtus of the resurrection. And a certain Tract of Arabianus, with a thousand mo.* All which Writers time doth not permit, neither is it possible to publish them in this our History, because they minister no occasion to make mention of them.

CHAP. XXV.

Of such as from the beginning impugned the heresie of Artemon, the behaviour of the heretick, and his presumption in rejecting and corrupting the Scripture.

AMONG these books there is found a volume written against the heresie of Artemon, which Paulus Samosatenus in our dayes endeavoured to revive: wherein is contained a narration worthy to be published among these our Histories, which are here and there diversly collected. When this book had confuted the said presumptuous heresie, which affirmed Christ to be a bare and naked man, and that the authors thereof had gloried of it as an ancient opinion, after many lines and leaves, to the confutation of this blasphemous untruth, he writeth thus: *They affirm, that all our Ancestors, yea and the Apostles themselves were of that opinion, and taught the same with them, and that this their true doctrine (for so they call it) was preached and imbrated unto the time of Victor the thirteenth Bishop of Rome after Peter, and corrupted by his successor Zephyrinus. This peradventure might seem to have some likelihood of truth, if it were not opposed first of all by the holy Scriptures, next by the books of sundry men long before the time of Victor, which they published against the Gentiles, in the defence of the truth, and in confutation of the heretical opinions of their time. I mean Justinus, Miltiades, Tatianus and Clements with many others, in all which works Christ is preached and published to be God. Who knoweth not that the Works of Irenæus, Melito, and all other Christians, do confesse Christ to be both God and man? To be short, how many*

*Ruffinus translating these words, understandeth that Anicetus granted the ministration of the communion unto Polycarpus, which is very like to be true.

Irenæus signifieth a peace-maker.

Chap. 27. after the Greek.

The provincial council held at Palæstina wrote thus unto the Province throughout.

Certain works of Irenæus.

Commodus was Emperor thirteen years.

Pertinax six moneths.

Severus created Emperor,

An. Dom. 195.

under this Severus the fifth great persecution was raised

Chap. 28. after the Greek.

The opinion of Artemon the heretick.

An ancient writer (as I suppose Maximus) in the confutation of the sect of Artemon.

Theodotus a
tanner and an
heretick.

Zephyrinus
Bishop of
Rome.
Anno Dom. 203.

A worthy
History of
Natalius an
heretical Bi-
shop repenting
himself.

God sendeth
his Angel to
scourge him
by night.

The practices
of the hereti-
cal sect of
Attemon.

Euclid.
Aristotle.
Theophrastus.
Galen.
Hereticks
presume to
correct, alter
and translate
holy Scripture

A notable
dilemma.

many Psalms, and Hymns, and Canticles, were written from the beginning by the faithful Christians, which do celebrate and praise Christ the Word of God, for no other than God indeed? How then is it possible, according unto their reports, that our Ancestors unto the time of Victor should have preached so, whenas the Ecclesiastical censure for so many years is pronounced for certain, and known unto all the world? And how can they chuse but be ashamed, thus untruly to report of Victor, whenas they know for surety, that Victor excommunicated Theodotus a Tanner, the father and founder of this Apostasy which denied the Divinity of Christ, because that he first affirmed Christ to be but only man. If Victor (as they report) had been of their blasphemous opinion, how then could he have excommunicated Theodotus the author of that heresie? And Victor was thus affectionated. But when he had governed the Ecclesiastical function the space of ten years, Zephyrinus succeeded him about the tenth year of the reign of Severus. The same Author which wrote the afore-said book against the founder of this heresie, declareth a certain History that was done in the time of Zephyrinus, after this manner: Therefore to the end I may advertise divers of the brethren, I will rehearse a certain History of our time, which (as I suppose) if it had been in Sodom, they would have fallen to repentance. There was one Natalius, who not long before, but even in our time became a Confessor. This Natalius was at a time seduced by Asclepiodotus, and another Theodotus an exchanger; they both were disciples of Theodotus the Tanner, who then being author of this blasphemous opinion, (as I said before) was excommunicated by Victor Bishop of Rome. For Natalius was perswaded by them for a certain hire and reward, to be called a Bishop of this heretical opinion, to wit, an hundred and fifty pence, monthly to be paid him. Now he being thus linked unto them, the Lord warned him oft by visions. For God and our Lord Jesus Christ, full of mercy and compassion, would not that the witness of his passions should perish out of the Church. And for that he was altogether careless and negligent in marking the visions from above, being now as it were hooked with the sweet baits of primacy, honour, and filthy lucre, whereby thousands do perish, at length he was scourged by an Angel of the Lord, and for the space of a whole night chastized not a little, so that when he rose early in the morning, clothed in sackcloth, and sprinkled with ashes, with much we and many tears, he fell down flat before the feet of Zephyrinus Bishop of Rome, not after the manner of a Clergy-man, but of the lay people, beseeching the Church (prayer always to compassion) with watery eyes and wet cheeks, for the mercy of Christ, to tender and pity his miserable case: and using many petitions, and shewing in his body the print of the stripes, after much ado he was received unto the communion. We think best to adde unto these, other relations of the same Author: for thus he writeth: They corrupted the holy and sacred Scriptures without any reverence: they rejected the Canon of the ancient faith: they have been ignorant of Christ, not searching what the holy Scriptures affirmed, but exercising themselves therein, and fitting it to this end, that some figure or form of a syllogism might be found, to impugn the divinity of Christ. And if any reasoned with them out of the holy Scripture, forthwith they demanded whether it be a conjunct, or a simple kind of syllogism. And laying aside holy Scripture, they practise Geometry, as being of the earth, they speak earthly, and know not him which came from above. Euclid among a great many of them measureth the earth busily. Aristotle and Theophrastus are highly esteemed. Galen is of divers worshipped. But what I say of these, who (being far from the faith) abuse the art of Infidels to the establishing of their heretical opinion, and corrupt the simplicity of holy Scripture, through the subtilcraft of sinful persons? For to this purpose they put their prophane hands to holy Scripture, saying they would correct them. And that I report not this untruly of them, or partially against them, if any man please, he may easily know it. For if any will peruse their copies, and confer them one with another, he shall find in them great contrariety. The books of Asclepiades agree not with them of Theodotus. There is so and between them great difference, for their disciples wrote obscurely such things as their masters had ambitiously corrected. Again, with these the copies of Hermophilus do not consent. Neither are the copies of Apollonius at concord among themselves. If their allegations be conferred with their translations and alterations, there shall be found great diversity. Belike they are altogether ignorant what presumption is practised in this kind of theirs. For either they perswade themselves that the holy Scriptures were not indited by the infinit of the holy Ghost, and so are they Infidels; or else they think themselves wiser than the holy Ghost: and what other thing do they in that, than shew themselves possessed of a Devil? They cannot deny this their bold enterprise, for they have written these things with their own hands. They cannot shew who instructed them, who delivered them such Scriptures, and whence they translated their copies.

Divers

Divers of them vouchsafe not to corrupt the Scripture, but flatly they deny the Law and the Prophets, and under pretence of their detestable and impious doctrine of feigned grace, they fall into the bottomlesse gulf of perdition. But of them thus much shall suffice.

The end of the fifth Book.

THE
SIXTH BOOK
OF THE
ECCLESIASTICAL HISTORY
OF
Eusebius Pamphilus Bishop of Casarea in Palestina.

CHAP. I.

Of the persecution under the Emperor Severus.



When Severus persecuted the Church of God, there were every where famous martyrdoms of such as strove for godliness, but especially at *Alexandria*, whither chosen Champions out of *Egypt* and all *Thebais* (as unto a most notable Theatre of God) were brought, and after a most patient sufferance of sundry torments, and divers kinds of death, were crowned of God with garlands of immortality. Of this number was *Leonides* (called the father of *Origen*) there beheaded, who left his son very young, and of tender years: who, how he was disposed and affected towards Christian Religion from that time forth, it shall not be at this time unseasonably written, specially for that he is famous and renowned throughout the whole world. Some man will say, it is no small piece of work to paint in paper the life of this man, and that it will require a whole volume to it self: but at this present cutting off many things, using as much brevity as may be, we will run over certain things which concern him, selected out of their Epistles and Histories, which were his familiars, whereof some lived in our time, and reported certain things of him. To be short, we will declare such things as shall seem worthy of memory, and that were done of him even from his cradle. *Severus* had governed the Empire ten years, *Leta* governed *Alexandria*, and the rest of *Egypt*, and *Demetrius* after *Julianus* had newly taken upon him the oversight of the Congregations there.

An. Dom. 204.

Leonides the father of *Origen* beheaded.

Severus went on the tenth year of his reign, when the great persecution was raised. *Leta* ruled *Alexandria* and *Egypt*.

CHAP. II.

Origen desirous of Martyrdom, was in great danger, and being delivered, he professed Divinity at Alexandria with earnest study, and led a marvellous honest life.

When the heat of persecution was very vehement, and an infinite number of persons were crowned with Martyrdom, *Origen* being yet very young, bare in his mind a fervent desire of Martyrdom, so that he hazarded himself often, and covered voluntarily to thrust himself into that dangerous combat. Yea narrowly did he escape, for it had cost him his life, had not the divine and celestial providence of God stayed him by means of his mother, to the further commodity and profit of many. She at the first intreated him with many words to tender her motherly affection: but perceiving him to be more vehemently incensed and kindled, knowing his father to be kept in close prison, and wholly minded to suffer Martyrdom, she constrained him to remain at home, hiding from him all his apparel. He then being able to do no other thing, more prompt in mind than ripe in years, could not rest, but wrote unto his father a letter, in the which he exhorteth him thus: O Father, faint not, neither imagine misfortune because of me. Let this be the first token of the industry and sincere mind of *Origen* in his childhood towards Christian Religion, set forth

* Chap. 3. after the Greek.

Origen by the means of his mother avoideth great peril. *Origen* being a child exhorteth his father to martyrdom.

in

Origen of a child brought up in holy Scriptures.

A certain matron of Alexandria receiveth Origen with his mother and brethren.

Origen taketh heed of hereticks.

Tit. 3. Origen studieth Rhetorick.

Plutarch a martyr. Heraclius after Demetrius Bishop of Alexandria. Origen a catechizer being 18 years old. Origen comforteth the martyrs.

in this our History. For he being of a child trained up and exercised in holy Scriptures, shewed then no small signs of the doctrine of faith. His father furthered him not a little to the knowledge of them, whenas besides the study of liberal Arts, he instructed him in these, not as the lesser part. For first of all before the exercise of prophane literature, he instructed him in the holy Scripture, and demanded of him daily a certain task of that he learned and rehearsed. And this trade was not unprofitable for him being a child, but he grew thereby unto such facility and promptnesse, that he contented not himself with the bare and casual reading of the words, but sought farther, searching the perfect and profound understanding thereof, so that divers times he would set or gravel his father, demanding of him what was meant by this and that place of holy Scripture. But his father checked him to his face in outward sight, admonishing him not to search ought above the capacity of his years, and more than the plain letter gave to understand: yet to himself he rejoiced greatly, yeelding unto God the author of all goodnesse hearty thanks for that he had made him the father of such a son. The report goeth, that the father often uncovered the brest of his son in his sleep, and solemnly kissed it, as if the holy Ghost had taken there the inner part for his privy cloister, and thought himself happy of such an off-spring. These and the like things they remember to have happened unto *Origen* being yet a child. When his father died a Martyr, he was left an Orphan of the years of seventeen with his mother, and other children his brethren, to the number of six: his fathers substance being confiscated to the Emperors treasury, the want of necessities pinched him, together with his mother and brethren, he casteth his care upon the divine Providence of God, he is received and refreshed of a certain Matron which was very rich, and also religious, which harboured in her house a certain man of *Antioch*, a notable heretick, of the sect then fresh at *Alexandria*, one that was accepted of her for her son and dear friend. *Origen* then of necessity using his company, shewed forth manifest proofs of his cleaving fast unto the right and true Faith: for whenas an infinite multitude not only of hereticks, but also of the true Faith, frequented unto *Paulus* (so was he called) for he was counted a profound and a wise man, he could not be perswaded to be present with him at prayers, but observed the Canon of the Church from a child, and detested (as he witnesseth himself in a certain place) the doctrine of hereticks. He was of his father absolutely instructed in the prophane learning of the *Gentiles*, but after his fathers death, he applied a little more diligently the study of Rhetorick, and having before meanly applied humanity, now after the death of his father, he so addicted himself unto it, that in short space he got sufficiently to serve his turn, both tolerable for the time, and correspondent to his years. For he being idle at School (as he himself in a certain place reporteth) whenas none occupied the room of Catechizing at *Alexandria*, because that every one was faine to flee away by reason of the threatening thunderbolts of persecution, divers of the *Gentiles* came to him to hear the preaching of the Word of God: whereof he saith the first to have been *Plutarch*, who besides that he lived well, was crowned with Martyrdom. The second was *Heraclius* the brother of *Plutarch*, who after he had profited very much, and sucked at his lips the juice of Christian Religion and heavenly Philosophy, succeeded *Demetrius* in the Bishoprick of *Alexandria*. *Origen* went now on the eighteenth year, when he catechized in the School of *Alexandria*; at what time he happily prospered, whilst that under *Aquila* Lieutenant of *Alexandria*, in the heat of persecution he purchased unto himself a famous opinion among all the faithfull, in that he chearfully imbraced all the Martyrs, not only of his acquaintance, but such as were unto him unknown. He visited not only such as were fettered in deep dungeons and close imprisonment, neither only such as looked for the last sentence of execution, but after judgement given, and sentence pronounced, he was present with the Martyrs, boldly accompanying them to the place of execution, putting himself in great peril oftentimes, boldly imbracing, kissing and saluting them, so that once the furious rage of the fond multitude of the *Gentiles* had stoned him to death, if the divine power of God had not marvelously delivered him. The same divine and celestial grace of God at other times, again and again, so oft as cannot be told, defended him, being assaulted of the adversaries, because of his noble hardinesse and prompt mind to publish the doctrine of Christ. So extremely was he dealt withall of the Infidels, that souldiers were commanded to watch about his house, because of the multitude that came to be instructed of him in the Christian Faith. The persecution daily prevailed, and was so vehemently bent against him,

that

that he could no where pass safely throughout *Alexandria*, but often changing lodgings, he was every where pursued, because of the multitude which frequented unto him for instructions sake. For his works expressed the most notable rules of the most true and Christian Philosophy. They say, as he taught so he lived, and as he lived, so he taught. Wherefore the divine power of God especially prevailing with him, an infinite number were stirred up by his zeal. When he perceived many Disciples to frequent unto him, and that the charge of the School was now by *Demetrius* the Bishop committed unto him alone, he supposed the reading of humanity to be out of season, and transformeth the School as altogether unprofitable by reason of prophane literature and humanity opposite unto sacred letters, to the exercise of godly discipline. Again after good advice taken for necessary provision, he sold the prophane writers which he had diligently perused and lay by him, enjoying the buyer to pay him daily four half-pence of the set price, wherewith he contented himself. And this philosophical trade continued he the space of many years, cutting off from himself all occasion of youthly concupiscence. For throw the whole day he took no small labour in this godly exercise, and the greater part of the night also he spent in meditating of holy Scripture, and in his philosophical life, as much as lay in him he used fasting, taking his rest at certain temperate times of the year, not on his bed, but very warily on the bare ground. Specially above all other places, he supposed the sayings of our Saviour in the Gospel to be observed, which exhorted us not to wear two coats, neither shoes, neither to care for the time to come with a greedy or covetous desire. For he endured cold and nakedness more cheerfully than became his years, and suffered such extream need and necessity, as greatly amazed his familiar friends, and offended many that willingly would have supplied his wants and necessity, for the painfulness they saw him take, in setting forth the heavenly doctrine of Christ Jesus our Saviour. But he being given to patient sufferance, passed many years without the wearing of shoes, joyning naked foot to bare ground. And he is said moreover for the space of many years to have abstained from wine, and other such like: (necessary sustenance only excepted) so that he ran in great danger, lest that through weakness of limbs, and faintness of body, he should destroy and cast away himself. This philosophical trade of life being wondered at of others, stirred up a great many Disciples to imitate the like trade and study: so that of the *Gentiles* and *Infidels*, and also of the learned and wise, and the same not of the meaner sort, a great number became zealous and earnest followers of his doctrine: insomuch that (the heavenly Word of God taking deep root in their faithfull minds) they continued stedfast during the persecution of that time, so that some of them were apprehended and suffered martyrdom.

Origen, as he taught he lived, and as he lived he taught

Origen sold his philosophy books.

Origen had many followers.

CHAP. III.

Of the Martyrs that suffered out of the School of *Origen*.

THE first of them was *Plutarchus* remembered a little before. Whom *Origen* accompanied to the place of execution, not without great danger of his life, when as his own Citizens went about to practise violence towards him, as being author of *Plutarchus* death. Yet the providence of God delivered him then. The next of the disciples of *Origen* after *Plutarchus*, was *Serenus*, who is said to be the second Martyr which gave trial and proof of the faith he received, and that by fire. The third Martyr out of the same School was *Heraclides*. The fourth after him *Heron*. Of the which two later, the first was a Catechumenist, the second lately baptized, but both beheaded. As yet out of the same School came forth the fifth Champion, a second *Serenus*, who after patience in great torments and grievous pain, was beheaded. And of women also, *Rhais*, as yet a Catechumenist, baptized (as *Origen* himself reporteth) in fire, departed this life.

Chap. 4. after the Greek.

Plutarchus a Martyr.
Serenus burned.
Heraclides beheaded.
Heron beheaded.
Serenus beheaded.
Rhais a woman burned.

CHAP. IV.

The Martyrdom of *Potamiana*, a Virgin, *Marcella* br *Morber*, and *Basilides* a Soldier.

Basilides shall be numbred the seventh among the former Martyrs, which led forth the renowned Virgin *Potamiana* to execution, of whom unto this day great fame is blazed abroad among the inhabitants of that Province; how that for the chastity of her body

Chap. 5. after the Greek.

Potamiana burned.

Marcella
burned.

and purity of mind, she strove very stoutly with her lovers. She was endued with ripeness of mind, and goodly beauty of body. When she had suffered infinitely for the faith of Christ, just of all after great and grievous torments, terrible to be spoken of, together with her mother *Marcella*, she was burned with fire, and consumed to ashes. The report goeth, that *Aquila* the Judge commanded her whole body to be scourged over, and that very sore, and threatened her, he would deliver her body shamefully to be abused of Fencers and ruffians: and that after she had mused a while with her self, and they demanding an answer, to have said such things as pleased not the *Gentiles*, and therefore immediately after sentence pronounced, to have been taken and led of *Basilides* (a souldier of authority among the host) to execution. When the multitude molested her sore, spitefully handling her with opprobrious terms, *Basilides* repressed and rebuked their railing speeches, pitying her very much, and practising great courtesie towards her. She on the other side approved and acknowledged his courteous dealing towards her, and bad him be of good cheer, saying: that after her departure she would intreat her Lord for him, and shortly requite the courtesie shewed unto her. When she had ended this communication, pitch scalding hot was poured by little and little over all her body, from the crown of her head to the soles of her foot, the which she manfully endured in the Lord. And such was the sore combat which this worthy Virgin sustained. But not long after, *Basilides* being required of his fellow-souldiers to swear for some occasion or other, affirmed plainly, it was not lawfull for him to swear, for he said he was a Christian, and that he would in very deed protest the same. At the first he was thought to dally, but when he constantly avouched it, he is brought before the Judge, and there having confessed the same is clapt in prison. But when the brethren had visited him, and demanded of him the cause of his sudden and marvellous alteration, the report goeth, he declared to them how that *Potamiana* three dayes after her Martyrdom appeared unto him by night, and covered his head with a Crown, and said: *She had intreated the Lord for him, and obtained her purpose, and that not long after he should end this life.* After these sayings, and the seal of the Lord received by the brethren, he was beheaded, and so suffered martyrdom. They write that many others in *Alexandria* embraced plentifully the Doctrine of Christ, for that *Potamiana* appeared unto them in sleep, and called them to the faith. Of these things that much.

Basilides before a Pagan,
now a Christian, before a
murderer, now a martyr,

Basilides baptized in prison,
afterwards beheaded.

The Translator unto the Reader, for the removing of suspicion rising of two things which *Eusebius* laid down in the Chapter going before.

August. 1. de
cura pro mort.
agend. c. 13.
Hec. Martyr. in
8. c. ad Rom.

Here are two things in this Chapter of *Eusebius* with good advisement to be considered. The first whether *Potamiana* after her martyrdom prayed for *Basilides*; the second, whether after her martyrdom she appeared unto him and to others, as *Eusebius* (by hear-say) layeth down. Touching the first, if we may credit *Augustine*, The souls of the departed are in such a place, where they see not those things which are done, and which happen unto men in this life. He saith further, That they have a care over us, as we have over them, although we are altogether ignorant what they do. *Peter Martyr's* opinion is this, Although I could easily grant, that the Saints in Heaven do wish with most fervent desire the salvation of the elect, yet for all that, I dare not affirm that they pray for us, inasmuch as the Scripture hath nowhere laid that down. *Potamiana* this holy Virgin and Martyr, seeing the kindness this souldier shewed her, was greatly pleased with him, and in the fervency of her Christian love towards him, said: That she would intreat the Lord for him after her departure. In the like sort also I read that *Cyprian Bishop* of Carthage moved *Cornelius Bishop* of Rome, that whether of them both should first depart this life, the same without intermission should pray unto God for the other: such was the fervency of love between them. In the like sence men commonly say: God have mercy on his soul. Which saying the learned and zealous do not so well like of. For though the good motion (as they say) and disposition of the mind be expressed thereby, yet doth it the dead no good at all when as his soul being already in the hands of God, needeth not our prayers. God no doubt was as ready to grant *Basilides* the light of his spirit as *Potamiana* was to pray for him. Touching the second, whether she appeared unto him after her death, the godly can judge. *S. Augustine* saith: If the souls of the dead departed, were present at the affairs of the living, then would they speak unto us, when we see them in our sleep: and to omit others, mine own tender mother would forsake me never a night, which followed by Sea and by Land, to the end she might live

August. 1. de
cur. pro mor.
agend. c. 13.

Cyprian. 1. 1.
Epist. 1.

live together with me. God forbid that she should become cruel in the happier life, so that (if ought at any time grieve my heart) she comfort not her sorrowfull son, whom she loved entirely, whom she would never see sad. But in good sooth that which the sacred Psalm soundeth out, is true: *My father and my mother have forsaken me, but the Lord took me up.* If our fathers have forsaken us, how are they present at our cares and business? If our Parents be not present, what other of the departed be there which know what we do, or what we suffer? *The Prophet Esay*, Abraham hath been ignorant of us, and Israel hath not known us. *God of his great goodness promised King Josias*, *That he should die, and be gathered to his people, lest that he should see the plagues which he threatened should happen to that place and people.* Chrysostome saith: The soul that is severed from the body, cannot wander in these regions. *Again he saith*: It may be that the soul departed the body can be conversant here with us: *A little after he saith*: It may be proved by many testimonies of holy Scripture, that the souls of just men, wander not here after their death. *And lest any think that the wicked do wander, thus he writeth*: That neither the souls of the wicked also can linger here: hearken what the rich man saith, weigh what he requested, and obtained not. For in case that the souls of men could be conversant here, then had he come according unto his desire, and certified his friends of the torments of hell. By which place of Scripture it plainly appeareth, that the souls after their departure out of the body, are brought into some certain place, from whence at their will they cannot return, but wait for the dreadful day of judgment. *Theophylact also the summarist of Chrysostom hath the same words.* Origen writing against Celsus, is of the same opinion: affirming, That the souls wander not, but such as wander to be Devils. Chrysostom writeth, That the Devil useth to say unto the living, *Anima talis ego sum*, I am such a mans soul: to the end he might deceive him. *Samuel* whom the witch raised, was not Samuel, but the Devil in his form, as Augustine writeth. Cyprian saith, The wicked spirits do hide themselves in pictures and images consecrated: these inspire the minds of the Prophets: they bolden the heart-strings and entrails: they govern the flying of birds: they sort lots: they sift out Oracles, they mingle always falsehood and truth together. For they deceive and are deceived: they trouble the life: they disquiet the sleep: and creeping into the bodies, they fray the secrets of the mind: they bring the limbs out of fashion: they distemper the health: they vex with diseases, that they may compell the poor silly wretches to the worshipping of them: that being filled with the savour from the Altars and burnt bowels of beasts, loosing the things which they bound, they may seem to cure. For this is their curing and healing, when they cease to hurt. *Now seeing this harmony of learned Fathers, affirming the souls not to wander, and they which wander be plain Devils: let us examine what credis can be given to Eusebius, and how it may be understood that Potamixna appeared not only to Basilides in sleep, but also to many others for their conversion.* Pharaohs cup-bearer dreamed he saw a vine having three branches, but it was not so (according unto the letter) Joseph telleth him, that the three branches are three days. Pharaoh dreamed he saw seven lean kine, it was not so: Joseph telleth him, they are seven years of famine. Mordochæus dreamed he saw two dragons ready to wage battel with the just, it was not so: but Haman and the King wholly bent to destroy the Jews, Polycarpus dreamed he saw the pillow set all on fire under his head, it was not so: but a sign and token of his martyrdom. Sophocles having robbed the Temple of Hercules, dreamed that Hercules accused him of theft, it was not so: but his conscience pricked him that he could find no rest. Even so Basilides, with divers others, having fresh in memory the martyrdom of Potamixna, and the villany they practised against her, dreamed of her, their conscience pricking them, and bearing them witness of the fault, to their repentance and conversion. So that she appeared not (after the letter) but her martyrdom was a corazy unto their conscience, crowning them with garlands of heavenly glory, if haply they would repent.

CHAP. V.

Of Clemens Alexandrinus Origen's master, and of his Books of Stromatôn.

Clemens succeeded Pantenus, and unto that he was a Catechizer in the Church of Alexandria, so that Origen became one of his disciples. This Clemens writing his books Stromatôn, comprizeth in the first volume a Chronicle, containing the times unto the death of Commodus, so that it is evident, he finished his Books under Severus, the History of whose time we do presently prosecute.

Psal. 27.

Esay 63.

4 Reg. 22.

Chrysost. in 8. c.

Matth.

Luk. 16.

Theophylact. in

8. c. Matth.

Origen. l. 7. con.

Celsus.

Chrysost. in 8. c.

Matth.

1 Reg. 28.

August. l. 2. de

mirab. sacre

scrip. c. 11.

Cyprian. de Idol.

vanitate.

Pharaohs cup-

bearer.

Pharaoh.

Mordochæus.

Polycarpus.

Sophocles.

Basilides.

Chap. 7. after
the Greek.

Pantenus.

Clemens and

Origen were

catechizers in

the school of

Alexandria.

Chap. 7. after
the Greek.

CHAP. VI.

Of Jude an Ecclesiastical Writer, and his Books.

Jude.

ABOUT this time there flourished one Jude, who published Commentaries upon the twenty weeks of Daniel, ending his Chronography the tenth year of Severus reign. He thought verily that the coming of Antichrist was then at hand, because the great heat of persecution raised against us at that time, vexed out of measure the minds of men, and turned upside down the quiet state of the Church.

Chap. 8. after
the Greek.

CHAP. VII.

Origen embracing chastity, gelded himself. The censures of others
touching that sort of life.

Origen geldeth
himself.

Mar. 19.

Demetrius Bish.
of Alexandria
one while li-
keth, another
while misli-
keth through
envy, with the
gelding of
Origen.
The Bishops
of Caesarea and
Jerusalem al-
lowed of Ori-
gen, and made
him Minister.

AT that time Origen executing the office of a Catechizer at Alexandria, practised a certain act, which expressed the shew of an unperfect sense and youthly hardiness, but a notable example of faith and chastity. He understanding simply and childishly the saying of the Lord: *There be some which make themselves Eunuchs for the kingdom of heaven's sake*, and withall purposing to fulfill the words of our Saviour, for that he being young in years preached and made manifest, not only to men, but also to women, the mysteries of God, sought means to cut off all occasion of wantonness and the slander of the Infidel, practised upon himself to perform the words of our Saviour, carefully minding to conceal from his familiar friends this fact of his. But it was impossible to cloak and cover so great a matter, which thing when Demetrius Bishop of that place understood, he wondered at his bold enterprise, yet allowed of his purpose, and the sincerity of his faithfull mind, bidding him be of good cheer, and continue the office of a Catechizer. Though Demetrius was then of that mind, yet not long after, seeing Origen luckily to prosper, to be highly esteemed, revered, renowned, and famous among all men, he was pricked with some humane passion, so that he published abroad unto all the Bishops throughout the world, the gelding of Origen, as a most foul and absurd fact. Yet the best accepted and worthiest Bishops throughout Palestine, to wit, of Caesarea and Jerusalem, because they had found him worthy of dignity and great honour, made him Minister through the laying on of hands. Then when he came to great estimation, and was well accepted of all men, and got no small commendation for his virtue and wisdom, Demetrius having no other thing to charge him withall, accused him of the offence done of a child, and for company was not ashamed to accuse such an advanced him unto the order of the Ministry. These things were put in practice within a while after. From that time forth Origen without let or hinderance fulfilled the work he had in hand, preached at Alexandria day and night the Word of God unto such as frequented unto him, applying his whole mind unto holy Scripture, and the profit of his disciples. When Severus had held the Imperial Scepter the space of eighteen years, his son *Anatolius succeeded him. And of them which manfully persevered in the perfection of that time, and after confession and sundry torments and conflicts, by the providence of God were delivered, one was Alexander, whom a little before we signified to have been Bishop of Jerusalem. He because he persevered constant in the confession of the name of Christ, was there chosen Bishop, Narcissus his predecessor being yet alive.

* Anatolius
was created
Emperor,
An. Dom. 213.

Chap. 9. after
the Greek.

CHAP. VIII.

Of Narcissus Bishop of Jerusalem, his miracles and approved
innocency.

If thou think-
est (gentle
Reader) this
miracle to be

THE Citizens of that See remember many miracles wrought by Narcissus, which they received by tradition delivered from one to another; among which, such a miracle is reported to have been done. When on a certain time the solemn vigils of Elias were celebrated, the Ministers wanted oil, and the whole multitude being therewith much

much grieved: *Narcissus* commanded such as had charge of the lights, speedily to bring unto him water drawn out of the next Well: that being done, he prayed over it, and had them pour therein the lamps with fervent faith towards God: which when they had fulfilled, the nature of the water beyond all reason and expectation, by the wonderful power of God, was changed into the quality of oyl. And they report farther, that a small quantity thereof for miracles sake, was reserved of many of the brethren a long while after, even unto this our time. Many other notable things worthy of memory they reported of this mans life, whereof this is one: certain leud varlers seeing the constancy and uprightness of his life, could not brook, neither away with it, fearing that if thow his means they were attained, there was no other way but execution: therefore they in conclusion being privy to infinite leud practises, prevent the same, and charge him with a grievous accusation. Afterwards to perfwade the hearers the sooner, they confirm their accusations with oaths. The first swore: *If I lie let me be burned to ashes.* The second: *If I report not the truth let my whole body be tormented and washed away with some cruel disease.* The third: *If I bear false witness let me be smitten with blindness.* But for all their swearing and staring, not one of the faithfull believed them, the chastity and upright conversation of *Narcissus* so prevailed among all men. He took grievously their despitfull dealing, and because that of old he had been of the philosophical sect, he fled and forsook his Church, and hid himself privately in desert and obscure places for the space of many years. Yet the great and watchfull eye that justly avengeth, would not permit such as had maliciously practised this leudnesse, to have perfect rest, but speedily and swiftly compassed them in their own craft, and wrapped them in the same curses they had craved unto themselves if they lied. The first therefore without any circumstance at all in plain dealing, had a small sparkle of fire fallen in the night upon the house where he dwelt, whereby he, his house, and his whole family by fire were consumed to ashes. The second was taken with the same disease from top to toe which he had wished unto himself before. The third seeing the terrible end of the two former, and fearing the inevitable vengeance of God that justly plagueth perjured persons, confessed unto all men their compacted deceit and pretended mischief against that holy man, and did so punish himself with sorrowfull mourning, and wept so long, and so much, till he lost both his eyes. And such were the punishments of false witnesses and perjured persons.

A tale, take it as cheap as thou findest it, if it be true, marvel not at all thereat, for God bringeth stranger things than this to passe.

The justice of God against perjured persons.

CHAP. IX.

Of the succession of Bishops in the Church of Jerusalem.

After the departure of *Narcissus*, when it was known where he remained, the Bishops of the bordering Churches ordained there another Bishop, whose name was *Dios*, whom (after he had continued but a small space) *Germanion* succeeded: and after *Germanion*, *Gordian*, in whose time *Narcissus* shewd himself again, as if he had risen from death to life, and is intreated of the brethren to enjoy his Bishoprick again, being much marvelled at for his departure, for his philosophical trade of life, and especially for the vengeance and plagues of God poured upon his accusers. And because that for his old years and heavy age he was not able to supply the room, the divine providence of God through a vision by night revealed unto him, provided *Alexander* Bishop of another Province, to be *Narcissus* his fellow-helper, in discharging the function due unto the place.

Dios, *Germanion*, *Gordian*, *Narcissus* and *Alexander* his helper.

CHAP. X.

Of *Alexander* Bishop of Jerusalem, and *Asclepiades* Bishop of Antioch.

For this cause therefore (as warned by a vision from above) *Alexander* who afore was Bishop of *Cappadocia*, took his journey to *Jerusalem* for prayer sake, and visiting of the places there: whom they of *Jerusalem* receive bountifully, and suffer not to return home again, and that did they according unto the vision which appeared unto them in the night, and plainly pronounced unto the chief of them, charging them to hasten out of the gates of their City, and receive the Bishop ordained of God for them. This they did through the advice of the bordering Bishops, constraining him of necessity to remain among them.

Chap. 11. after the Greek.

Alexander Bishop of Jerusalem.
Epist. contra Antinoitas.
Asclepiades.
Alexander Bishop of Jerusalem unto the Church of Antioch.

Alexander himself in his Epistles (at this day extant) against the *Antinoites*, maketh mention of this Bishoprick in common between him and *Narcissus*, writing thus about the latter end of an Epistle: *Narcissus greeteth you, who governed this Bishoprick before me, and now bring of the age an hundred and sixteen years, prayeth with me, and that very carefully for the state of the Church, and beseecheth you to be of one mind with me.* These things went then after this sort. When *Serapion* had departed this life, *Asclepiades* was stilled Bishop of *Antioch*, and constantly endured the time of persecution. *Alexander* remembreth his election, writing to the Church of *Antioch* after this manner: *Alexander the servant of the Lord, and the prisoner of Jesus Christ, unto the holy Church of Antioch, sendeth greeting in the Lord: The Lord eased and lightened my fetters and imprisonment when that I heard Asclepiades, a man well practised in holy Scripture, by the providence of God, for the worthinesse of his faith, to have been placed Bishop of your Church. This Epistle he signifieth in the end to have been sent by Clemens. This Epistle I have sent unto you my masters and brethren by Clemens a godly Minister, a man both virtuous and well known, whom you have seen, and shall know, who also being here present with me, by the providence of God, hath confirmed and furthered the Church of Christ.*

Chap. 12. after the Greek.

CHAP. XI.

Of the Works of Serapion Bishop of Antioch.

Domnus.

*Pontius.
Caricus.*

Serapion Bishop of *Antioch* unto the Church of *Rosse*, touching the Gospel after *Peter*.

Marcianus an heretick.

IT is very like that fundry Epistles of *Serapion* are reserved among others, but those only came unto our knowledge which he wrote unto one *Domnus*, who renounced the faith of Christ in the time of persecution, and fell to *Jewish* apostasie: and unto one *Pontius* and *Caricus* Ecclesiastical persons. Again Epistles unto other men. And also a certain book of the Gospel which they call after *Peter*, written to this end, that he might confute the falshood specified in the same, for that divers of the Church of *Rosse* went astray after false doctrine, under colour of the foresaid Scripture. It shall seem very expedient if we alledge a few lines out of it, whereby his censure of that book may appear: thus he writeth: *We (my brethren) receive Peter and the other Apostles as messengers of Christ himself, but their names being falsly forged, we plainly reject, knowing we received none such. It truly remaining amongst you supposed you were all sound and firm in the right faith, and when I had not perused the book published in Peters name, entituled his Gospel: I said, If this be only the cause of your grudging and discouraging, let it be read: but now, inasmuch as I perceive a certain heretical opinion to be thereby cloaked and coloured by occasion of my words, I will hasten to come unto you. Wherefore my brethren expect shortly my coming. For we know well enough the heresie of *Marcianus* who was found contrary to himself, he understood not that which he spake, as you may gather by the things which he wrote to you. We might peradventure our selves, lay down more skilfully the ground of this opinion unto his successors, whom we call conjecturers. For by perusing the expositions of their doctrine, we have found many things savouring of the true doctrine of our Saviour, and certain other things borrowed and entangled, which we have noted unto you. Thus far *Serapion*.*

CHAP. XII.

Chap. 13 after the Greek.

Of the Works of Clemens Bishop of Alexandria.

ερωματα.

σοφισματα.

THE books of *Clemens* entituled *Stromaton* are in all eight, and extant at this day, bearing this inscription: *The divers compacted books of Titus Flavius Clemens, of the science of true Philosophy.* There are also of the same number books of his entituled, *Dispositions or Informations*; where by name he remembreth his master *Pantenus*, expounding his interpretations and traditions. There is extant another book of his of exhortation unto the Gentiles, and three books entituled the *Schoolmaster*: and another thus: *What rich man can be saved?* Again a book of *Easter*, and *Disputations of fasting*, and of slander. An exhortation to newness of life for the late converts. The Canon of the Church; or, against the *Jews*, dedicated unto *Alexander* the Bishop above-named. In the books *Stromaton* he expounded not only the divine but also the *Heathenish* doctrine, and repeating their profitable sentences, he maketh manifest the opinions both of *Grecians* and *Barbarians*, the which divers men highly do esteem. And to be short, he confuteth the false opinions of grand hereticks, dilating many Histories, and

and ministring unto us much matter of sundry kinds of doctrine. With these he minglcth the opinions of Philosophers, sicly entitling it for the matter therein contained, *Book of divers doctrine*. He alledgeth in the said book testimonies out of writers not allowed, as out of the book called the *Wisdom of Solomon*, *Iesus Syrach*, the Epistle to the *Hebrews*, *Barnabas*, *Clemens*, *Jude*. He remembreth the book of *Tatianus* against the *Gentiles*, and of *Cassianus*, as if he had written a *Chronography*. Moreover he remembreth *Philo*, *Aristobulus*, *Iosephus*, *Demetrius*, *Eupolemus* Jewish writers: and how that all they pronounced in their writings, that *Moses* and the nation of the *Hebrews* and *Jews*, were far more ancient than the *Gentiles*. The books of the foresaid *Clemens* contain many other necessary and profitable Tracts. In his first book he declareth, that he succeeded the Apostles. And there also he promiseth to publish Commentaries upon *Genesis*. In his book of *Easter* he confesseth himself to have been over-treated of his friends, that he should deliver unto the posterity in writing those traditions which he heard of the elders of old. He maketh mention of *Melito* and *Irenaeus*, and of certain others whose interpretations he alledgeth. To conclude, in his books of *Dispositions* or *Informations*, he reciteth also books of the Canonical Scripture: neither omitted he the rehearsal of such as were impugned, * I speak of the Epistle of *Jude*, the Catholick Epistle of *Barnabas*, the *Revelation* under the name of *Peter*.

* Chap. 14. in the Greek.

CHAP. XIII.

Clemens Bishop of Alexandria of the Canonical Scripture. Alexander Bishop of Jerusalem, of Clemens and Pantænus. Origen cometh to Rome in the time of Zephyrinus.

THe Epistle unto the *Hebrews* he affirmeth to be *Pauls* for undoubted, and therefore written in the Hebrew tongue for the *Hebrews* sakes, but faithfully translated by *Luke*, and preached unto the *Gentiles*, and therefore we find there the like phrase and manner of speech which is used in the *Acts of the Apostles*. It is not to be disliked at all, that *Paul an Apostle* is not prefixed to this Epistle. For (saith he) writing unto the *Hebrews*, because of the ill opinion they conceived of him, very wisely concealed his name, lest that at the first he should dismay them. Again he saith: For even as *Macarius the elder* said: For so much as the Lord himself was the messenger of the Almighty, and sent unto the *Hebrews*, Paul for modesties sake being the Apostle of the *Gentiles*, wrote not himself the Apostle of the *Hebrews*, partly for the honour due unto Christ, and partly also for that he freely and boldly being the Apostle of the *Gentiles* wrote unto the *Jews*. Afterwards of the order of the Evangelists according unto the tradition of the elders, he writeth thus: The Gospels which contain the Genealogies, are placed and counted the first. The Gospel after Mark, was written upon this occasion. When Peter preached openly at Rome, and published the Gospel by rote, many of the auditors intreated Mark being the bearer and follower of the Apostle a long while, and one that well remembered his words, to deliver them in writing such things as he had heard Peter preach before. Which thing, when he had signified to Peter, he neither forbade him, neither commanded him to do it. John last of all seeing in the other Evangelists the humanity of Christ set forth at large, being intreated of his friends and moved by the holy Ghost, wrote chiefly of his divinity. Thus far *Clemens Bishop of Alexandria*. Again the foresaid *Alexander* in a certain Epistle unto *Origen*, writeth how that *Clemens* and *Pantænus* were become his familiar friends, after this manner: This as you know very well, was the will of God, that our friendship begun even from our progenitors should continue and remain immovable, yea and become more fervent and steadfast. We take them for our progenitors, who going before, have taught us the way to follow after, with whom after a while we shall be coupled, I mean blessed *Pantænus* my master, and holy *Clemens* master also, which did me much good; and if there be any other such, by whose means I have known you thoroughly for my master and brother. So far *Alexander*. But *Adamantius* (so was *Origen* called) writeth in a certain place, that he was at Rome when *Zephyrinus* was Bishop there, for he was very desirous to see the most ancient Church of the *Romans*, where after he had continued a little while, he returned to *Alexandria*, executing most diligently the accustomed office of Catechizing, whenas *Demetrius* also Bishop of *Alexandria* used all means possible together with him, to the end he might profit and further the brethren.

Clemens alledgeth this out of Macarius

Clemens of the order of the Gospels. Matthew. Luke. Mark.

John. 3

Alexander Bishop of Jerusalem unto Origen.

Origen came to Rome about Anno Dom. 210

Chap. 15. after
the Greek.

CHAP. XIV.

Of Heraclas Origen's companion in Catechizing.

*Heraclas cate-
chizer at
Alexandria.*

When Origen saw himself not sufficient, neither able alone to search out the profound mysteries of holy Scripture, neither the interpretation and right sense thereof, because that such as frequented to his school granted no leisure at all, for from morning to night in several companies, one overtaking another, they flocked to his preaching, he ordained *Heraclas* of all the other his familiars, his fellow helper and usher, a man expert in holy Scripture, discreet and wise, and a profound Philosopher, committing unto him the instruction of the inferiour sort, and lately come to the faith, reserving unto himself the hearing of such as were farther and better entred.

Chap. 16. after
the Greek.

CHAP. XV.

Origen studied the Hebrew tongue, and conferred the translations of holy Scripture.

Origen had so great a desire of searching out the deep mysteries of holy Scripture, that he studied the *Hebrew* tongue, and bought the copies used among the *Jews*, which were written in *Hebrew* letters. He searched and conferred the *Septuagint's* translation of holy Scripture, with others at that time extant.

Chap. 17 after
the Greek.

CHAP. XVI.

Origen compiled and set forth the translations of holy Scripture, terming the one Edition Tetrapla, that is threefold. The other Hexapla, that is sixfold.

Many Greek
translations of
the Old Testa-
ment.

The Septua-
gints.

Aquila.

Symachus.

Theodotion.

5.

6.

7.

Hexapla.

Tetrapla.

Symachus an

Ebionite.

The heresie of
the Ebionites.

Origen found certain other translations besides the common and vulgar, varying among themselves, to wit, the translation of *Aquila*, of *Symachus*, and of *Theodotion*. Which I wot not where, lying hid of a long while, he searched out, and set forth unto the world. Of the which, by reason they were obscure, dusty and moth-eaten, he knew not the authours, but this only he signifieth, that the one he found at *Nicopolis* on the shore of *Adrium*, the other in some other odd place. In the sixfold Edition of the *Psalms*, after the four famous translations, he annexed not only the *fifth*, but the *sixth* and the *seventh*, reporting again how that he found one of them at *Hiericho* in a tun, in the time of *Antonius* the son of *Sextus*. These being compacted together in one volume, and the pages divided into pillars and columns, every copy set over against the other, together with the *Hebrew* he published the same, and entituled it *Hexapla*: joyning withall the translations of *Aquila*, of *Symachus*, of *Theodotion*, and of the *Septuagint's*, entituling them *Tetrapla*. Yet have we to understand, that of these Interpreters, *Symachus* was an *Ebionite*. The *Ebionites* opinion was recounted an heresy, for that they taught *Christ* to be born of *Joseph* and *Mary*, and that *Christ* was but a bare man. They taught, that the law was to be observed after the Jewish manner, as we have already learned by Histories heretofore. The Commentaries of *Symachus* are at this day extant, wherein he inveiyeth against the Gospel after *Matthew*, endeavouring to establish and uphold the foresaid heretical opinion. These works of *Symachus*, together with other translations of holy Scripture, *Origen* reporteth himself to have found with a certain woman called *Juliana*, which said that *Symachus* delivered her them to keep.

Chap. 18. after
the Greek.

CHAP. XVII.

Origen revoketh Ambrose from the heresie of Valentinus, he professeth Divinity and Philosophy with great admiration.

This Ambrose
was wot he of
Milan.

AT that time *Ambrose* addicted unto the *Valentinian* heresie, and confuted by *Origen*, was enlightened with the truth, which shined as the Sun-beams, and imbraced the sound doctrine of the Church, together with many other learned men which resorted unto him. When the rumor was now every where bruted abroad of the fame of *Origen*, they came to try the truth of his doctrine, and to have experience of his utterance in preaching. Hereticks also very many, and Philosophers, specially of the most famous, whereof
not

not a few gave diligent ear and attentive heed and were instructed of him, not only in divine, but also in prophane literature. As many as he perceived tardily and sharp witted, he led them unto philosophical discipline, expounding unto them *Geometry* and *Arithmeticke*, with the other liberal Arts. Against the absurd opinions of Philosophers, he alledgeth Philosophers authorities, and expounded them, considering severally of them as by way of Commentary: so that he was renowned, famous, and recounted among the *Gentiles* for a great Philosopher. He perswaded also unto the study of the liberal Arts; many of them which were dull witted, affirming they should thence procure unto themselves great commodity and help to the contemplation and increase of knowledge in holy Scripture: for he was of this opinion, that the exercise of prophane and philosophical discipline, was very necessary and profitable for himself.

Origen readeth the liberal arts, exhorting both the idle and simple to study them.

CHAP. XVIII.

Chap. 19. after the Greek.

What divers men thought of Origen.

THe Heathenish Philosophers who then flourished are witnesses approved of his good purpose and industry in this behalf, in whose Commentaries we find often mention made of this man, whereof some have dedicated their Books unto him, other some have delivered up their works unto him, as unto the censure of their Master. But what shall I speak of them, whenas *Porphyrius* himself, then in *Sicilia*, striving and struggling against us with his Books, endeavouring to confute holy Scripture, remembered the Interpreters thereof? and being not able to charge, neither to impugn to any purpose our Doctrine, any kind of way, now void of reason, he fell to railing speeches and slandering the Expositors. Of which number namely he goeth about to accuse *Origen*, whom he reporteth to have known of a child, yet through his unadvised forgetfulness he commendeth the man, sometime reporting truly, whenas he could not otherwise chuse: sometime untruly, thinking thereby to deuide others: and whilest that now he accuseth him for being a Christian, anon he painteth forth, and wondereth at his singular gift and excellency in Philosophical Discipline. Hear him therefore, for thus he writeth: *Many being desirous to find out, not the imperfection and impiety of Jewish Scriptures, but the resolution, have turned themselves unto exposition: not coherent, and interpretations of the Scripture inconvenient, and not only allowing of forged Scriptures, but also approving and extolling the Commentators. For they alledging the dark speeches which are said to be manifest in Moses, and publishing them as Oracles replenished with hid and concealed mysteries: they frame a charmed judgement, through the arrogance of their mind, and shew forth their Expositions.* Again after a few lines he saith: *This is the absurd manner and guise of that man, with whom I being very young have had conference, who then was very famous, and at this day also by reason of the Commentaries he left behind him (I mean Origen) is much spoken of, whose great praise is blazed far and wide, among the Masters and Favourites of that Doctrine.* For when he was the Disciple of *Ammonius*, who in our time excelled for his fame in Philosophy, he profited very much under him being his master, and obtained great knowledge in the Sciences: but attaching the right institution of life, he took in hand another trade quite contrary to his. For *Ammonius* being a Christian, and brought up of Christian Parents, when he had grown into ripeness of judgment, and the knowledge of Philosophy, forthwith he framed his trade of life conformable unto the Laws: but *Origen* being a Gentile, and brought up in the sciences of the Gentiles, degenerated and fell into that barbarous sinewy, whereof being taken, he corrupted both himself and the corruption of those sciences, leading a life after the manner of the Christians, contrary unto the Laws: according unto their opinions of celestial matters and of God, preferring strange fables before the science of the Gentiles. He continually perused *Plato*, he read over the works of *Numerius*, *Cronius*, *Apollonides*, *Longinus*, *Moderatus*, *Nicomachus*, and the rest of the *Pythagoreans*, counted wise and profound men. He was well versed in *Chereemon the Stoick*, and in the works of *Cornutus*, whence he borrowing the Grecian manner of the allegorical interpretation of mysteries, applied it unto the Jewish Scriptures. These things hath *Porphyrius* written in his third Book against the Christians, truly reporting of this mans exercises and sundry kinds of knowledge, but untruly, in that he said he should degenerate from the *Gentiles*. For how can he pronounce the truth, whenas he practiseth to write against the Christians? He saith

Porphyrius an atheist (whose words these are) 1. 3. contra Christianos) wrote fifteen books against the Christians, whom *Eusebius* confuted in 30 books, of the which 20 were extant in the time of *Jerom*, but at this day not one. The blasphemy of *Porphyrius* against Christianity.

Origen learned of the Grecians to write allegorically.

Porphyritu
slandered
Origen and
Ammonius.

that *Ammonius* from leading a good and a godly life, fell into Heathenish Idolatry. For the Doctrine of *Christ* which *Origen* received of his fore-fathers, the same he retained, as we have largely declared before. And *Ammonius* also (contrary to his report) kept still and retained the sound and uncorrupted Philosophy of God, even unto his last end, as his Commentaries at this day bear record, which he left behind him. Namely the famous work entituled: *The agreement of Moses and Jesu*, and other Tracts, whatsoever other men have found written. These things are laid down to the commendation of *Origen*, against the slanderous mouths of that despitefull man, and of the great skill of *Origen* in the *Grecians* discipline and doctrine: touching the which, when he was reprehended of some for his study therein, he defended himself in a certain Epistle, writing after this manner.

Chap. 20. after
the Greek.

CHAP. XIX.

How Origen defended himself against such as reprehended him for studying Philosophy. Of his voyage into Arabia and Palastina.

Origen in a
certain Epistle
writeth thus
of himself for
his study in
philosophy.

When that I studied for the increase of knowledge, and a rumour or fame was spread abroad of the perfection of my learning and doctrine, hereticks, and specially such as were profound in Philosophy, and in the doctrine of the Gentiles, referred unto me: Wherefore I thought good to search out the self opinions of hereticks, and whatsoever might be said out of Philosophy for the confirmation of the true. This have I done first of all after the example of *Pantæus*, who profited a great many before my time, and had singular skill and knowledge therein. Secondly, after the example of *Heraclas*, now a Minister of the Church of *Alexandria*, whom I found with a professour of Philosophy which was his master, five years before I applied my mind to the study of their sciences. Who also in times past used the common and usual attire, now laying that aside, he took the Philosophers habit, the which he retaineth as yet, and ceaseth not unto this day with earnest labour and industry to read over the Philosophers Books. These things hath he written to the clearing of himself for his study in prophane Writers. Whenas at that time he continued at *Alexandria*, there came a certain souldier from the Governour of *Arabia*, with Letters unto *Demetrius* Bishop of that See, and unto him who then was Lieutenant of *Egypt*, requesting them with all speed to send *Origen* unto him, which might communicate unto him some part of his doctrine. *Origen* then being sent of them, taketh his voyage into *Arabia*. Not long after, when he had accomplished the cause of his journey, he returned to *Alexandria*. In the mean while there was raised such a sedition in the City, and the wars being so hot, that there was no being for him there, he left *Alexandria*, and fore-seeing that he could be safe no where in all *Egypt*, he went into *Palastina* and remained at *Cæsarea*, where he was intreated by the Bishops of that Province, to dispute in the open Church, and to expound holy Scripture, being as yet not called to the Ministry. Which may evidently appear by that which *Alexander* Bishop of *Jerusalem*, and *Theodotus* Bishop of *Cæsarea*, wrote in defence of the fact, unto *Demetrius* concerning him, after this manner: (he laid this down in his Letters, that there was never such a practice heard of, that there could be where the like president be found, that Lay-men in presence of Bishops have taught in the Church.) We know not for what cause he reporteth a manifest untruth, whenas there may be found such as in open Assemblies have taught the people, yea whenas there were present, learned men that could profit the people, and moreover holy Bishops at that time also exhorting them to preach. For example sake: at *Laranda* *Evelpis* was requested of *Neon*, at *Iconium* *Palinus* was requested by *Celsus*, at *Synada* *Theodorus* was requested by *Atticus*, who were godly brethren. It is like also that this was practised in other places, though unknown to us. Thus was *Origen* honoured being a young man, not only of his acquaintance, but of Bishops that were strangers unto him. Afterwards when *Demetrius* had called him home by his Letters, and divers Deacons of the Church had earnestly solicited his return, he taketh his voyage again unto *Alexandria*, and there diligently applied his accustomed manner of teaching.

Alexander Bi-
shop of *Jeru-*
salem, and
Theodotus Bi-
shop of *Cæsa-*
rea, write thus
unto *Demetrius*
Bishop of
Alexandria,
which found
fault that a
layman, in
presence of
Bishops should
dispute or
interpret.

CHAP. XX.

Chap. 21. after
the Greek.*Of the famous Writers in Origen's time, and how the Emperors
Mother sent for him.*

HERE flourished at the same time many other learned and profound Ecclesiastical persons, whose Epistles writing from one to another, are at this day to be seen, and found reserved in the Library builded at Jerusalem by Alexander, who was Bishop there at that time, from whence we have compiled together the substance of this our present History. Of this number *Berillus* (besides his Epistles and Commentaries) hath left unto the posterity fundry monuments of his sound faith, for he was Bishop of *Bosra* in *Arabia*. Likewise *Hippolytus* Bishop of another place. There came also into our hands the disputation of *Cajus* a notable learned man, had at *Rome* in the time of *Zephyrinus*, against *Proclus* a Patron of the *Phrygian* heresie: In the which (to the confutation of the timidity and bold enterprize of the contrary part in alledging of new found Scriptures) he maketh mention only of thirteen Epistles of *S^t Paul*, not naming the Epistle unto the *Hebrews* in the number. For even to this time divers *Romans* have thought that Epistle not to be *Pauls*. * When *Antoninus* had been Emperor seven years and six moneths, *Macrinus* succeeded him in the Empire, and after this *Macrinus* had departed this life in the first year of his reign, another *Antoninus* took the Imperial Scepter to rule over the *Romans*, in the first year of whose Coronation, *Zephyrinus* Bishop of *Rome* died, when he had governed the Ecclesiastical See the space of eighteen years, whom *Calistus* succeeded: who continuing the space of five years, left the Church to *Urbanus*. Again after that *Antoninus* had been Emperor four years full, he died, in whose room *Alexander* immediately followed: at what time *Phileas* succeeded *Asclepiades* in the Church of *Antioch*. Then *Mamae* the Emperors mother, a woman most godly and religious (when the fame of *Origen* was spread far and nigh, so that it came even unto her ears) thought herself a happy woman, if she might see him and hear his wisdom in holy Scripture, which all men wondred at. Wherefore remaining at *Antioch*, she sent of her guard for him, who also came, and after that he had continued there a while, and published many things to the glory of God, and of the power of the heavenly doctrine, he returned again unto his accustomed School.

*Beryllus.
Hippolytus.**Cajus against
Proclus.
12 Epistles of
Paul.
* An. Dom. 220.
Macrinus suc-
ceedeth Anto-
ninus in the
Empire.
Antoninus 2.
Emperor,
An. Dom. 221.
Calistus Bishop
of Rome.
Urbanus Bish-
op of Rome.
Alexander
Emperor, Anno
Dom. 224.
Phileas Bishop
of Antioch.*

CHAP. XXI.

Chap. 22. after
the Greek.*The Catalogue of Hippolytus works. Origen beginneth to comment.*

AT that time *Hippolytus* amongst many other of his Monuments, wrote a Book of *Easter*, where after supputation of times laid down, he set forth a certain Canon of *Easter*, comprizing the compasse of sixteen years, ending the reign of the Emperor *Alexander* in the first year. Of his other works these came to our knowledge: *Of the six days creation: Of the things which follow the six days works. Against Marcion. Upon the Canticles of Solomon. Upon certain pieces of Ezechiel. Of Easter. Against all heresies.* With many others, the which thou shalt find extant among other men. About that time *Origen* began to comment upon holy Scriptures, *Ambrose* diversly provoking him, not only with words and fair speeches, but also urging him with large offers of necessary expences. For *Origen* had at certain times appointed for him, no in number than seven swift notaries, every one supplying the room by turn, and writing that which he uttered unto them: and as many more Scriveners, together with maidens well exercised and practised in penning, whose necessary expences and charges *Ambrose* exhibited, yea and that abundantly. Who also together with him bestowed great diligence in the exercise and study of the sacred Scripture, whereby chiefly he provoked him to write Commentaries upon holy Scripture. When these things were thus a doing, after *Urbanus* had governed the Church eight years, *Pontianus* succeeded him in the See of *Rome*, and in the Church of *Antioch* *Zebinus* succeed *Phileas*.

The works of
Hippolytus.*Origen's Nota-
ries and Scri-
vners.**Pontianus Bish-
op of Rome.
Zebinus Bishop
of Antioch.*

CHAP.

Chap. 23. after
the Greek.

CHAP. XXII.

Origen is made Minister at Casarea.

After that time when the necessity of the Ecclesiastical affairs so constrained, *Origen* being sent into *Greece*, was made Minister at *Casarea* in *Palastina* of the Bishops there abiding. But what stir fell out touching that matter in his behalf, and what was decreed by Bishops concerning the controversies about him, and what other things he suffered preaching the Word of God, inasmuch as they require a several volume, we will passe them over, referring the Reader unto the second *Apology* which we published in the defence of him, where we have lightly run them over.

Chap. 24. after
the Greek.

CHAP. XXIII.

Of certain Commentaries of Origen.

These things are also to be annexed unto the rest, how that in the sixth book of his annotations upon *John*, he declareth the five first to have been written by him at *Alexandria*. But all the Tracts that came to our knowledge upon this *Evangelist* amounted to the number of twenty and two *Tomes*. In his ninth *Tome* upon *Genesis* (where of all are twelve) he signifieth not only the former eight to have been written at *Alexandria*, but also his Annotations upon the first five and twentieth *Psalms*. Again, he wrote upon the *Lamentations* (of the which we have seen five *Tomes*) where he made mention of his books of the resurrection, in number two. He wrote also of principal beginnings, after his departure out of *Alexandria*. And the book intituled *Stromateis* in number ten, he wrote in the same City, in the time of the Emperor *Alexander*, as all the titles prefixed to the *Tomes* do declare.

Chap. 25. after
the Greek.

CHAP. XXIV.

The Catalogue of the Books of the Old and New Testament, alledged out of Origen's Works.

IN his Exposition upon the first *Psalme* he reciteth the Books of the Old Testament writing thus: We may not be ignorant that there are two and twenty books of the Old Testament after the Hebrews, which is the number of the letters among them. Again a little after he saith: The two and twenty books after the Hebrews are these: The first *Genesis*, of us so called, but of the Hebrews *Bresith*, the title being taken of the beginning of the book, which is as much as to say, as In the beginning. The second *Exodus*, in Hebrew *Ve elle smoth*, that is, These are the names. The third *Leviticus*, in Hebrew *Ve ikra*, that is, And he called. The fourth *Numbers*, in Hebrew *Hammisparim* or *Pecudim*. The fifth, *Deuteronomium*, in Hebrew *Elle hadebarim*, that is, These are the words. The sixth, *Jesus the son of Nave*, in Hebrew *Josue Ben Nun*, that is *Josue the son of Nun*. The seventh, *Judges and Ruth*, with them one book, in Hebrew *Sophetim*, that is, Judges. The eighth, of *Kings* the first and second, with them one book, in Hebrew *Samuel*, that is, Called of God. The ninth, the third and fourth of *Kings*, with them one book, in Hebrew *Ve hamelech David*, that is, And the Reign of David. The tenth, the first and second of *Paralipomenon*, with them one book, in Hebrew *Dibre hajamim*, that is, The words of dayes. The eleventh, the first and second of *Esdra*, with them one book, in Hebrew *Ezra*, that is, A helper. The twelfth, the book of *Psalms*, in Hebrew *Sepher thillim*. The thirteenth, the *Proverbs* of *Solomon*, in Hebrew *Misloth*. The fourteenth, *Ecclesiastes*, in Hebrew *Cobelet*. The fifteenth, the *Canticle of Canticles*; we may not read, as some shink, the *Canticles* of *Canticles*, in Hebrew *Sir hasirim*. The sixteenth, *Esaia*, in Hebrew *Jesaja*. The seventeenth, *Jeremias* with the *Lamentations* and the *Epistle*, in one book, in Hebrew *Litania*. The eighteenth, *Daniel*. The nineteenth, *Ezekiel*, in Hebrew *Jeeskiel*. The twentieth, *Job*, in Hebrew *Hioh*. The one and twentieth, *Hester*. Besides these there are books of the *Machabees*, enlisted in Hebrew *Sarbet Sarbaneel*. These things hath *Origen* laid down in the fore-said Commentary. And in the first *Tome* upon the Gospel after *Matthew*, observing the Ecclesiastical Canon, he testifieth there be only four Gospels, writing thus: As I have learned by tradition of the four Gospels (which alone without contradiction are received of all the Churches under Heaven) the first is written by *Matthew*, who was first a *Publican*, then an *Apostle*.

Apostle of Jesus Christ. He published the same in writing unto the faithfull Jews in the Hebrew tongue. The second is after Mark, who wrote the same according unto the preaching of Peter, who in his Catholick Epistle calleth him his son : saying, *The Church which is in Babylon, elected together with you, salueth you, and my welbeloved son Mark.* The third is after Luke, written for their sakes, who of the Gentiles turned unto the faith, which was also commended of Paul. The fourth is after John. Again, in the fifth Tome of Annotations upon John, the same Origen touching the Epistles of the Apostles, saith thus : *Paul enabled a Minister of the New Testament, not according to the letter but after the spirit, who preached the Gospel abundantly every where, from Jerusalem unto Illyricum, wrote not unto all the Churches which he instructed, but unto whom he wrote, he wrote in few lines : but Peter upon whom the Church of Christ was built, against the which the gates of hell should not prevail, left behind him one Epistle, whereof we are certain. Be it that he left another : but this is in controversie. What shall I say of John, who leaned on the breast of our Lord Jesus, who wrote one Gospel, and confessed withall, so many Gospels might have been written, that if they had been written, the world could not have contained them. He wrote also the Revelation, being commanded to conceal and not to write the words of the seven thunders. He left behind him an Epistle comprising very few verses. Be it that the second and the third be annexed, though some take them not for his : in both which there are not an hundred verses. Moreover of the Epistle unto the Hebrews, in his Homilies expounding the same he writeth thus : *The character of the Epistle unto the Hebrews setteth not forth the style of Paul, who confessed himself to be rude in speech, for the phrase of that Epistle savoureth very much of the Greek tongue. Whosoever he be that hath any judgement in discerning of phrases, will confess the same. Again, that the doctrine of this Epistle is sound, and not inferior to those Epistles, which without contradiction are known to be the Apostles, whosoever will with judgement read the Apostle, he will also confess the same to be most true. A little after he saith thus : I truly for mine own part, that I may speak as I think, do say, that the doctrine of this Epistle is the Apostles for undoubted, but the phrase and order another mans, which noted the sayings of the Apostle, and contrived such things as he had heard of his master, into short compendious notes. Wherefore if any Church heretofore hath received the same as the Epistle of Paul, let her still embrace and receive the same under his name. For the learned men of old have not without great consideration delivered the same unto us for the Epistle of Paul. But who wrote it, God the only truth knoweth : yet Histories have declared unto us, that some thought it to have been written by Clemens Bishop of Rome, some by Luke, who wrote both the Gospel and the Acts of the Apostles. But of these things thus much :**

John.
Origen hom. 5.
in Joan.
Pauls Epist.
Peters 2. Epi-
stles.

The Apoca-
lypse.
Johns 3. Epi-
stles.

Origen. in epist.
ad Rom.

CHAP. XXV.

Origen professeth divinity at Caesarea: Heraclas is chosen Bishop of Alexandria.

IT was in the tenth year of the reign of the aforesaid Emperor, when Origen left Alexandria, and got him to Caesarea, when also he committed the office of Catechizing there, unto Heraclas. In a while after, Demetrius the Bishop of Alexandria dieth, when he had continued in the same room the space of three and forty years : him succeeded Heraclas. There flourished also at that time Firmilianus Bishop of Caesarea in Cappadocia.

Chap. 26. after
the Greek.

An. Dom. 234.

CHAP. XXVI.

Of the Bishops that were Origen's familiar friends.

THIS Firmilianus so highly esteemed of Origen, that one while he sent for him unto his own Province to edifie his Churches, another while he took his voyage unto Judea unto him, where for a certain space he continued with him, for farther understanding of the holy Scriptures. Besides him Alexander Bishop of Jerusalem, and Theodotus Bishop of Caesarea, continually were of his side, permitting unto him alone, as master, the interpretation of holy Scripture, with the rest of the Ecclesiastical function.

Chap. 27. after
the Greek.

Firmilianus.

Alexander.

Theodotus.

CHAP.

Chap. 28. after
the Greek.

CHAP. XXVII.

Of the persecution which Maximinus the Emperor raised.

Maximinus
was created
Emperor
An. Dom. 237.
under whom
the first per-
secution was
raised.

Gordianus cre-
ated Emperor
An. Dom. 240.
Anterus Bishop
of Rome.
Chap. 29. after
the Greek.

After that the Emperor *Alexander* had ended the reign of thirteen years, *Maximinus* *Cesar* succeeded him, who being incensed with the anger, spite and grudge he bare unto the house of *Alexander*, which harbored many of the faithfull, he stirred up the fiery flame of persecution, and gave commandment that the Governors only of the Churches, as principall authors of the doctrine of our Saviour, should be put to death. At that time *Origen* wrote a Book of *Martyrs*, the which he dedicated unto *Ambrose* and *Prothetius* Ministers of *Casarea*, for that both they suffered no small affliction in that troublesome time, wherein also they had endured most constantly examination and confession. *Maximinus* himself continuing Emperor no longer than three years. *Origen* noted the time of this persecution, both in the two and twentieth Tract of his Commentaries upon *John*, and in sundry of his Epistles. But when *Gordianus* had succeeded *Maximinus* in the Empire of Rome, *Anterus* also followed *Pontianus*, after he had governed six years in the Bishops See of Rome.

CHAP. XXVIII.

Of the strange election of Fabianus Bishop of Rome. Of the succession of Bishops at Antioch and Alexandria.

Fabianus Bi-
shop of Rome.

After that *Anterus* had enjoyed the Ecclesiastical function the space of one month, *Fabianus* succeeded him: who as report goeth, came from the country after the death of *Anterus*, together with certain others for to dwell at Rome: whereas such a thing as never was seen before at the election of a Bishop, happened then by the divine and celestial grace of God. For when all the brethren had gathered themselves together for the election of a Bishop, and many thought upon diverse notable and famous men; *Fabianus* himself being there present together with others, when every one thought least, nay, nothing at all of him, suddenly from above there came a Dove, and rested upon his head, after the example of the holy Ghost, which in likeness of a Dove descended upon our Saviour: and so the whole multitude being moved thereat, with one and the same Spirit of God, cried out cheerfully with one accord, that he was worthy of the Bishoprick: and immediately (as they report) he was taken and installed Bishop. At that time, when *Zebinus* Bishop of Antioch had departed this life, *Babylas* came in place. And at Alexandria, when *Heraclius* the successor of *Demetrius* had finished his mortall race, *Dionysius* one of *Origen's* Disciples, supplied the room.

Babylas Bishop
of Antioch.
Dionysius Bi-
shop of Alex-
andria.
Chap. 30. after
the Greek.

CHAP. XXIX.

Of Gregorius and Athenodorus disciples of Origen.

Theodorus, who
also was called
Gregorius *Nes-*
asariensis, as
Socrates writ-
teth, l. 4. c. 23.
Athenodorus.

When *Origen* executed his accustomed manner of teaching at *Casarea*, many flocked unto his lessons, not only men of that country, but also infinite forreiners, who forsaking their native sou, became his disciples: of which number as chief, we have known *Theodorus*, he was the same *Gregorius*, the most renowned Bishop among us, and his brother *Athenodorus*. He being studious in the Greek and Roman discipline, so perswaded them, that they embracing the sincere love of Philosophy, altered their former studies unto the exercise and study of holy Scripture. And after they had continued with him the space of five years, they profited so much in holy Scripture, that both being as yet young men, they were ordained Bishops of certain Churches in *Pantus*.

Chap. 31. after
the Greek.

CHAP. XXX.

The History
of *Susanna*
doubted of.

Of Aphricanus an Ecclesiastical Writer, and his Books.
About that time was also *Aphricanus* renowned and much spoken of, the author of those Commentaries entituled of *Cestes*, or *Wedding girdles*. There is extant also an Epistle of his unto *Origen* to this effect, that he doubted whether the History of *Susanna* commonly read in *Daniel* was true or fained: whom *Origen* fully satisfied. There came also

to our hands of the same *Apfricanus* doing, five Volumes of *Chronicles* curiously penned, wherein he reporteth himself to have travelled unto *Alexandria*, because of the great fame of *Heraclius*, whom, extolling in Philosophical sciences and discipline of the *Gentiles*, we have shewed before to have been chosen Bishop of *Alexandria*. There is also of the same author, an Epistle unto *Aristides* of the difference of disagreeing in the Genealogy of *Christ*, written by *Matthew* and *Luke*, wherein he manifestly proveth the consent and agreement of the *Evangelists*, out of a certain History which came to his hands: whereof in his proper place, that is, in the First Book of this present History, we have already made mention.

CHAP. XXXI.

Chap. 32. in the Greek.

When and where Origen wrote unto the Prophets.

ABout this time *Origen* published Commentaries upon *Esay*, afterwards upon *Ezekiel*: of the which upon the third part of the Prophet *Esay*, unto the vision of the four footed beasts in the wilderness, there came unto our hands thirty *Tomes*. And upon the Prophet *Ezekiel*, in the whole five and twenty, the which he wrote being at *Athens*. He began to Comment upon the *Canticles*, so that thereupon he finished five Books, and afterwards returning from *Casarea* he made them out ten Books. What need we presently to recite an exact Catalogue of his Works, for it requireth a severall Volume? whenas we have run them over in the life of *Pamphilus*, who suffered Martyrdom in our time: where we (commending the life of *Pamphilus*, his earnest and great study) have made Catalogues and Indexes for the Library which he builded, gathering together both the Works of *Origen* and also of other Ecclesiastical Writers: where if any man be disposed, he shall readily find all the perfect Volumes of *Origen*, as many as came to our knowledg. Now let us proceed further, to the discourse of that which followeth in this present History.

CHAP. XXXII.

Chap. 33. in the Greek.

Origen reduceth Beryllus into the right way, who aforetime judged not aright of the divine nature of Christ.

Beryllus Bishop of *Bosra* in *Arabia*, of whom we have spoken a little before, went about to establish foreign and strange doctrine from the faith, to the overthrow of the Ecclesiastical Canon. He was not afraid to say, that our Lord and Saviour, before his incarnation, had no being according unto the circumscription of a proper and severed substance, and that he had no proper divinity, but only his fathers divinity, dwelling in himself. Whenas by reason of this matter, many Bishops had dealt with him by conference and disputation, *Origen* also amongst others was sent for, who conferred with him at the first to understand the ground of his opinion, which being understood, and perceiving him not to believe aright, he rebuked him, perswaded him with reasons, convicted him with manifest proof, restrained him with true doctrine, and restored him again to his former sound opinion. The acts of *Beryllus*, the Synods summoned for his sake, the questions moved by *Origen* unto him; the disputations held in his own Congregation, with all the other circumstances thereunto appertaining, are at this day extant. And infinite other things have our elders remembred of *Origen*, all which I pass over as impertinent to this our present purpose. Such things as concern him and are necessary to be known, may be gathered out of the *Apology*, the which we wrote in his behalf, together with *Pamphilus* Martyr, (a man that flourished in our time) against contentious quarrellers.

Beryllus denied Christ to be the second person in Trinity, before he was made man.

CHAP. XXXIII.

Chap. 34. in the Greek.

Of Philip a Christian Emperor and his humility.

When *Gordianus* had been Emperor of *Rome* six years, *Philip* together with his son *Philip*, succeeded him. Of this man it is reported, that he being a Christian, and desirous to be partaker and joyned with the multitude in the Ecclesiastical Prayers upon the last day of *Easter* Vigils, could not be admitted untill he had first rendered an account of his faith, and coupled himself with them which for their sins were examined

Philip crowned Emperor, An. Dom. 249.

and placed in the room of penitents. For except he should have done this, he could not be admitted: therefore because he was faulty in many things, he willingly obeyed, and declared by his works his sincere and religious mind towards God.

Chap. 35. in
the Greek.

CHAP. XXXIV.

Dionysius succeeded Heraclius at Alexandria.

Anno Domini
249.

IT was the third year of the reign of *Philip*, and the sixteenth year of *Heraclius* Bishop of *Alexandria*, when *Dionysius* succeeded him in the Bishop's See.

CHAP. XXXV.

Chap. 36. in
the Greek.

What time Origen set his Scriveners on work, and when his other works were written.

ABout that time, faith (as it was requisite) taking root, and the Gospel freely preached throughout the world, *Origen* (as they report) being above threescore years old, and much worn and wasted by reason of his long study and painfull exercise, now at length permitted that those things which he had publicly preached and disputed, should by notaries be copied out, which before he would not suffer to be done. Then wrote he against the Book of *Celsus* the Epicure, intituled, *The word of truth*, Eight Books. After them five and twenty tracts upon the Gospel after *Matthew*. And others upon the twelve Prophets, whereof we have found five and twenty in the whole. There is extant an Epistle of his unto the Emperor *Philip*, and another unto his Wife the Empress *Severa*, with sundry others, unto other men. Of the which, as many as we could find being scattered here and there (which exceeded the number of an hundred) we have collected and comprised in several Volumes, to the end they should no more be dispersed. He wrote also to *Fabianus* Bishop of *Rome*, and to sundry other Bishops and Governors of Churches, of his sound opinions and doctrine. The specialities thereof thou mayest see in the Sixt Book of our *Apology*, written in his behalf.

Chap. 37. in
the Greek.

CHAP. XXXVI.

Origen confuted the Arabians, which taught that the souls were mortall.

Of this opini-
on was *John*
the 22. Bishop
of *Rome*.

THere arose certain at that time in *Arabia* which were authors of pernicious doctrine, who taught, that in this present life the souls died, and perished together with the body, and that in the general resurrection they arose together, and were restored to life again. A great Synod was summoned together for this cause, so that again *Origen* was sent for, who publicly so discoursed and disputed of this question, that he purged and withdrew their seduced minds from this foul error.

Chap. 38. after
the Greek,

CHAP. XXXVII.

Origen openeth and confuteth the heresie of the Helcesaits.

Origen in 82.
Psalm.

THen also sprang up another poisoned opinion, namely, the heresie of the *Helcesaits*, which was no sooner risen, but it was rooted out. *Origen* made mention thereof, expounding the fourscore and second Psalm in the open audience of the Congregation, where he saith thus: In these our dayes stept forth one which boasted, that he was able to maintaine the most detestable opinion, called the heresie of the *Helcesaits*, lately sown in the Charch. What cankered poison is contained in this opinion, I will tell you, lest that ye also be deceived. This heresie disalloweth of some of the holy Scripture wholly, and alloweth of some other, both in the Old and New Testament. This heresie denyeth *Paul* wholly. This heresie counteth it an indifferent thing if thou deny or not deny with thy mouth in the time of persecution, so that thou persist faithfull in thine heart. They use a certain Book, which as they say came down from Heaven, the which whosoever heareth and believeth (say they) shall obtain another kind of remission of sins than that which *Christ* purchased for us. Thus went the affairs then.

CHAP.

CHAP. XXXVIII.

Chap. 39. after
the Greek.*Of the persecution under Decius, the martyrdom of many Bishops, and
how that Origen was persecuted.*

After that Philip had been Emperor seven years, Decius succeeded him, who because of his grudge towards Philip, raised persecution against the Church, in the which persecution Fabianus Bishop of Rome was martyred, whom Cornelius did succeed. In Palestina Alexander Bishop of Jerusalem, when he had the second time endured confession for Christs sake before the tribunal seat of the President of Casarea, is cast into prison, where after a notable and famous testimony of his true faith, given before the judgement seat of the Lieutenant, he ended his mortal life: after whom Mazabanes was chosen Bishop of Jerusalem. And Babylon likewise Bishop of Antioch (even as Alexander Bishop of Jerusalem) after he had rendered an account of his faith, died in prison, whom Fabius succeeded. But what things, and how great they were which happened to Origen in that persecution, and how he died, the spitefull Devil deadly pursuing him with his whole troop, striving against him with all might, and every kind of flight that possibly could be invented: and specially against him above all the rest which then were persecuted to death: and what, and how great things he sustained for the doctrine of Christ: imprisonments and torments of body, scourging at iron stakes, stinch of close prison: and how that for the space of many days, his feet lay stretched four spaces asunder in the stocks: and how that constantly he endured the threats of fire, and all that the enemy could terrifie him with: and what end he made, after the Judge had wrought all means possibly to save his life: and what speeches he uttered, very profitable for such as need consolation: sundry of his Epistles truly, faithfull, and curiously penned, do declare.

CHAP. XXXIX.

How Dionysius Bishop of Alexandria reporteth the perils himself stood in.

Touching Dionysius, I will alledge out of his own Epistle unto Germanus, where he of himself writeth thus: I take God to witness of that I speak, and he knoweth that I lye not. I fled away not greatly regarding mine own person, and yet not without the Will of God. Long before that the persecution under Decius prevailed, Sabinus sent the surveyor of corn to seek me, for whose coming I remained at home three dayes: but he searching all places, high-ways, rivers and fields, where he conjectured that I either hid myself, or passed by, was I not not how blinded, so that he found not my house. He little thought that I continued at home in that heat of persecution. At length with great difficulty (God no doubt disposing my departure) the fourth day, I and my children, together with many other brethren left the City. And that our departure was caused by the divine providence of God, the sequels declare, wherein peradventure I stood unto many in good stead. A little after he reporteth the casualties which happened after his flight, in this sort: About sun-set, I was led by the souldiers together with my company, unto Taposiris, but Timothy (as God would) was neither present, nor taken. At length when he came, he found the house desolate, the servants keeping it, but he perceived that we were taken and gone. Again after a few lines: And what a wonderfull chance was that? I will truly report it you: One met Timothy by the way as he fled, and seeing him troubled and disquieted in mind, demanded of him the cause of his so quick speed, who forthwith openeth unto him the whole matter: the which when the passenger had learned, he passeth by, and goeth still on his journey, which was to a banquetting bride-house (* the manner was at such meetings to watch all night) and being come thither, he told the guests at table, all that he had heard by the way. They all together headily, as it had been a made match, rose up, and with all speed pursued us with a clamorous tumult: and when the souldiers which guarded us fled away, they fell upon us as we lay in our beds. I (God knows) at the first took them for thieves, and because I thought their coming was to rob and spoil, as I lay in my naked bed, I wrapped me in the sheet, and reached them the rest of my bedding. But they commanded me to arise and quickly to depart. Then understanding their drift, I cryed out, praying and beseeching them that they would suffer us to be gone. If they would benefit me at all, I prayed them to prevent such as would bring

Decius crowned
Emperor
Anno Domini
254. under
whom as Or-
igen faith; the
seventh perse-
cution was
taised.Fabianus Bi-
shop of Rome.
Alexander Bi-
shop of Jeru-
salem died in
prison.Mazabanes Bi-
shop of Jerusa-
lem.Babylon Bishop
of Antioch di-
ed in prison.Fabius Bishop
of Antioch.Origen is per-
secuted:Chap. 40. in
the Greek.Dionysius Bi-
shop of Alex-
andria unto
Germanus.Dionysius Bi-
shop of Alex-
andria was
married.* This custom
in divers pla-
ces is now a-
dayes in use:

me forth, and to behead me themselves. When I had cryed thus, as my companions and partakers do very well know, they rushed out violently. I truly then cast my self prostrate upon the pavement, they took me by hand and foot, they lugged me forth and carryed me away. There followed after such as can testifie all these things; namely Gaius, Faultus, Peter and Paul, which led me out of my lodging, and laid me upon the bare back of an Ass. Thus Dionysius wrote of himself.

Chap. 41. in
the Greek.

CHAP. XL.

Dionysius Bishop of Alexandria reporteth the constancy of such as were martyred at Alexandria under Decius.

Dionysius unto
Fabius Bishop
of Antioch.

Metras after
torment is sto-
ned to death.

Quinta stoned
to death.

Apollonia is
burned.

Serapion was
throwne down
and his neck
broken.

The Edict of
Decius against
the Christians.
Matth. 24.

THe same Dionysius in his Epistle unto Fabius Bishop of Antioch, describeth the sundry torments of them which suffered Martyrdom at Alexandria under Decius, writing thus: This persecution was not begun by the Emperors Edict, but one whole year before. For there came unto this City a certain southsayer and inventor of mischief, who moved and stirred up the whole multitude of the heathens against us, and excited them to defend the superstition of their native soil: by whom they being thus provoked, and having won to their side such as were of power and authority, to perpetrate all impious acts, they persuaded themselves, that the only worship of Devils and our slaughter, was piety itself. First then they apprehend a certain Minister whose name was Metras, and command him to utter blasphemy, who for disobedience therein is beaten with clubs, his face and eyes they pricked with sharp quills, afterwards they led him forth into the suburbs and stoned him to death. Again, they bring into the Temple of Idols a faithfull woman named Quinta, and constrained her to worship, who contrarying and abhorring their Idols, had her feet bound together, and by them trailed and lugged all along the streets, which were paved with sharp stones, and withall being beaten against mil-stones and sore scourged, she was brought forth to the place, and executed. Which being done, they all with one accord violently rush into the houses of the religious, and every one of the wicked leadeth the beady multitude unto their neighbours houses whom they knew to be godly and well disposed; and they destroy, spoil, steal and bear away the precious jewels: but the vile, the base, and the wooden stuff, they throw out into the street and burn it to ashes: shewing forth thereby a resemblance or spectacle of a City taken and ransacked by the enemy. But the brethren gave back, and withdrew themselves aside, taking in good part and very chearfully the loss of their gods, much like unto them of whom Paul hath testified. Neither do I remember any (one onely excepted) of them which were apprehended unto this day, that denyed the Lord. Furthermore, they laid hold upon the elderly and renowned Virgin Apollonia, they beat her cheeks, and knock out all the teeth in her head. Over against the City they prepare a pile; and threaten to burn her quick, unless she would together with them utter blasphemy. But she lingering a little while, as though she would take further deliberation, suddenly leaps into the fire, and is consumed to ashes. To be short, they laid hold upon Serapion, who continued in his own house, whom they vex with sundry grievous and bitter torments, bruising all the members of his body, and throwing him down headlong from an upper chamber. There was no way left for us to pass, no not the common high way, nor any passage, either by day or by night; they cryed out all, and exclaimed every where, there was no other choice but either to utter blasphemy, or to be drawn and burnt at the stake. And these things (the more is the pity) endured too too long. But in the end, this sedition and civil war overtook the seditious persons themselves, and turned upon them the self same cruelty which they had practised upon us. So that for a little season, we refreshed our selves, their fury wherewith they raged against us being somewhat abated: but a while after, the alteration of the Imperial Scepter was made known unto us, which aforesaid was very favourable unto us, but now threatened great mischief to ensue. For the Emperors Edict is proclaimed, and that most dreadful saying of our Saviour prognosticated long ago now taketh place, that if it were possible, the very elect themselves should be offended. All do tremble and quake for fear, some forthwith of the mightier sort fly away, doubting what would befall them; some of their own accord are carryed away with their worldly affairs; some are persuaded by their neighbours, and being called by their names, are present at their profane and impious sacrifices; some waxed pale and trembled, not as though they would sacrifice, but like to become sacrifices

sacrifices and oblations to the Idols, so that the whole multitude in compass derided them: for they seemed manifestly to be timorous, both to dye, and also to do sacrifice: some went stoutly unto the altars and affirmed boldly, that they were never Christians; of whom the Lord hath most truly foretold, That such should hardly be saved. Some other there were that held with both sides: some fled, and some were taken, whereof divers endured fetters and imprisonments. Others some after long imprisonment, before they came unto the tribunall seat renounced their faith: some after they had stoutly endured torments, in the end denied Christ. But others that were blessed and valiant, as pillars or bulwarks of the Lord, being strengthened by him, and stout in protecting their faith, having gotten unto themselves worthy constancy and courage sufficient, became renowned Martyrs of the Kingdome of Heaven. The first was Julianus a stout man, not able either to stand or go, he was brought forth by two which bare him on their shoulders, whereof the one afterwards fell from the faith, but the other called Cronion, whose surname was Eunus, together with the old Julianus, confessed and acknowledged the Lord (as it was meet) with a perfect and sound faith. They were both laid upon Camels, and scourged aloft, and in the end being thrown into the flaming fire, they were burned to ashes, in presence of the people which compassed them round about. Whenas they were brought forth, a certain souldier rebuked such as reviled them, wherefore they exclaimed against him, so that this valiant warrior of the Lord was brought forth to fight, who after that he had stoutly behaved himself in that great skirmish for the Christian faith, was beheaded. After him another, by Nation a Lybian, by appellation and blessing the true Macar, was often admonished by the Judge to deny Christ and renounce his faith, and for not consenting unto it, was burned quick. After them Epimachus and Alexander, when they had been long punished with fetters, tormented with sharp razors and bitter scourges, were thrown into a fiery pile, together with four women. Ammonarion also a holy Virgin, whom the Judge grievously tormented, for that she foretold him she would obey him in nothing, (which indeed she performed) was brought forth to execution. The rest as Mercuria a very honest Matron, and Dionysia a very fruitfull woman for childbearing (the which children notwithstanding she preferred not before the Lord) when they had confounded the Judge, which used all kind of perswasions, and now was of the women overcome, after they were so tormented, that they were past all sense and feeling, they were beheaded with a sword: but Ammonarion passed them all, notably enduring all kind of torments: Heron also and Ater, and Isidorus, being Egyptians, together with Dioscorus, a young man of fifteen years old, were committed. First of all the Judge took the young man in hand with fair speeches, as though he were easie to be intreated; afterwards with torments, as though he were soon terrified; but he for all his perswasions, would neither bow at his flatteries, or break at his threats. The rest, after they had endured the most cruell rending and dis-joynting of their bodily members, he commanded to be burned with fire; but Dioscorus he set at liberty, wondering at his gracious countenance which gave a glistering shine, and the wise answers which proceeded out of his mouth, saying, he would grant him longer space to repent and remember himself, for his tender years sake. So that even at this day, the most renowned Dioscorus remaineth among us, waiting for larger and longer combat. Nemesion also an Egyptian is accused of theft: whereof after he had openly purged himself before the Centurion, again he is accused of Christianity, wherefore he was bound and brought before the President. But the most cruell and unjust Judge delivered him among the thieves, to be twice more grievously tormented and vexed, making him thereby the more blessed and honoured after the example of Christ. There stood before the tribunall seat certain souldiers: Ammon, Zenon, Ptolomeus, Ingenius, and together with them old Theophilus, who (when any of the Christians came to hear the sentence or judgment, and now were ready to shrink) so struggled, that they were ready to burst within themselves; they nodded with their countenance, and beckned with their hands, exhorting them to constancy, with all signs and gestures of the body. The which when the multitude in compass had perceived, before that any laid hands on them, preventing their doings, they step forth before the bar, and proclaim themselves to be Christians: so that the President and his Assistants were amazed, and the Christians upon whom the sentence had past, were thereby emboldened to suffer, and the Judges marvellously afraid. These therefore departed from the tribunall seat very chearfull, and rejoiced in the testimony of their faith, God gloriously triumphing in them.

Matth. 19.

Julianus burned.
Cronion was burned.

A Souldier beheaded.

Macar is burned.
Epimachus is burned.
Alexander is burned.
Four women burned.
Ammonarion is burned.
Mercuria and Dionysia beheaded.
Heron burned.
Ater burned.
Isidorus burned.
Dioscorus a Confessor.

Nemesion a Martyr.

Ammon, Zenon Ptolomeus, Ingenius, and Theophilus Confessors.

Chap. 42. after
the Greek.

CHAP. XLII.

*Of Ischyron the Martyr with others. Of receiving after repentance
such as fell in persecution.*

Dionysius Bi-
shop of Alex-
andria, unto
Fabius Bishop
of Antioch.
Ischyron was
beaten to
death with a
cudgel.

Chazemon Bi-
shop of Nilus
was married.

Ezek. 8.

MAny others (saith Dionysius) throughout the Cities and Villages were quartered and dismembred by the Eshnickes, whereof for examples sake I will rehearse one. Ischyron being a Noble mans hired servant, and by Office his Steward, was commanded by his Master to do sacrifice, and when he obeyed not, he was contumeliously reviled. The beaaten Master seeing his Christian Servant so constant, persisting in his former opinions, taketh a great cudgel in his hand, and beats his body and bowels till breath departed. What shall I say of the multitude of them which wander in the desert and wast mountains, consumed with famine, hunger, cold, and diseases, spoiled by thieves, and devoured of beasts, whose blessedness and victories they that remain alive are able to testify? Of these also I will alledge one for example; There was one Chazemon a very old man, Bishop of a City called Nilus, who together with his wife, fled unto the mountains of Arabia, and returned home no more, nor could ever afterwards be seen. And though they were often sought for of the brethren, yet could neither they nor their carcases ever be found. Many also in these mountains of Arabia, were taken captives of the barbarous Saracens, whereof some were hardly ransomed for great sums of money, some not as yet, no, never unto this day appeared. And these things (brother) I write not in vain, but that thou mayest understand what and how great evils and mischiefs have happened amongst us, whereof they know more, which among all others have felt most. And after a few lines again he writeth thus: The Martyrs themselves which lived amongst us, now associates with Christ, co-heirs of his Kingdome, and partakers of his Judgment, in that they shall judg together with him, have received again certain of the brethren which swerved from the faith, and fell to offer sacrifice unto Idols; and beholding their conversion and repentance, knowing for surety, that they were to be received, inasmuch as God will not the death of a sinner, they embraced them, retained them, and made them partakers of their prayers and trade of life. But what will ye advise us my brethren concerning such? What have we to do in this case? Shall we be of one and the same mind with them? Shall we retain their sentence and favour, and shall we tender such as they have pitied? Or shall we reject their censure, and sit in judgment upon their sentence? Shall we requite kindness with injury? Shall we destroy order? Shall we provoke God against us? These things to good purpose hath Dionysius mentioned, touching them which fell in time of persecution.

Chap. 43. after
the Greek.

CHAP. XLIII.

Of receiving again such as fell. The testimony of Cornelius Bishop of Rome. The heresie of Novatus, and his impiety. A Synod held at Rome for the condemning of his heresie.

The Novatians
call themselves
Novatians, that
is, Puritans.
Novatus is ex-
communicated.

Novatus a Priest of Rome, puffed up with pride against such as fell in time of persecution through infirmity of the flesh, as though there were no hope of salvation left for them, yea though they performed all that appertained unto true conversion and right confession of the faith: became himself the author and ringleader of his own hereticall sect, to wit, of such as through their swelling pride do call themselves Puritans. Wherefore there was a Synod gathered together at Rome of threescore Bishops, besides many Ministers and Deacons. Again, there met severally many Pastors of other Provinces, determining what wast to be done in this case; where by uniform consent of all, it was decreed, that Novatus together with such as swelled and consented unto this unnatural opinion, repugnant to brotherly love, should be excommunicated and banished the Church, and that the brethren fallen through the infirmity of the flesh in the troublefom times of persecution, should be received after that the salve of repentance and medicine of confession were applied unto their maladies. There came to our hands the Epistles of Cornelius Bishop of Rome, written unto Fabius Bishop of Antioch, touching that Synod held at Rome, shewing therein what was decreed by all the Bishops of Italy and Africk, and of other Provinces. Again, other Epistles of Cyprian in the Roman tongue, with the superscription of divers other Bishops, wherein they shewed their consent in this behalf: that such as shrunk were to be upholden and cured: and that according

according unto justice, the author of this heresie together with his adherents, was to be banished the Catholick Church. Unto these there was annexed another Epistle of Cornelius of the Synods Decrees. Again, another of the cause that moved Novatus thus to fall from the Church, whereof it will not be amiss, here to alledge some part, that the Reader may understand what manner of man he was. And to the end he would certifie Fabius of Novatus his disposition, Cornelius writeth thus: I give thee to understand, that this jolly Novatus longed of old after a Bishoprick, and to the end he might conceal this his peevish desire, used this cloak of arrogancy. But first I will declare how he linked to his side certain Confessors. Maximus one of our Ministers, and Urbanus, who by confession of their faith procured unto themselves twice a notable name and estimation among us: again Sidonius and Celerinus, who through the goodness of God endured constantly all kind of torments, confirming the weakness of the flesh by the strength of his faith, and valiantly overcame the adversary: these men when they had considered better of him, and perceived his guile and inconstancy, his perjury and falshood, his inhumanity and suspicious head, returned unto the holy Church, revealed and detected unto many Bishops, and Elders, and lay-people which then were present, all his slights and devillish subtilties, the which of long time they had concealed, weeping and wailing that they had believed this deceitfull and malicious monster, and that they had forsaken the Church, yea, although it was but a little while. Again, after a few lines in the same Epistle he saith: We have seen in him (wellbeloved brother) a wonderfull alteration and sudden change in a short space. This good man when he had protested with certain dreadfull oaths, that he never coveted any Bishoprick, suddenly as it were, by certain juggling feats, he stepped forth a Bishop. This Law-maker and Protector of the Ecclesiastical Science, when that he presumptuously endeavoured to challenge unto himself the title of a Bishop, not granted unto him from above, chose two men of a desperate condition, to be pertakers of his heresie, whom he might send to a certain corner or lesser part of Italy, and thence to seduce three Bishops, plain, simple, and countrey men, by some crafty means, avouching and affirming that they must in all the haste come to Rome, faining that they together with other Bishops meeting for the same purpose, should appease and remove a certain schisme raised in the City. These being simple men, (as we said before) not knowing their crafty and mischievous feates, after their coming were enclosed by such lewd persons as were suborned for the purpose, and about ten of the clock, whereas they were somewhat tipsie, and well crammed with victuals, were constrained to create him Bishop with imaginative and frivolous laying on of hands, the which craftily and subtilly, not compatible for his person, he challenged unto himself. One of them afterwards repented him, and returned into the Church, bewailing his fall, and confessing his fault, the whole multitude also intrating him, whom he had received unto the company and Communion of the Laity. In the rooms of the other Bishops we ordained and sent from us such as should succeed them. Wherefore this jolly defender of the Gospel was ignorant that there ought to be but one Bishop in the Catholick Church, in the which he knoweth (for how should he be ignorant) that there are six and forty Priests, seven Deacons, seven sub-Deacons, two and forty Acolytes, two and fifty Exorcists, and Readers, with Porters, Widows and impotent persons, about a thousand and fifty souls, who all are relieved through the grace and goodness of Almighty God: whom so great a multitude and so necessary in the Church, and by the providence of God so copious and infinite, yea, a number of innumerable people, could not convert and turn to the Church, from this his desperate and damnable presumption. Again a little after he writeth thus: Now forwards I will orderly declare by what means, and by what trade of life he purchased unto himself the title of a Bishop. Think you that it was because of his conversation in the Church from the beginning, or because he endured many skirmishes and conflicts for his name, or that he stood in manifold and great perils for pities sake? None of all these was true in him. The occasion of believing he took of Satan, which entered into him, and made there long abode. When he was delivered by the Exorcists, he fell into a dangerous disease, and because he was very like to dye, was baptized in the bed where he lay, if it may be termed a baptism which he received. For he obtained not after his recovery that which he should have done according unto the Canon of the Church, to wit, Confirmation by the hands of the Bishop. Inasmuch then as he obtained not that, how came he by the holy Ghost? And again a little after he saith: He being loth to dye, and desirous of life, in the time of persecution denied himself to be Priest. When he was intreated by the Deacons, and admonished to come forth out of the house wherein he had inclosed himself, and to minister unto the necessity of the brethren which wanted, he was so farre from yielding to the Deacons, that he went away and departed in a chafe, saying, that he would

Cornelius Bishop of Rome, unto Fabius Bishop of Antioch. Maximinus, Urbanus, Sidonius and Celerinus forsook Novatus. The qualities of Novatus.

How Novatus the heretic was made Bishop.

The order of the Clergy in the Church of Rome in the time of Cornelius.

Novatus fell in time of persecution, and denied his order.

The Communion was then ministrated and delivered into their hands, not popt in their mouths.

Moses a Martyr.

no longer play the Priest, but addit himself unto another trade of Philosophy. And again to this he annexeth that which followeth : This good man forsook the Church of God, wherein he was baptized, and where also he took priesthood upon him, by favour of the Bishop, which through the laying on of hands allotted him therunto, and (though all the Clergy, yea, and many of the Laity withstood it, because it was not lawfull to admit into the Clergy any that had been baptized in bed as he was) requested that he might be permitted to allow only this one. Another insolency of this man passing all the former, he reporteth thus : When he distributed the oblation, and delivered to every man part thereof, he addeth this withal (constraining the silly souls before they received of his oblation, to swear, holding both their hands together, not loosed before they had thus sworn, I will use their own words) swear unto me by the body and blood of our Lord Jesus Christ that thou wilt never forsaken me, and flye unto Cornelius. The wretched man tasted not of the Bread before he had vowed unto him, and instead of that, when he receiving the Bread should have said Amen, he answered, I will not go unto Cornelius. Again a little after he saith : Now that thou mayest understand, that he is all bare and forsaken, rejected and left of the brethren, who daily return unto the Church, whom blessed Moses (a Martyr who of late endured amongst us a marvellous and notable martyrdom, being alive and perceiving his temerity and arrogancy) did excommunicate, together with five other Priests, which severed themselves with him from the Church. In the end of the Epistle he reciteth the Catalogue of Bishops, who at their being at Rome, condemned the mad fantasie of Novatus, writing both their names, and the Provinces where they governed. He citeth also the names and Cities of such as were absent, and had subscribed by their letters. These things hath Cornelius signified by his letters unto Fabius Bishop of Antioch.

Chap. 44. after the Greek.

CHAP. XLIII.

Dionysius Bishop of Alexandria reporteth of Serapion that fell in persecution, how at his end he was desirous to receive the Sacrament of the Lords Supper.

Dionysius Bishop of Alexandria, unto Fabius Bishop of Antioch.

Men of old received the Communion a little before their deaths.

Dionysius also Bishop of Alexandria in his letters to the aforesaid Fabius, who in a manner yielded unto the schism, wrote many things of repentance, painting forth their patience which lately had been martyred at Alexandria. Whereof omitting many things, this one strange act worthy of memory we have thought good to publish in this our History : for thus he wrote, I will certifie thee (saith he) of this one example which happened amongst us. There was one Serapion dwelling amongst us, a faithfull old man, which of a long time lived without reprehension : but being tempted in persecution, fell from the faith. He intreated very often that he might be received again, but none gave eare unto him, for he had done sacrifice : and falling into a dangerous disease, lay speechless and benumbed of all his senses the space of three dayes ; the fourth day after, being somewhat recovered, he called unto him a Nephew of his, his daughters son, and said unto him : How long (o my son) do ye withhold me ? I beseech you make hast, and absolve me quickly : Call unto me one of the Priests, the which as soon as he had spoken he was speechless again. The boy ran unto the Priest. But it was night, and the Priest was sick, and could not come with him. Yet (because I gave commandment, that such as were about to dye, if humbly they requested, should be admitted, to the end, that being strengthened in faith, they might depart in peace) he delivered unto the boy a little of the Eucharist, and commanded him to crumble or soke it, and so drop it by a little and a little into the old mans mouth. The boy returneth, and brings with him the Eucharist. When he was hard by, before he came in, Serapion said : Comest thou my son ? the Priest cannot come, therefore dispatch thou that which he commanded thee to do, and let me depart. The boy immixed or soaked the Eucharist, and withall let it by drop meal into the old mans mouth : whereof when he had tasted a little, forthwith he gave up the ghost. Is it not manifest, that this old man was so long held back, untill he were absolved and loosed from the link of sin, by confessing in the presence of many the faults he had committed ? Thus saith Dionysius.

CHAP. XLIV.

Chap. 43. after
the Greek.*The Epistle of Dionysius-Bishop of Alexandria unto Novatus.*

NOW let us see what he wrote unto *Novatus*, who at that time molested the Church of *Rome*. Because that he pretended the cause of his fall, and the occasion why he embraced that apostasie and schisme, to rise through the perswasion of certain brethren, as if he were thereunto compelled by them, mark how he writeth unto him: *Dionysius unto the brother Novatus sendeth greeting. If thou wast constrained against thy will (as thou sayest) thou wilt declare the same, if thou return willingly. Thou shouldest have suffered any thing rather than to rend asunder the Church of God. Neither is this martyrdom which is suffered for not severing and dividing the Church, of less glory than that which is tolerated for deniall of sacrifice unto devils. Yea in my judgment, it is of far greater glory. For in the one, martyrdom is suffered for one soul, in the other for the universall Church. But if thou either perswade the brethren, or constrain them to return to unity, this notable act will be far greater than the fault that went before, and the one will not be imputed, the other will be commended. If thou canst not perswade the rebellious and disobedient, save at leastwise thine own soul, I desire thy health in the Lord, and thy embracing of peace and unity. Thus he wrote to Novatus.*

Dionysius Bi-
shop of Alex-
andria, unto
Novatus the
heretick.

CHAP. XLV.

Chap. 46. after
the Greek.*The Catalogue of Dionysius Alexandrinus Epistles concerning repentance.*

HE wrote an Epistle of repentance unto the brethren throughout *Egypt*, wherein he layeth down his censure of such as fell, and describeth means to correct vices. Of the same matter there is extant an Epistle of his unto *Conon* Bishop of *Hermopolis*, and an exhortation unto his flock of *Alexandria*. Among these there is another written unto *Origen*, of martyrdom. Likewise he wrote of repentance unto the brethren of *Laodicea*, whose Bishop was *Thelymidres*, and to the brethren throughout *Armenia*, whose Bishop was *Meruzanes*. Moreover, he wrote unto *Cornelius* Bishop of *Rome*, approving his Epistle against *Novatus*: where he reporteth, that he was called of *Elenus* Bishop of *Tarsus* in *Cilicia*, and other his companions: *Firmilianus* Bishop of *Cappadocia*, and *Theodotus* Bishop of *Palastina*, to meet them at the Synod held at *Antioch*, where divers went about to establish the schism of *Novatus*. He addeth besides, how he signified *Fabius* there to have deceased, and *Demetrianus* to have succeeded him Bishop of *Antioch*. He wrote of the Bishop of *Jerusalem* these words: *The renowned Alexander died in prison*. There is extant another Epistle of *Dionysius* unto the *Romans*, delivered by *Hippolytus*. Again he wrote another of peace and repentance. Another unto the confessors which cleaved unto the opinion of *Novatus*. Again other two Epistles unto such as were converted unto the Church. And to many others he wrote very profitable Tracts for the studious Readers to peruse.

Conon Bishop
of Hermopolis.Thelymidres.
Meruzanes.
Cornelius.
Elenus.
Firmilianus.
Theodotus.
Fabius.
Demetrianus.
Alexander.
Hippolytus.

The End of the Six Book.

THE

THE
SEVENTH BOOK
OF THE
ECCLESIASTICAL HISTORY
OF
Eusebius Pamphilus, Bishop of Caesarea in Palestina.

CHAP. I.

The wickedness of Decius and Gallus the Emperors. The death of Origen.

* Chap. 1. in the Greek. Gallus was created Emperor, Anno Dom. 255. Origen dieth. Dionysius Bishop of Alexandria in his Epistle to Hermammor.



Now taking in hand the Seventh Book of the Ecclesiastical History, the great Dionysius Bishop of Alexandria shall stand us in good stead with his Commentaries and Epistles, wherein he described all the severall acts of his time. Herehence will I begin this present Book. * When Decius had not reigned full two years, he was slain together with his sons, whom Gallus succeeded: at what time Origen of the age of threescore and nine years, departed this life. But of the aforesaid Gallus, Dionysius wrote unto Hermammor in this manner: Neither did Gallus perceive the impiety of Decius, neither did he foresee what seduced him, but stumbled at the same stone which lay right before his eyes, who when the Imperiall Scepter prosperously fell unto him, and his affairs went luckily forwards, chased away the holy men which prayed for peace and his prosperous estate, and so together with them he banished the prayers continually poured unto God for him. And thus much of him.

The Translator unto the Reader.

In so much as Eusebius throughout his Sixt Book almost in every Chapter, hath written at large of the famous Clerk and great Doctor of Alexandria, by name Origen, and now also in the beginning of his Seventh Book reporteth of his end, and that in few words: I thought good for the Readers sake, for the more absolute and perfect deliverance of the story, and for the further knowledge of his end, to annex herunto, a worthy History out of Suidas a Greek Writer, who lived about a thousand years ago, touching the things which happened unto Origen a little before his death. His words are these.

The Life of Origen out of Suidas.

Origen is said to have suffered much affliction for Christs sake, being famous, eloquent, and trained in the Church even from his youth up: but through envy he was brought before the Rulers and Magistrates, and through the despitfull subtilty and crafty invention of Satan, he was brought into great slander and blemish of infamy. They say, the authors of iniquity devised that a man should work the feat, that is, they prepared an Ethiopian or fowl black Moor, beastly to abuse his body. But he not able to away with, neither willing to bear of so horrible an act, brake out into loud speeches, and exclaimed at both the things which were given him in choice, rather than the one that he would do the other: and in the end he consented to sacrifice. Wherefore when they had put Frankincense in his hand, they threw it into the fire upon the altar. By this means he was by the Judges put from martyrdom, and also banished the Church. When he had thus done, he was so ashamed, that he left Alexandria, and got him to Judea: being come to Jerusalem, and well known for his learned expositions and gifts of utterance, he was intreated of the Priests to bestow a Sermon upon the people in the Church and open Assembly, for he was then a Minister. After great intreaty, and in a manner constrained by the Priests, he rose up, took the Bible, opened it, and happened upon this parcel of Scripture: Unto the ungodly said God, why doeest thou Preach my Laws, and takest my Covenant into thy mouth? When he had thus read, he clasped the Book, sat down, and burst out into tears, together with all the audience which wept with him. He lived unto the time of Gallus and Volulianus, that is, untill he was threescore and nine years old: he resteth at Tyrus, where he was also buried. So far Suidas.

Suidas in the life of Origen.

The choice was, that either a black-Moor should play the Sodomite with him, or he himself should sacrifice unto Idols. Psal. 50.

The

The Translator unto the Reader.

I Have thought good also, here to to lay down his *Lamentation*, the which *Origen* himself wrote in the Greek tongue with his own hand, when after his fall, and the denial of his Master *Christ Jesus*, he wandered to and fro with great grief and torment of conscience, the which *S^r Jerome* translated into Latine, and is found extant among the Works of *Origen*, Helamented as followeth.

The Lamentation of Origen.

In the bitter affliction and grief of mind, I go about to speak unto them which hereafter shall read me thus confusedly and without order, furiously disposed to sit upon the tribunall seat of Christ, together with the Saints in heaven: and how can I speak whenas the tongue is tyed, and the lips dare not once move or wagge? The tongue doth not his office, the throat is dammed up, all the senses and instruments are polluted with iniquity. But I will proceed on; And first, I will fall to the ground on my bare knees, and make mine humble supplications unto all the Saints and blessed of God, that they will help me silly wretch, which by reason of the superfluity of my sinne, dare not crave ought at the hands of God. O ye Saints, and blessed of God, with waterish eyes and wet cheeks, soaked in dolour and pain, I beseech you to fall down before the mercy seat of God for me miserable sinner. Woe is me, because of the sorrow of my heart: Woe is me, that my soul is thus afflicted: Woe is me, that am compassed thou on every side, and shut up in my sinne, and that there is no health in me: Woe is me, O mother, that ever thou broughtest me forth, for a skilfull Lawyer to be overthrown in his unrighteous dealing: for a righteous man to fall into extreame impiety: Woe is me, O mother, which broughtest me forth, a righteous man to be conversant in unrighteousness: an heir of the kingdom of God, but now an inheritor of the kingdome of the devil: a perfect man, yet a Priest found wallowing in impiety: a man beautified with honour and dignity, yet in the end blemished with shame and ignominy: a man beset with many evils, and choaked with infamous doings: Woe is me, O mother, which broughtest me forth as an high and lofty turret, yet suddenly turned down to the ground: as a fruitfull tree, yet quickly withered: as a burning light, yet forthwith darkened: as a running fountain, yet by and by dried up. Woe is me, that ever I was bedecked with all gifts and graces, and now seem pitifully deprived of all. But who will minister moisture unto the temples of my head, and who will give streams of tears unto mine eyes, that I may bewail my self in this my sorrowfull plight? Alas, O Priest-hood, how shall I bewail thee? Alas, O Ministry, how shall I lament thee? O all you my friends, tender my case, pity my person, in that I am dangerously wounded. Pity me, O all ye my friends, in that I am now become an abject person. Pity me, O ye my friends, in that I am now with sorrow come to nought. Pity me, O ye my friends, in that I have now trodden under foot the seat and cognisance of my profession, and joynd in league with the Devil. Pity me, O ye my friends, in that I am rejected and cast away from the face of God: it is for my leud life that I am thus polluted, and noted with open shame. Bewail me, whom the Angels have bewailed: Bewail me, whom all the Saints have bewailed: Bewail me, whom every man hath bewailed: Bewail me, O all ye the Nations under heaven, in that I am fallen from my glory. The Lord hath made and engrafted me a fruitfull vine, but instead of pleasant clustered grapes, I brought forth pricking thorns. Bewail me also, for that instead of grapes I brought forth brambles. But let the well-springs of tears be stirred up, and let my cheeks be watered, let them flow upon the earth and moisten it, for that I am soaked in sinne, and born in mine iniquities. I see my Priest-hood lament over me, I see all joy sorrowing over me, I see the spider over my seat building his cobwebbe, I see and behold my self all sorrowfull and pensive, every creature sorroweth at my case, for that I was wont heretofore to pour out praises unto God for them all. Alas, what have I felt, and how am I fallen? Alas, how am I thus come to nought? There is no sorrow comparable unto my sorrow, there is no affliction that exceedeth my affliction, there is no bitterness that passeth my bitterness, there is no lamentation more lamentable than mine, neither is there any sinne greater than my sinne, and there is no salve for me. Where is that good Shepherd of souls? Where is he that went down

The Lamentation of Origen.

He calleth upon the Saints, in the same sense as he doth in his sorrowfull plight upon all other creatures under heaven.

The policy of Satan was, to have Origen to confirme the Christians at the time of sacrifice, not to the end they might be saved (as his pretence was) but that Origen might be taken with the manner, and presently constrained either to sacrifice or deny his Master, which fell out in the end. It seemeth by this, that some promised Origen they would be baptized, but when it came to the pinch, they made him to sacrifice.

Origen bewail-
eth his excom-
munication.

from Jerusalem to Jericho, which also saved and cured him that was wounded of the thieves? Seek me out, O Lord, which am fallen from the higher Jerusalem, which have broken the vow I made in Baptisme, which have profaned my cognisance, in that I dealt injuriously with thy blessed name. Alas that ever I was Doctor, and now occupy not the room of a Disciple. Thou knowest, O Lord, that I fell against my will; whereas I went about to enlighten others, I darkened my self: when I endeavoured to bring others from death to life, I brought my self from life to death: when I minded to present others before God, I presented my self before the Devil: when I desired to be found a friend and favourer of godliness, I was found a foe, and a furtherer of iniquity: when that I set my self against the assemblies of the wicked, and reprov'd their doings, there found I shame, and the most pestilent wound of the Devil: when that I was ignorant and unskilfull in the divers sleights of strivers, which commonly intrap men, I allured and exhorted them to the knowledge of the Sonne of God. Wherefore after much fasting, they promised me (unhappy man) crafty conveyances to avoid the subtilty of Satan. But after that I departed from them, the Devil in the same night transformed himself into an Angel of light, and reasoned with me: saying, When thou art up in the morning, go on, and perswade them, and bring them unto God if they demand ought of thee. If in case they condescend and hearken unto thee, do it and cease not, staggering nothing at this matter, to the end many may be saved. And again, the Devil going before to prepare the way, whetted their wits to devise mischief against me, silly wretch, and sowed in their minds hypocrisie, dissimulation and deceit. But I, O unhappy creature, skipping out of my bed at the dawning of the day, could not finish my wonted devotion, neither accomplish my usuall prayer, but wishing that all men might be saved, and come unto the knowledge of the truth, folded and wrapped my self in the snares of the Devil. I got me unto the wicked, I required of them to perform the covenant made the night before, (I silly soul not knowing of any thing) and we came unto the Baptisme. O blinded heart, how didst thou not remember! O foolish minde, how didst thou not bethinke thy self! O wisselesse brain, how didst thou not understand! O thou sense of understanding, where didst thou sleep! But it was the Devil which provoked thee to slumber and sleep, and in the end slew thy unhappy and wretched soul. He bound my power and might, and spoiled me of my knowledge: he bound my power and might, and wounded me. I answered but in a word, and became reproachfully defamed. I spake without malice, yet felt I sight. The Devil raised an assembly about me, and pronounced against me that unjust sentence: Origen (saith he) hath sacrificed O thou Devil, what hast thou done unto me! O thou Devil, how hast thou wounded me! I bewailed sometime the fall of Sampson, but now have I felt farre worse my self: I bewailed heretofore the fall of Solomon, yet now am I fallen farre worse my self. I have bewailed heretofore the state of all sinners, yet now have I plunged in them all. Sampson had the hair of his head clipped and cropt off, but the crown of glory is fallen from off my head. Sampson lost the carnall eyes of his body, but my spirituall eyes are digged out. It was the wyllesse of a woman that brought him to his confession, but it was mine own tongue that brought me to this finfull fall. And even as he wanted after the losse of his earthly possession: so my tongue having bolted out this wicked saying, deprived me of the spirituall gifts, which sometime have flowed with heavenly riches. And even as he being severed from the Israelites, and cleaving unto forreiners, endured these things: so I going about to save notorious sinners, brought my self captive unto captives, and the bondslave of sin. Alas, my Church liveth, yet am I a widower. Alas, my sons be alive, yet am I barren. Alas, every creature rejoiceth, and I alone forsaken and sorrowfull. Alas, O Church, wherein I was glad some. Alas, O seat, wherein I sat full merry. Alas, O Spirit, which heretofore camest down upon me, why hast thou forsaken me? I am forsaken and become desolate, because of the corruption and filth of mine iniquity. Bewail me that am deprived of all goodnesse. Bewail me, O ye blessed people of God, which am banished from God. Bewail him that is bereaved of the holy Ghost. Bewail me, that am thrust out of the wedding chamber of Christ. Bewail me, who once was thought worthy of the Kingdome of God, but now altogether unworthy. Bewail me, that am abhorred of the Angels, and severed from the Saints of God. Bewail me, for that I am condemned to eternal punishments. Bewail me, for that I am here on earth, and now tormented with the prick of conscience. I do fear death, because it is wicked. I do fear the dreadfull day of judgment, for that I am damned for ever. I do fear the punishment, for that it is eternall. I do fear the Angels which over-see the punishment, because they are void of mercy. I do fear out of measure all the torments, and what I shall do I wot not,
being

being thus on every side beset with misery. If there be any man which can, I beseech him now to assist me with his earnest prayers, and with his sorrowfull tears. For now it becometh me to shed infinite tears for my great sin. Who knoweth whether the Lord will have mercy upon me, whether he will pity my fall, whether he will tender my person, whether he will be moved with my desolation, whether he will shew mercy unto me, whether he will have respect unto my humility, and incline his tender compassion towards me? But I will prostrate myself before the thresholds and porches of the Church, that I may intreat all people both small and great, and I will say unto them: Trample and tread me under foot, which am the foolish salt, and unfavoury salt; tread me which have no taste or relish of God; tread me which am fit for nothing. Now let the Elders mourn, for that the staffe whereto they leaned is broken. Now let the young men mourn, for that their Schoolmaster is fallen. Now let the virgins mourn, for that the advancer thereof is defiled. Now let the Priests mourn, for that their patron and defender is shamefully fallen. Now let all the Clergy mourn, for that their Priest is fallen from the faith, woe is me that I fell so leudly. Woe is me that I fell most dangerously, and cannot rise again. Assist me, O holy Spirit, and give me grace to repent. Let the fountains of tears be opened, and gush out into streams, to see if that peradventure I may have the grace worthily and thoroughly to repent, and to wipe out of the book of the conscience, the accusation printed against me. But thou, O Lord, think not upon polluted lips, neither weigh thou the tongue that hath uttered leud things: but accept thou repentance, affliction, and bitter tears, the dolour of the heart, and the heaviness of the soul, and have mercy upon me, and raise me up from out of the mire of corruption, for the puddle thereof hath even choaked me up. Woe is me that sometime was a pearl glistering in the golden garland of glory, but now thrown into the dust, and trodden in the mire of contempt. Woe is me, that the salt of God now lieth in the dunghill. But how great streams of lamentations shall wipe and purifie mine humble heart? Now I will address myself, and turn my talk unto God. Why hast thou lifted me up, and cast me down? For as thou hast exalted me with the divine word of thy heavenly wisdom, so methinks I stick in the depth of sinne, which my self have wrought. I had not committed this impiety, unless thou haddest withdrawn thine hand from me. But it is thy pleasure, O Lord, which art good, to do all things graciously, and I on the other side being a fool, have foolishly fallen. But why, O Lord, hast thou shut up my mouth by thy holy Prophet David? Have I been the first that sinned? or am I the first that fell? Why hast thou thus forsaken me, being desolate and rejected, and banished me from among thy Saints, and assigned me to preach thy laws? What man is he born of a woman that sinned not? What man is he that ever was conversant here upon earth, and did no iniquity? This I say, because thou hast forsaken me. David himself first, who shut up my mouth, sinned too bad in thy sight; yet after his repentance, thou receivedst him to mercy. Likewise Saint Peter, the pillar of truth, after his fall wiped away that bitter passion with salt tears, slaying sinne, and purging away the venom of the serpent, not continuing long in the puddle of infidelity. But they in favour were thought worthy of mercy: and this I speak, to the end these things may take effect. Woe is me that I fell thus most wickedly. Woe is me that mine adventure in these things was so unfortunate. But now I humbly beseech thee, O Lord, inasmuch as I have felt farre worse, call me back, O Lord, for that I tread a most perilous and ruinous way. Grant me that good guide and teacher the holy Ghost, that I be not made a pricking bagg-bag, and become an habitation for devils, but that I may tread under foot the devil which trode me, and overcoming his slights, may be restored again to the former health and salvation: Remember not, O Lord, the iniquity of thine humble suter, who sometime have celebrated unto thee the sanction of priesthood. Remember not, O Lord, the iniquity of me, who made answer with wicked language. Now, O all you which behold my wound, tremble for fear, and take heed that ye slumber not, neither fall into the like crime: but come joyntly, which have the same measure of faith, let us assemble together, and rend our hearts, and provoke streams of tears to gush out of the temples of our heads. For when these run and flow upon the face of the earth, there will follow remission of sin, the pains will be avoided, and the torments shall not be felt. I mourn and am sorry from the heart root (O ye my friends) that ever I fell from aloft, I have fallen, and am bruised; there is no health in me. Let the Angels lament over me, because of this my dangerous fall. Let the garlands and crowns of the Saints lament over me, for that I am severed from among their blessed assemblies. Let blessed Aaron lament over me his priesthood. Let the holy Church lament over me, for that I am ruinously decayed. Let all the people

* Origen gelded himself to imbrace virginity, therefore justly may he be termed an advancer: in the end, he did sacrifice, and committed whoredom with the devil, then was he defiled.

Psal. 102.

Psal. 50.

Psal. 51.

Matth. 26.

Psal. 50.

Luke 16.

Psal. 80.

Luke 15.

Psal. 30.

Lament over me, for that I have my death wound. I see the clouds in the skies shadowing the light from me, and the Sun hiding his bright beams. But now you do all see and perceive the Prophet David hath shut the door of my mouth. I was constrained of the holy Bishops to break out into some words of exhortation, and taking the book of Psalms into my hand, I prayed, and opened: and I lighted upon that sentence, the which I am ashamed to repeat, yet compelled to pronounce: Unto the ungodly said God: Why dost thou preach my laws, and takest my covenant in thy mouth? But bewaile me, and lament this my bitter sorrow. Bewail me, who am in like case with the reprobate Jews. For that which was said unto them by the Prophet, now soundeth alike in mine ears. What shall I do, that am thus beset with many mischiefs? Alas, O death, why dost thou linger? To wit, that thou mayest spite and bear me malice. O Satan, what mischief hast thou wrought unto me? How hast thou pierced my breast with thy poisoned dart? Thinkest thou that my rive will avail thee any thing at all? Thinkest thou so procure unto thy self ease and rest, while that I am grievously tormented? Who is able to signifie unto me, whether my sins be wiped and done away? Whether that I have escaped the pains which greatly I feared? Who is able to signifie unto me, whether again I shall be coupled and made companion with the Saints? O ye the Saints of God, for that I am not worthy to hear the message of them that bring such tidings (but presuming farre worse practices) have heard the terrible threats of the Evangelists. Alas, O the bosome of Abraham, the which I am deprived of. Alas that I became partaker with the rich man of his condemnation in the horrible pit, and partner of his thirst, in the bitter place full of all sorrow and heaviness. Alas, O father Abraham, intreat for me, that I be not cut off from thy coasts, the which I have greatly longed after, yet not worthily, because of my great sin. But, O Lord, I fall down before thy mercy seat, have mercy upon me, which mourne thus out of measure, which have greatly offended, which have shed many salt and bitter tears, whose miserable case every creature hath lamented. Why hast thou broken down my bed and strong holds? The wild Boar out of the wood hath destroyed me, and the wild beast of the field hath eaten me up. Rid me, O Lord, from the roaring Lion. The whole assembly of Saints doth make intercession unto thee for me, which am an unprofitable servant. The whole quire of Angels do intreat thee for me, which have grievously offended: that thou wilt shew mercy unto the wandering sheep, which is subject to the rending teeth of the ravenous Wolf. Save me, O Lord, out of his mouth: suffer me not to become the sacrifice of sin, but let down upon me thine holy Spirit, that with his fiery countenance he may put to flight the crooked fiend of the Devil: that I may be brought home again unto thy wisdom: that the bill of sin written against me may be blotted out: that my lamentation may cease in the evening, and receive joy in the morning. Let my sackcloth be rent asunder, and gird me with joy and gladness. Let me be received again into the joy of my God: let me be thought worthy of his kingdom, through the prayers and intercession of the Saints, through the earnest petitions of the Church, which sorroweth over me, and humbleth her self unto Jesus Christ: To whom with the Father and the holy Ghost, be all glory and honour for ever and ever, Amen. So far Origen.

CHAP. II.

Of the Bishops of Rome, and of the controversie then raised of Baptism.

*Lucius Bishop
of Rome.
Steven Bishop
of Rome.*

When Cornelius had ended full three years in the Bishops See of Rome, Lucius succeeded, who enjoyed the room not fully eight moneths, and after him was Steven chosen Bishop. Unto this Steven, Dionysius wrote his first Epistle of Baptisme, whenas at that time there was no small controversie raised: whether they which returned from any heresie whatsoever, should be rebaptized, or after the ancient manner be received with prayer and laying on of hands.

CHAP.

C H A P. III.

Steven Bishop of Rome reprehendeth Cyprian Bishop of Carthage for rebaptizing of hereticks.

Then first of all Cyprian Bishop of Carthage thought the hereticks no other way to be admitted and purged from their error, than by baptism. But Steven thought good that nothing should be innovated, prejudicial to the tradition prevailing of old: for which cause he was greatly offended with Cyprian. The error of Cyprian.

C H A P. IV.

Dionysius writeth unto Steven Bishop of Rome, of the matter in controversy, and of the peace which followed after persecution.

Dionysius when he had often written unto him of this matter, at length certifieth him, that persecution being ceased, all the Churches enjoyed peace, embraced unity, and detested the erroneous novelties of Novatus: he writeth thus, * *Understand now, O brother, that all the Churches throughout the East, yea, and beyond, are united together, which aforetime were divided and at discord among themselves. All the governors of the Churches every where are at one, rejoicing exceedingly at the peace which happened beyond all expectation. Demetrianus of Antioch, Theoctistus of Caesarea, Mezabanes of Jerusalem, Marinus of Tyrus, Alexander who is dead, Heliodorus of Laodicea, which succeeded after the death of Thelymidres, Helenus of Tarsus, all the Churches of Cilicia, Firmilianus and all Cappadocia. I have only recited the most famous Bishops, lest my Epistle become over large, and the reading be over tedious. All Syria and Arabia, two wherewith ye are pleased, and to whom presently ye write, and Mesopotamia, Pontus and Bithynia: and that I may utter all in one word, every one, every where rejoiceth, glorifying God in concord and brotherly love. So far Dionysius. Steven when he had been Bishop of Rome two years, died, and after him came Xystus in place. And to him wrote Dionysius another Epistle of Baptism, laying down the censure of Steven and other Bishops. Of Steven he saith thus: He wrote an Epistle touching Helenus and Firmilianus, and all Cilicia, Cappadocia, Galatia, and the bordering nations, that he would not communicate with them for that cause, so wit, for that they rebaptized hereticks. Consider that this is a weighty matter. For truly, as I hear, in the greatest Synods of Bishops it is decreed: that such as renounce any heresie should first again be instructed, then be washed and purged of the dregs of the old and impure leven. And hereof I wrote unto him, requesting him to certifie me again: and to our welbeloved fellow ministers Dionysius and Philemon who at the first gave their censure with Steven, and now they write unto me, to whom at the first I wrote briefly, but now at large. So far presently of this question in controversy.*

* Chap. 5. in the Greek. Dionysius Bishop of Alexandria, unto Steven Bishop of Rome.

Xystus Bishop of Rome. Dionysius Bishop of Alexandria, unto Xystus Bishop of Rome.

C H A P. V.

Of the Sabellian heresie.

Chap. 6. in the Greek.

Making relation of the Sabellian hereticks then prevailing, he writeth thus: *Forasmuch as many brethren of both parts have presented their books and disputations in writing unto me, touching the impious doctrine lately sown at Pentapolis in Ptolemais, containing many blasphemies against the Almighty God, and Father of our Lord Jesus Christ, and withall much incredulity touching his only begotten Son, and first begotten of all creatures, and the Word incarnate, and senseless ignorance of the holy Ghost, Some of them I have written out as God gave me grace, with greater instruction, and sent the copies unto you.*

Dionysius Bishop of Alexandria, unto Xystus Bishop of Rome.

C H A P. VI.

Dionysius being warned from above, read with great profit the books of hereticks. He thinketh that such as return from their heresies, should not be rebaptized.

Chap. 7. after the Greek.

Dionysius in his third Epistle of Baptisme, writeth thus unto Philemon a Roman Minister: *I have read over the traditions and commentaries of hereticks, not infecting my mind with*

Dionysius Bish. of Alexandria, epist. 3. of

baptisme, unto
Philemon a Mi-
nister of Rome.

1 Pet. 4.
Heraclas Bi-
shop of Alex-
andria called
a Pope, ergo,
it was not the
peculiar title
of the Bishop
of Rome.
* The Canon
of Heraclas.

Deut. 19.
Prov. 22.

with their impure cogitations, but profiting my self so much thereby, that I reprehended them with my self, and detested them utterly. And when I was brotherly and charitably forbidden by a certain Minister, who feared lest I should wallow in the puddle of their malicious writings, whereby my soul might perish, (who, as I thought, said the truth) a certain vision came unto me from above, plainly commanding, and saying, Read all whatsoever cometh into thine hands: for thou shalt be able to weigh, to prove and try all; and by this means at the first, thou camest unto the faith. I thankfully received the vision, as agreeable unto the voice of the Apostle speaking unto mightier men: Be you tryed stewards or disposers of the mysteries of God. Again, after he had spoken somewhat of all the heresies before his time, he proceedeth on thus: I have received this Canon and rule of blessed Heraclas our Pope: * Such as returned from hereticks, whether they fell from the Church or fell not, but were suspected to participate with them, and being discovered to have frequented the company of one that published false doctrine, he excommunicated, neither admitted though they intreated, before they had openly pronounced all they had heard of the adversaries; and then at length he gathered them together, not requiring that they should be baptized again. For a good while before, they had obtained the holy Ghost by his means. Again, when he had largely intreated hereof, he writeth thus: And I am sure of this, that not only the Bishops of Africk have practised the like, but also the Bishops our predecessors of old in the most famous Churches, and in the Synods of the brethren at Iconium and Synadis, with the advice of many have decreed the same. Whose sentences to overthrow, and raise contention and brawling among the brethren, I cannot away with. Thou shalt not (as it is written) alter the bounds of thy neighbour, which thy fathers have limited.

CHAP. VII.

The same Dionysius of the Novatian heresie.

His fourth Epistle of Baptism is written unto Dionysius then a Roman Minister, but afterwards there placed Bishop. Whereby we may conjecture, how he was counted wise and famous, by the testimony of Dionysius Bishop of Alexandria. He wrote unto him after other things, in this manner of Novatus. * We are not without just cause offended with Novatus, which hath rent asunder the Church of God, and drawn divers of the brethren unto impiety and blasphemies, and hath published of God a most impious and prophane kind of doctrine, charging the most loving and mercifull God with the title of slander and unmercifulness. And moreover he hath renounced Baptism: he hath made shipwrack of his former faith and confession: he hath chased away the holy Ghost from them, though there remain some hope of the tarrying or returning of the holy Ghost into them again.

* Chap. 33. in
the Greek.
Dionysius Bi-
shop of Alex-
andria, unto
Dionysius a Mi-
nister of Rome,
but afterwards
Bishop, epist. 4.
of Baptisme.
Chap. 9. in
the Greek.

CHAP. VIII.

Dionysius reporteth of one that sorrowed, because he had received Baptisme of hereticks.

Dionysius Bi-
shop of Alex-
andria, epist. 5.
unto Xystus Bi-
shop of Rome.

The fift Epistle of Dionysius is extant unto Xystus Bishop of Rome, where after he had written many things against hereticks, he reporteth this one thing which happened in his time, writing thus: In goodsooth (brother) I stand in need of advice and counsel, and I crave your opinion, for that a certain thing happened unto me, wherein I fear least I be deceived. When the brethren were gathered together, a certain man, so all mens thinking of the faith, an ancient Minister, of the Clergy before my time, and as I suppose before blessed Heraclas, being present when some were baptized, and hearing the interrogatories and answers, came unto me, weeping and wailing, and falling prostrate before my feet, confessed and protested, that the baptism wherewith he was baptized of the hereticks was not the true baptism, neither had it any agreement with that which is in use among us, but was full of impiety and blasphemies. He said he was sore pricked in conscience, yet durst not presume to lift up his eyes unto God, for that he was christened with those prophane words and ceremonies. Wherefore he prayed that he might obtain this most sincere purification, admission, and grace: the which thing I durst not do, but told him, that the daily communion many times ministered, might suffice him. When he had heard thanksgiving sounded

found in the Church, and himself had sung thereunto Amen: when he had been present at the Lords table, and had stretched forth his hand to receive that holy food, and had communicated, and of a long time had been partaker of the body and blood of our Lord Jesus Christ, I durst not again baptize him, but had him be of good cheer, of a sure faith, and boldly to approach unto the communion of the Saints. But he for all this mourneth continually, horrow withdraweth him from the Lords table, and being intreated, hardly is perswaded to be present at the Ecclesiasticall prayers. There is another Epistle of his, and of the Congregation under his charge, unto Xystus and the Church of Rome, where at large he disputeth this question. Again, there is another under his name, touching Lucianus unto Dionysius Bishop of Rome. But of these things thus much.

CHAP. IX.

Chap. 10. in
the Greek.

How Valerianus raised persecution against the Christians.

They that ruled the Empire with Gallus, enjoyed it not full two years, but were deprived of this life: and Valerianus together with his son Galienus succeeding in the Empire. What Dionysius wrote of him, it may be gathered by his Epistle unto Hermammon, where he saith: "It was revealed unto John, for a month was given unto him (saith he) to utter proud speeches and blasphemies, and power was given him, and two and forty moneths. Both things are wonderful in Valerianus, and we have to consider how that above all his predecessors he was disposed at the first gentle towards all the men of God, meek and friendly minded. For there was none of all the Emperors before him so courteous and friendly affected towards them, no nor they which openly were counted Christians. He at the first embraced our men most familiarly, most lovingly, and that openly, so that his palace was replenished with professors of the faith, and accounted for the Church of God. But the master and ruler of the Egyptian sorcerers synagogs, perswaded him afterward to slay and persecute those sincere men and Saints of God, as adversaries and impugnors of their most impure and detestable sorceries (for the godly then prevailed so much, and did prevail at this day, that being present, and with their countenance only blowing the contrary, and resisting as it were with a little speech, scattered the bewitchings of those detestable devils) he brought to pass impure ceremonies, execrable enchantments, and abominable sacrifices: he made an slaughter of miserable children: he sacrificed the sons of unfortunate parents: he searched the bowels of the newly born babes, spoiling and rending asunder the shaped creatures of God, as if by such heinous offences he should become fortunate. Again after a few lines he saith: Macrinus offered up unto them gratulatory gifts, and presents for good luck of the hoped Empire. For before it was commonly blazed that he should be created Emperor, he respected not the consonancy of reason, neither the publick or common affairs, but was subject unto the curse of the Prophet, saying: Woe be unto them which prophesie after their own hearts desire, and respect not the publick profit. He understood not the universall providence and wisdom of him which is before all in all, and above all. Wherefore he is become a deadly foe unto the Catholick and Christian faith. He out-lawed and banished himself from the mercy of God: and as he fled farthest from the Church, so hath he answered the etymology of his name. Again, he saith: Valerianus was by his means driven and given over unto such reproachfullness and abominations, that the saying of Esay was verified in him: And they (saith he) chuse their own ways and abominations, which their souls lusted after, and I will select them their own illusions, and recompence them their own sins. This Emperor was mad, and doting over the Empire other wise than became his Majesty, not able by reason of his maimed body, to wear the Imperiall robes, brought forth two sons, followers of the fathers impiety. In them was that prophecy manifest, where God promised to punish the sins of the fathers upon the children, unto the third and fourth generation of such as hate him. He poured his impious desires (whereof he could not be satisfied) upon the pates of his sons, and passed over unto them his malice and spite against God. So far Dionysius writeth of Valerianus.

Valerianus created Emperor together with Galienus his son.

* Anno Domini 256.

Under him was raised the eighth persecution against the Church of God.

* Dionysius Bishop of Alexandria, unto Hermammon. Apoc. 13. Satan.

Macrinus signifieth one standing a far off. Esay 66.

Exod. 20.

CHAP. X.

Of the danger that Diouysius himself stood in.

* Chap. 11. in
the Greek.
Tob. 12.
Dionysius Bi-
shop of Alex-
andria, against
Germanus epist.
ad Hermam-
mon.

Acts 5.

Dionysius with
his company is
banished into
a certain de-
sert called Ce-
phro.

BUt of the persecution wherewith himself was sore afflicted, and what things together with others he suffered for his conscience Godwards, his words do testify, where he inveiyeth against Germanus one of the Bishops which at that time backbited him; his words are these: *I fear me least that of necessity I fall into great foolishness and temerity, declaring the wonderfull pleasure of God in our behalf.* * *Insomuch as it is commendable to conceal the secrecy of the King, and glorious to publish abroad the works of God, forthwith then I will shew the wilfulness of Germanus. I came unto Emilianus, not alone, for there accompanied me my fellow Minister Maximus, and the Deacons Eautus, Fulsebius, Charemon. Also there came with us one of the brethren of Rome, all which then were present. Emilianus said not unto me specially, Raise no conventicle: for this would have been superfluous, and the last of all, he having recourse unto that which was first. His speech was not of making no conventicles, but that we should be no Christians at all, and commanded me to cease henceforth from Christianity. For he thought, that if I altered mine opinion, divers other would follow me. I made him answer neither unreverently nor tediously: That we ought to obey God rather than men. Yea I spake with open protestation: I worship God, which is only to be worshipped, and none other, neither will I be changed, neither cease henceforth from being a Christian. This being said, he commanded us to depart to a certain village adjoyning upon the desert called Cephro. Now hear what is recorded to have been said of either parts: when Dionysius, and Faustus, and Maximus, and Marcellus, and Charemon were brought forth, Emilianus sate in the Presidents room. I have signified (saith he) by word here unto you, the clemency of our lieges and lords the Emperors towards you. They have granted your pardon, so that you return unto that which nature it self bindeth you unto, so that you adore the gods which guard this Empire, and forget the things which repugne nature. What answer make you unto these? I hope you will not ungratefully refuse their clemency, insomuch as they counsel you to the better. Dionysius answered: All men do not worship all gods, but severall men severall gods, whom they think good to be worshipped. But we worship and adore the one God the worker of all things, who commaunded this Empire unto the most clement Emperors, Valerianus and Galienus, unto whom also we pour incessant prayers for their reign, that it may prosperously continue. Then Emilianus the President said: What let is there, I beseech you, but that naturally you adore that your god (insomuch as he is a God) together with these our gods? Dionysius answered: We worship no other God. To whom Emilianus the President said: I see you are altogether unthankfull, you perceive not the clemency of the Emperors, wherefore ye shall not remain in this City, but shall be sent into the parts of Lybia, unto a place called Cephro. This place by the commandment of our Emperors, I have picked out for you. It shall not be lawfull for you and others to frequent Conventicles, neither to have recourse (as they call them) unto Churchyards. If any of you be not found in that place which I have appointed for you, or in any Conventicle, let him under his peril. There shall not want sufficient provision: depart therefore whither ye are commanded. But he constrained me, although sickly, to depart with speed, deferring no not one day, how then could I raise or not raise a Conventicle? Again after a few lines he saith: Truly we are not absent, no not from the corporall Congregation of the Lord: for I gather such as are in the City, as if I were present, being indeed absent in the body, but present in the spirit. And there continued with us in Cephro a great Congregation, partly of the brethren which followed us from out of the City, and partly of them which came from Egypt. And there God opened unto me a door unto his Word: yet at the beginning we suffered persecution and stoning, but at the length, not a few of the Painims forsaking their carved Images, were converted. For unto such as before had not received, then first of all we preached the Word of God. And insomuch as therefore God had brought us among them, after that the ministry was there compleated, he removed us unto another place: for Emilianus would transport us unto more rough places of Lybia, as he thought, and gave commandment, that all from every where should repair unto Marcôta, where he allotted unto severall men, the severall villages of that place, and commanded that we chiefly among all the rest, should be prevented in our journey. For by taking us up by the way, the rest would easily follow after. But I hearing we must depart from*

from Cephro, and knowing not the place whither we were commanded to go, neither remembered I that ever afore I heard it named, for all that took my journey willingly and chearfully. But when I understood we must remove unto Colluthio, how I was then affected, my companions do know very well. And here I will accuse my self. For at the first I fretted, and took it very grievously. If places better known and more frequented had fallen unto our lot, it should never have grieved me. But that place whither I should repair, was reported to be destitute of all brotherly and friendly consolation, subject to the troublesome tumult of travellers, and violent invasion of thieves. Yet I took no small comfort in that the brethren told me it was nigh to a City. For Cephro brought me great familiarity with the brethren of Egypt, so that our Congregation increased. But there I supposed it might fall out (for that the City was nigh) that we should enjoy the presence of familiar, friendly, and beloved brethren, which would be frequent unto us and refresh us, and that particular Conventicles in the farther suburbs might be raised, which indeed came to pass. Again of other things which happened unto him, thus he writeth: Germanus piradventure glorieth of many confessions, and can sell a long tale of the afflictions which he endured. But what can be repeated on our behalf? sentences of condemnation, confiscations, proscriptions, spoiling of substance, deposition of dignities, no regard of worldly glory, contempt of the praises due unto Presidents and Consuls, threatenings of the adversaries, the suffering of reclamations, perils, persecutions, errors, griefs, anguishes, and sundry tribulations which happened unto me under Decius and Sabinus, and hitherto under Emilianus. Now I pray you where appeared Germanus? What rumour is blazed of him? But peradventure I bring my self into great folly for Germanus sake. The same Dionysius in his Epistle unto Domitianus and Didymus, made mention again of them who then were persecuted: saying, It shall seem superfluous to recite the names of our men, in that they were many, and to me unknown. Notwithstanding take this for certain; There were men, women, young men, old men, virgins and old women, souldiers and simple men, of all sorts and sects of people: whereof some after stripes and fire were crowned Victors, some after sword, some other in small time sufficiently tried, seemed acceptable sacrifices unto the Lord. Even as hitherto it hath appeared to suffice me, because he hath reserved me unto another fit time known unto himself: who saith, In a time accepted have I heard thee, and in the day of salvation have I holpen thee. And because you are desirous to understand of our affairs, I will certifie you in what state we stand. You all heard, how I, and Cajus, and Faustus, Peter and Paul, when we were led bound by the Centurion, Captains, souldiers and servants, certain men inhabiting Marcota, rushed out, set upon us, and drew us away by violence, although we were not willing to follow them. But I truly and Cajus, and Peter, alone among all the rest, deprived of the other brethren, were shut up in a close dungeon, distant three dayes journey from Paretonium, in the waste desert and noisome countrey. Afterwards he saith: In the City there hid themselves certain of the brethren which visited us secretly; of the Ministers, Maximus, Dioscorus, Demetrius, Lucius, and they that were more famous in the world, as Faustinus and Aquila, these now wander I wot not where in Egypt. And of the Deacons there remained alive after them which died of diseases, Faustus, Eusebius, and Chereemon. God strengthened and instructed this Eusebius from the beginning, so minister diligently unto the Confessors in prison, and to bury the bodies of the blessed Martyrs, not without great danger. And yet unto this day the President ceaseth not cruelly to slay some that are brought forth: so tear in pieces other some with torments: so consume other with imprisonment and fetters, commanding that none come nigh them, and enquiring daily if any such men be attained. Yet for all that God refresheth the afflicted with chearfulness and frequenting of the brethren. These things hath Dionysius written in the aforesaid Epistle. Yet have we to understand, that this Eusebius whom he calleth a Deacon, was in a while after chosen Bishop of Laodicea in Syria; and Maximus, whom he calleth a Minister, succeeded Dionysius in the Bishops See of Alexandria: and Faustus who then endured confession with him, was reserved unto the persecution of our time, a very aged man, having lived many dayes, at length among us was beheaded and crowned a Martyr. Such were the things which happened unto Dionysius in those dayes.

What Dionysius suffered for the faith.

Dionysius Bishop of Alexandria, unto Domitianus and Didymus.

Isai. 49.
2 Cor. 6.

Of Eusebius Bishop of Laodicea, read the last Chapter of this seventh Book. Maximus, and Faustus.

Cephro

Chap. 12. after
the Greek.

CHAP. XI.

Of the Martyrs in Cæsarea.

Priscus, Malchus, and Alexander torn in pieces of wild beasts.

A woman torn in pieces of wild beasts.

AT Cæsarea in *Palestina*, in the persecution under *Valerianus*, there were three famous men, for their faith in Christ Jesu, delivered to be devoured of wild beasts, and beautified with divine martyrdom: whereof the first was called *Priscus*, the second *Malchus*, the third *Alexander*. The report goeth, that these men leading an obscure and country life, first of all blamed themselves for negligence and slothfulness, because they strove not for the crown of martyrdom, but despised those masteries, which that present time distributed to such as coveted after celestial things; and taking further advisement therein, they came to Cæsarea, went unto the Judge, and enjoyed their desired end. Moreover they write, a certain woman of the same City, in the same persecution, with like triall to have ended her life, who as they report was inclined to the heresie of *Marcion*.

Chap. 13. after
the Greek.

CHAP. XII.

How that peace instead of persecution, was restored by the benefit of Gallienus the Emperor.

An. Dom. 262.

Gallienus the Emperor, in the behalf of the Christians.

NOT long after *Valerianus* having subdued the *Barbarians*, his son got the supremacy, and ruled the Empire with better advisement: and forthwith released and stayed the persecution raised against us, by publick Edicts; and to the end, that the Presidents and chief Governors of our Doctrine might freely after their wonted manner execute their office and function, he gave them his letters, commanding that it should be so, which are as followeth: *The Emperor Cæsar, Publius, Licinnius, Gallienus, Virtuous, Fortunate, Augustus: unto Dionysius, Pinna, Demetrius, together with the rest of the Bishops, sendeth greeting. The benefit of our gracious pardon we command to be published throughout the whole world, that they which are detained in banishment, depart the places inhabited of Pagans. For the execution whereof, the copy of this our Edict shall be your discharge, least any go about to molest you: and this which you now may lawfully put in ure, was granted by us long ago. Wherefore Aurelius Cyrenius our high Constable, hath in his keeping the copy which we delivered unto him. There is extant also another constitution of his unto other Bishops, wherein he permitteth them to enjoy and frequent the places called Church-yards.*

Chap. 14. after
the Greek.

CHAP. XIII.

The famous Bishops of that time.

ABOUT that time was *Xystus* Bishop of *Rome*: *Demetrius* after *Fabius* Bishop of *Amoroch*: *Firmilianus* of *Cæsarea* in *Cappadocia*: *Gregorius* over the Churches thorowout *Pontus*, and his brother *Athenodorus*, familiars of *Origen*. At *Cæsarea* in *Palestina* after the death of *Theotiscus*, *Domnus* was chosen Bishop, whom in a short time after, *Theotecnus* succeeded, who also was at the school of *Origen*. And at *Jerusalem* (*Mazabianus* being departed this life) *Hymenæus* enjoyed the Bishoprick, who lived with us many years.

Chap. 15. after
the Greek.

CHAP. XIV.

How that Marinus a souldier, through the perswasion of Theotecnus suffered Martyrdom as Cæsarea.

Marinus was beheaded.

ABOUT that time whenas the Church enjoyed peace thorowout the world, at *Cæsarea* in *Palestina* there was one *Marinus* a famous souldier for feats of arms, of noble linage, and great substance, beheaded for the testimony of Christ. The cause was this: There is a certain dignity among the *Romans* called the *Censurians Vine*, the which whosoever doth obtain, is called a *Censurion*. When the room was void, the company called *Marinus* to this degree: *Marinus* being preferred, another came before the tribunal seat, and accused him, affirming that it was not lawfull by the ancient laws for him to enjoy that *Roman* dignity, because he was a Christian, and sacrificed not unto the Emperors, and

and that it was his turn next to come in place. The Judge being very much moved with this (his name was *Achajus*) first demanded what opinion *Marinus* was of: and when he saw him constantly confessing himself to be a Christian, he granted him three hours space to deliberate. This being done, *Theotecnus* Bishop of *Cæsarea* called unto him *Marinus* from the tribunaill seat, take him in hand with exhortations, leadeth him by the hand into the Church, setteth him down in the Chancel, laicth his cloak aside, sheweth him the sword that hung by his side, afterwards pulleth out of his pocket a New Testament, setteth it over against the sword, and bad him chuse whether of those two he preferred or liked best, for the health of his soul. When he immediately stretching out his hand, had taken up the Book of holy Scripture, Hold fast then, saith *Theotecnus* unto him, cleave unto God, and thou shalt enjoy the things thou hast chosen, being strengthened by him, and go in peace. After he had returned thence, the crier lifted his voice, and called him to appear at the bar, the time granted for deliberation being now ended. Standing therefore at the bar, he gave tokens of the noble courage of his faith, wherefore in a while after, as he was led, he heard the sentence of condemnation, and was beheaded.

A notable per-
swasion unto
martyrdom.

CHAP. XV.

Chap. 16. after
the Greek.

Of the favour which Aftyrus a noble man bare towards the Martyrs.

Here is mention made of *Aftyrus*, because of his most friendly readines and singular good will he bare unto the persecuted Christians. This man was one of the Senators of *Rome*, well accepted of the Emperors, in good estimation with all men for his noble stock, and well known for his great substance: who being present at the execution of the Martyr, took up his body, laid it on his shoulders, being attired in gorgeous and costly attire, and provided for him a most noble funeral. Infinite other things are reported by his familiars to have been done of him, whereof divers lived unto this our time.

Aftyrus a Sen-
ator of *Rome*,
and a favourer
of the Christi-
ans.

CHAP. XVI.

Chap. 17. after
the Greek.

Aftyrus by his prayers repressed and bewraied the juggling and deceit of Satan.

Another strange fact is reported to have been practised at *Cæsarea Philippi*, which the *Phœnicians* call *Paneas*, at those fountains which spring out of the foot of the mount *Panejus*, whence the river *Jordan* hath his original: they report, that the inhabitants of that place have accustomed upon a festival day to offer some sacrifice or other, which thorow the power of the Devil never afterwards appeared, which also seemed in the sight of the beholders a notable miracle. *Aftyrus* on a time being present at the miracle, perceiving that many at the sight thereof were amazed, pitied their erroneous estate, lifted his eyes up unto heaven, and prayed Almighty God in Christ Jesus his name, that Satan the seducer of that people might be bewraied and restrained from seducing any longer of mortal men. Which when he had prayed (as the report goeth) forthwith the sacrifice swam on the top of the water, and the beholders ceased to wonder, so that from that time forth, there was no such miracle seen in that place.

The Devil is
put to flight
by fasting and
prayer.

CHAP. XVII.

Chap. 18. after
the Greek.

Of the image of the woman cured of the bloody-flux, the image of Christ and of some of the Apostles.

In so much as we have made mention of this City *Panias*, I think I shall offend if I pass over with silence a certain History worthy to be related to the posterity. The report goeth, that the woman whose bloody-flux we learn to have been cured by our Saviour in the Gospel, was of the aforesaid City, and that her house is there to be seen, and a worthy monument yet there to continue, of the benefit conferred by our Saviour upon her. That there standeth over an high stone, right over against the door of her house, an image of brass resembling the form of a woman kneeling upon her knees, holding her hands before her, after the manner of supplication. Again, that there standeth over against this another image of a man molten of the same mettall, comely arrayed in a short vesture, and stretching forth his hand

Luke 8.
Matth. 9.

Monuments of
memory, and
not for super-
stition.

To erect an
image is an
heathenish cu-
stome.

hand unto the woman, at whose feet in the same pillar there groweth up from the ground a certain unknown kind of herb, in the height unto the hem of the brasen Images vesture, carrying all kind of maladies. The picture of the man, they report to be the image of *Jesus*. It hath continued unto our time, and is to be seen of travellers that frequent the same City. Neither is it any marvel at all, that they which of the *Gentiles* were cured by our Saviour, made and set up such things, for that we have seen the pictures of his Apostles, to wit, of *Paul*, of *Peter*, and of *Christ* himself, being graven in their colours, to have been kept and preserved. For the men of old, of a heathenish custome, were wont to honour after this manner, such as they counted Saviours.

The censure of the Translator, touching the aforesaid Images.

Touching the truth of this History, we may not doubt but that there was such a town, such a woman, and of such a disease cured by our Saviour, for the holy Evangelists do report it. And that there were such images resembling *Christ* and the woman (monuments of memory, and not of superstition) and that there was such an herb of so wonderfull an operation, we cannot deny, insomuch that many do testifie the same, some by hear-say, and some other that they saw it. Yet thus much we may note with *Eusebius* in the same Chapter, that the original erection of these and such like images was derived from the *Gentiles*, who of a heathenish custome were wont to adore such as of old time had benefited them, with the setting up of their pictures, for monuments, in remembrance of them. Touching the miraculous operation of the herb, we may assure ourselves, that it proceedeth neither by virtue of the picture, neither by the prayer of the other, being both dumb pictures, but by some secret permission of the wisdom of God. Either to reduce the Infidels at that time to the belief of the story, or to admonish the Christians, that truth was to be looked for only of *Christ*, and no other advocate. After the death of *Eusebius*, *Sozomenus* (l. 5. *Ecc. h. c.* 20.) reporteth that *Julian* the apostate took down the image of *Christ*, and set up his own in the same place, which with violent fire that fell from heaven, was cleft asunder in the breast, the head broken off with the neck, and stuck in the ground. For *Julian* had taken down the image of *Christ*, not to withdraw the people from idolatry, but in malice and despite of that new religion, and erected up his own image, to the intent the people should worship it, purposely to deface *Christ* (even as they do now, that willingly break Gods Commandments, to maintain and uphold their own Traditions.) Therefore God strake *Julians* image from heaven with lightning, and rent it in pieces, so that there remained of it (as *Sozomenus* writeth) reliques long after. This God did, not that he was pleased with the setting up of pictures, but in token of his wrath and displeasure against *Julian*, for committing so despitefull a deed.

Chap. 19. after
the Greek.

CHAP. XVIII.

Of the Bishops See of Jerusalem.

The See of Je-
rusalem long
preserved and
continued.

The Bishops See of *James*, who first by our Saviour and his Apostles was placed Bishop of *Jerusalem*, (whom the holy Scriptures do honour with the title of *Christ*s brother) was unto this time preserved, which thing the brethren there ordinarily succeeding, have manifestly shewed unto all men. Infomuch that the Elders of old, and the men also of these our dayes, have honoured holy men, and do still honour them for pities sake, with convenient reverence. And these things go after this sort.

Chap. 20. after
the Greek.

CHAP. XIX.

Dionysius Bishop of *Alexandria* wrote of Holydaies and Easter.

D*ionysius* besides the aforesaid Epistles, wrote at that time also such Epistles as are extant of Holydaies, where he intreateth of the feast of *Easter*, with solemn Sermons in praise thereof. The one of them he entituled to *Flavinus*, the other to *Domitius* and *Didymus*, where he expounded the Canon, continuing the space of eight years; allowing the feast of *Easter* to be celebrated at no time, but after the solstitiall Spring. Moreover, he wrote another Epistle unto his fellow-Ministers throughout *Alexandria*. Again unto others severally when the time of persecution was now at hand.

CHAP.

CHAP. XX.

Chap. 21. after
the Greek.

Dionysius writeth of the sedition in Alexandria.

WHENAS now peace in manner prevailed, he returned to *Alexandria*, where again that City was so troubled with sedition and civil wars, that it was impossible for him to visit all the brethren throughout the City, which were divided into both the seditious parts. And again, upon the Feast of *Easter*, as if he had been in exile, he sent unto them his Epistles, even out of *Alexandria*. Afterwards he wrote another Epistle of *Holy-days* unto *Hierax* Bishop of *Egypt*, where he maketh mention of the sedition raised at *Alexandria* in this sort: *It is no marvel as all, if it be grievous for me to confer by Epistles with them which are far distant, whereas even with my self, it is become impossible for me to consult with my self, and to confer with mine own proper soul. For I am constrained to write unto mine own bowels, my companions, and consenting brethren, Citizens of the same Church, and how my writings may be conveyed unto them, seems very difficult: A man may easier take his journey, I say not without the compass of these Coasts, but from East unto West, than travel from Alexandria it self to Alexandria. For the mid way of this City is more unpassible and unmeasurable than that vast and cross wilderness which the Israelites wandered in the continuance of two generations, and then the Sea, which divided it self, and walled them in compass, deep and penetrable, in whose high way the Egyptians were drowned: the calm and quiet shores resembling oftentimes the red Sea, for the slaughters committed upon them. The flood that relieved the City, seemed sometime drier and noisier than the dry and stony wilderness, where Israel passing, thirsted so much that he murmured against Moses, and the drink by the power of God (which only worketh marvellous things) gushed out of the high rock: sometime again it so overflowed, that the whole region in compass, both way and field, were afoote, and threatened the violence of mighty waters, even such as were in the time of Noah. This flood continually slideth, being polluted with blood and slaughter, and drowned carcasses, much like that which in the time of Moses was changed for Pharaohs sake into blood and purification. And what other floods can purifie this wave, when all things are to be cleansed with water? And how can the Ocean-sea being wide and vast, compassing the whole world, season the bitterness of this Sea? How can the flood running out of Paradise, whose fountain is fourfold, into the which it is divided, flow into one heap, and wash away this flood blood? And when can the air be purged of these noisome and contagious vapours? Such fumigations are lifted from off the earth, such winds from out of the Sea, such air from out of floods, such exhalations from out of havens, as if certain putridified issue distilled out of rotten carcasses, and mingled it self with all the four elements. And as yet they wonder and enquire, whence proceed these continual plagues and grievous diseases: whence proceed these infections which prevail among us: whence come these sundry and manifold destructions of mortal men: and wherefore this great City cannot contain henceforth as many Citizens, if they were numbered from the cradle to dotage, as heretofore it hath bred (as they call them) gray heads. There were in times past so many from forty to seventy, as now the number of all sorts cannot answer; and of them also who heretofore from fourteen to fourscore years were assigned and allotted for distribution of publick relief. Again, they which were young in sight behaved themselves like elderly men. And though they see mankind without intermission to diminish and consume from off this earth, they tremble not, though their general rooting out and destruction increase and prevail daily.*

Dionysius Bish:
of Alexandria
unto Hierax
Bishop of *E-*
gypt.

CHAP. XXI.

Chap. 22. after
the Greek.

Of the Plague at Alexandria, and the humanity which the Christians shewed unto the Heathen.

WHEN the noisome infection had overtaken these civil wars, and the Feast of *Easter* now drew nigh, he wrote Letters unto the brethren, and mentioned those lamentable afflictions in these words: Other men think these times not fit for any feast, no more are they indeed, and yet use these only; but others also whatsoever, not only of the rest, but also if any seem most pleasant unto them. Now all is replenished with lamentations, every man doth nothing but mourn and howl throughout the City, by reason of the multi-

Dionysius Bish:
of Alexandria
his Epistle unto
the brethren
in *Egypt*.

Exod. 12.

Plague.
Warres.
Famine.Misery maketh
the wicked to
despair, but
trieth the god-
ly as the gold
in the furnace.
The Christians
in the plague
time loved not
only their bre-
thren, but also
their enemies.The Heathen-
ish inhumani-
ty.Chap. 23. after
the Greek.

CHAP. XXII.

Dionysius censure of Mactinus and Galienus the Emperors, and
of the heresie of the Chiliaists.Dionysius Alex-
andrinus unto
Hermammon.
Galienus was
Emperor toge-
ther with his
father Valeria-
nus, but after
his father was
taken captive
of the Persians,
he ruled alone.
Isa. 43.
Apocal. 21.

trade of dead carcases and the daily dying. As it is written of the first begotten of the Egyptians, so now a great clamour is heard. There is no house where a dead carcase is not found, and truly not without cause. For the calamities which happened before were grievous and intolerable, and first provoked us. And we alone, though banished from the company of all men, and being delivered over to death, yet nevertheless at that time celebrated the Feast. And every place of several afflictions, seemed unto us solemn and commendable, the field, the wilderness, the ship, the Inn, the prison. But the most joyfull feast the blessed Martyrs did celebrate, triumphing in Heaven. Afterwards there ensued wars and famine, which together with the Heathen we endured, suffering alone their injuries towards us, and partakers with them accordingly of their private malice and miseries which they suffered. Again, we were cherished with the peace which Christ sent for our sakes. But after that they and we had breathed a little, this pestilent calamity befell, a thing more terrible unto them than any terror, and more lamentable than any calamity: and (as a certain Historiographer of their own reported) which alone exceeded the hope and expectation of all: yet of us not so counted, but an exercise and trial inferiour to none of the rest. Yet for all that it spared not us, but is lighted far heavier in the neck of the Heathens. Again, after a few lines, he writeth: Many of our brethren, by reason of their great love and brotherly charity, sparing not themselves, cleaved one to another, visited the sick without weariness or heed taking, and attended upon them diligently, cured them in Christ, which cost them their lives, and being full of other mens maladies, took the infection of their neighbours, and translated of their own accord the sorrows of others upon themselves, cured and confirmed other sick persons, and died most willingly themselves, fulfilling indeed the common saying, That only friendship is alwayes to be retained, and departing this life they seemed the off-spring of others. In this sort the best of our brethren departed this life, whereof some were Ministers, some Deacons, in great reverence among the common people, so that this kind of death, for the great piety and strength of faith, may seem to differ nothing from martyrdom. For they took the dead bodies of the Saints, whose breasts and hands and faces lay upwards, and closed their eyes, shut their mouths, and joyntly with one accord being like affectioned, imbraced them, washed them, and prepared their funerals, and a little while after they enjoy the like themselves. For the living continually traced the steps of the dead. But among the Heathen all fell out on the contrary. For scarce had the pestilence taken place among them, but they diverted themselves, and fled from their most loving and dearest friends, they threw them half dead into the streets, the dead they left unburied to be devoured of dogs, to the end they might avoid the partaking and fellowship of death, which for all that they devised they could not escape. After this Epistle, when the City enjoyed peace, he wrote unto the brethren in Egypt touching Holy-days. And afterwards other Epistles again. There is extant an Epistle of his of the Sabbath: another of Exercise. Again writing unto Hermammon and the brethren in Egypt, he maketh mention at large of the malice of Decius and his successours, and of the peace granted under Galienus. There is no cause to the contrary, but that the Reader may be made partaker thereof.

Mactinus after that he had fore-run one of the Emperors, and followed after another, immediately he is rooted out with all his kindred, and Galienus is proclaimed and crowned Emperor by the consent of all men, both an ancient and a new Emperor, being before them, but appearing after them. According unto the saying of the Prophet Esay: The things of old are past, and behold new things now come in place. For even as a cloud darkneth a little the Sun beams, and shadoweth the Sun in self shining in his sphere, and after the cloud is dissolved and vanished away, the Sun which rose before the cloud, shineth and taketh his course: so Mactinus, who intruded himself before the present reign of Galienus, is now no Emperor, no more he was not then. But this man like himself, as he was then, so is he now. And the Empire it self laying aside heavy and wrinkled old age, and purged of the former malice, now flourisheth afresh, is heard and seen farther, pierceth and prevails over all. Then he sheweth the time of his writing.

ting, saying thus: It cometh in my mind to consider the years of these Emperors reign. For I see how those most impious were famous, but in a short while after they became obscure. Yet this holy and blessed Emperor having past the seventh, now endeth the ninth year of his reign, the which we will celebrate for holy days. Besides all these, he wrote two Books of the promises of God: the occasion whereof was such. One Nepos a Bishop of Egypt taught, that the promises of God made unto holy men in the Scriptures, were to be understood after the Jewish manner, favouring too much of Judaism. He laid down for good doctrine, that after the resurrection we should lead a life here on earth in corporal pleasures the space of a thousand years. And because he supposed he was able to justify this his opinion out of the Revelation of St John, he wrote a Book thereof, and intituled it, *The reprehensions of Allegorizers*. This Book doth Dionysius in his works (intituled of the promises of God) confute. In the first he layeth down his censure of that doctrine, in the second he intreateth of the Revelation of St John in the beginning of which Book he writeth thus of Nepos.

An. Dom. 266.
Nepos a Chiliaft
Chiliafta of the
Grecians, and
Millenarij of
the Latins were
so called, be-
cause that like
heretics they
dreamed that
Christ should
personally
reign as King
here on earth
a thousand
years.

CHAP. XXIII.

*Of the Book of Nepos the Chiliaft: the quiet conference and disputation between
Dionysius Coracion the Chiliaft, with the fruit thereof.*

Chap. 24. in
the Greek.

They alledge (saith Dionysius) a certain book of Nepos, whereupon they ground, that without all peradventure the Kingdom of Christ to be come here on earth, may be proved. * For sundry other his gifts I commend and embrace Nepos, partly for his faith, his diligence, and exercise in holy Scriptures, partly also for his pleasant psalmody, wherewith at this day many of the brethren are delighted. I highly esteem and reverence the man, specially for such a one as now is departed to rest: yet the truth is our friend, and afore all to be revered. And if any thing be well spoken, it deserves commendation, and is charitably to be accepted: if ought seem not soundly to be written, it is to be searched out and refuted. If he were present, and avouched his doctrine by word of mouth, it should suffice without writing to confer by objections and resolutions: to refell and reconcile the adversaries. But inasmuch as there is extant a book thereof, as some suppose very probable, and many Doctors (set nought by the Law and Prophets, sake scorn to be tried by the Evangelists, condemn the works of the Apostles, alledging the doctrine of this writer, as a thing most notable and an hid mystery, they suffer not the simpler sort of the brethren to know any high or magnificent thing, neither of the glorious and heavenly coming of our Lord, neither of our resurrection from the dead, our gathering together and uniting with him, but trifling toys and moral affairs, perswading these present things to be hoped for in the Kingdom of God: it is necessary we deal by way of reasoning with our brother Nepos, as if he were present. Unto these he addeth: When I was at Arsenoita, where as thou knowest this doctrine first sprang, so that schisms and manifest falling away from the Church fell out in those Congregations, I called together the Elders and Doctors inhabiting those villages, in presence of as many of the brethren as willingly came, and exhorted them openly to sift out this doctrine. And when as they brought me forth this Book, as an armed fence and invincible fortress, I sat with them from morning to night whole three days, discussing those things which therein were written: where I wondered at the constancy, desire of the truth, intelligence or capacity, and the tractableness of the brethren, how orderly, and with what moderation they objected, answered and yielded, neither endeavoured they by any kind of way contentiously to retain their positions if they were proved false, neither bolted they contradictions, but as much as in them lay, stuck fast and confirmed their purpose: and yet again where reason required, they changed their opinion, and were not ashamed to confesse the truth together with us, but with good conscience all hypocrisie laid aside, their hearts made manifest unto God, they embraced such things as were proved by demonstrations and doctrine of holy Scriptures. And at length the grand captain and ring-leader of this doctrine, called Coracion, in presence of all the Auditors then in place, confessed and promised unto us, that thenceforth he would never consent unto this opinion, neither reason of it, neither mention, neither teach it, for that he was sufficiently convinced with contrary arguments. And the rest of the brethren then present rejoiced at this conference, at this his submission and consent in all things.

Dionysius Bish.
of Alexandria
L. 2. of the pro-
mises of God.
* Here busies
bodies and
stinging wasps
may learn a
lesson which
reprehend
every thing,
and like of no
thing.

Where the er-
ror of the Chi-
liasts first
sprang.
Dionysius di-
sputed with
the Chiliafts.

Coracion the
Chiliaft was
confuted and
converted by
Dionysius.

Chap. 25. after
the Greek.

CHAP. XXIV.

The censure of Dionysius touching the Revelation of Saint John.
The heresie of Cerinthus.

Dionysius Bish.
of Alexandria
in his second
book of the
promises of
God.
Some of old
thought the
Revelation to
have been
written by
Cerinthus.
The heresie of
Cerinthus.
The reverend
judgment of
Dionysius tou-
ching the Re-
velation of
St. John.

Apo. 22.

Apo. 1.

1 John 1.
Mat. 16.

Apo. 1.

Apo. 22.

Consequently in discourse he writeth thus of the Revelation of St. John: Divers of our Predecessors have wholly refused and rejected this Book, and by discussing the several Chapters thereof, have found it obscure and void of reasons, and the title forged. They said it was not Johns, nay it was no revelation which was so covered with so grosse a veil of ignorance, and that there was none, either of the Apostles, or of the Saints, or of them which belonged to the Church, the author of this Book, but Cerinthus the author of the Cerinthian heresie, entitling this as a figment under the name of John, for further credit and authority. The opinion of Cerinthus was this, That the Kingdom of Christ should be here on earth; and look what he himself being very carnal lusted after for the pampering of his paunch, the same he dreamed should come to passe, to wit, the satisfying of the belly, and the things under the belly, with meats, drinks, marriages, festival dayes, sacrifices and slaughters for oblations, whereby he imagined he should conceive greater joy and pleasure. But I truly durst not presume to reject this Book, because that many of the brethren read it diligently, and conceived a greater opinion thereof, than the understanding of my capacity attained unto. I surmise there is a certain hid and wonderful expectation of things to come, contained in the several Chapters thereof. For where I understand him not, I betink my self the words contain a deeper sense, or more profound understanding: neither do I sist or pronounce sentence of these after mine own understanding, but resting rather with faith, do think they are higher than may be understood of me: neither do I unadvisedly refuse the things I perceived not, but rather marvel that I my self have not manifestly seen them. After these things Dionysius alloweth of all the doctrine contained in the Revelation, and declareth that it is impossible to understand the meaning thereof by light reading over of the letter, writing thus: When he had finished (as I may so term it) all the Prophecy, the Prophet pronounceth them happy which keep it, yea himself too. Happy (saith he) is he which keepeth the words of the prophecy of this book. And I John which saw and heard these things. Wherefore I do not but that his name was John, and that his work was Johns. I think verily the Book is of some holy man endued with the holy Ghost: but that is not the Apostles, the son of Zebede, the brother of James, whose is the Gospel entituled after John, and the Catholick Epistle, I can hardly be brought to grant. For I conjecture by the behaviour of both, by their phrase of writing, and drift of the Book, that he was not the same John. The Evangelist laid down no where his name, neither preached he himself either by Gospel or Epistle. Again after a few lines he saith: John so when made mention as of himself, or of any other, but the author of the Revelation forthwith in the beginning of the Book prefixeth his name, saying: The Revelation of Jesus Christ, which he gave him, that he should shew unto his servants things which shortly must be done, which he sent and shewed by his Angel unto his servant John, who bare record of the Word of God, and of the testimony of Jesus Christ, and of all things that he saw. Again John writeth an Epistle unto the seven Churches in Asia: Grace be with you and peace. The Evangelist prefixed not his name, no not in his Catholick Epistle, but orderly beginneth of the mystery of Gods secrets after this manner: That which we heard, that which we saw with our eyes. For the like revelation the Lord pronounced Peter blessed, saying: Happy art thou Simon Bar Jona, for flesh and blood hath not revealed that unto thee, but my Father which is in Heaven. And yet neither in the second, nor in the third Epistles commonly under his name, notwithstanding the shortnesse thereof, is his name prefixed, but without name, wrote himself an Elder. The author hereof was not content after once naming himself to prosecute the matter he had in hand, he again repeareth, and saith: I John your brother and partner in tribulation, and in the kingdom and patience of Jesu, was in the Isle of Patmos for the Word of God, and the testimony of Jesu. And about the end he writeth thus: Happy is he that keepeth the words of the prophecy of this book; and I John heard and saw these things. Wherefore we have to believe that one John wrote these things, according unto his saying, but what John he was is uncertain. He named not himself, as in sundry places of the Gospel, the Disciple beloved of the Lord, neither him which leaned on his breast, neither the brother of James, neither himself which saw and heard the Lord. No doubt he would have uttered one or other of these,

had been disposed to reveal himself. He laid down no one of these, but called himself our brother and partner, the witness of Jesus, and happy because of the vision and hearing of the Revelation. I suppose there were many of the same name with the Apostle John, who for the love they bore unto him, and for that they had him in admiration, and imitated his steps, would be loved alike of the Lord, and therefore usurped this name, even as Paul and Peter are often repeated of faithful Writers. There is another John in the Acts of the Apostles, whose surname was Mark, whom Barnabas and Paul took together with them, of whom he saith afterward, they had John to their Minister. And whether this were he that wrote the Revelation, I dare not affirm. For it is not recorded that he came with them into Asia: But when they loved (saith he) from Ephesus, they which accompanied Paul came to Perga in Pamphilia. And John departed from them, and returned to Jerusalem. But I take him to be some other of them, which were in Asia. The report goeth, that there are two Monuments at Ephesus, and either of them bears the name of John. Again, if thou consider and weigh the sense, the words, and the phrases of them, not without just cause shall be found another, and not the Evangelist. The Gospel and the Epistle do answer one another, their beginnings are alike. The Gospel: In the beginning (saith he) was the Word. The Epistle: That which was (saith he) from the beginning. The Gospel: And the Word (saith he) became flesh and dwelt among us, and we saw the glory thereof, as the glory of the only begotten of the Father. The Epistle hath the like, but otherwise placed: That which we heard (saith he) that which we saw with our eyes, that which we beheld, and our hands have handled of the Word of life, and the life was made manifest. For to this end he used the Preface, which in process more plainly appeareth, to impugn the hereticks, which affirm that Christ was not come in the flesh. Wherefore diligently he joyned these together: And we testify unto you that we saw, and shew unto you the everlasting life which was with the Father, and appeared unto us, which we saw and heard that declare we unto you. Here he stayeth, and swerveth not from the purpose, but throughout all the several Chapters inculcath all the names, whereof some briefly I will repeat. He which diligently readeth, shall often find in both, life, often light, deborning from darkness, very oft truth, grace, joy, the flesh and blood of our Lord, judgment, remission of sins, the love of God towards us, a commandment to love one another, that all the commandments are to be kept, resurrection of the world, the Devil and Antichrist: promise of the holy Ghost, adoption of God, faith every where required of us, every where the Father and the Son: and if throughout all the character of both were noted, the phrase of the Gospel and Epistle, shall be found altogether one. But the Revelation far differeth from both, resembling neither the same, nor in one word, neither hath is any one syllable correspondent to the other writings of John. For the Epistle (I will say nothing of the Gospel) never thought upon, neither made any mention of the Revelation, neither the Revelation on the other side of the Epistle, whereas Paul gave us an inkling, at some what to understand in his Epistles of his Revelations, yet not enjoining them so, that he would call them Revelations. Moreover by the phrase thereof we may perceive the difference between the Gospel, the Epistle, and the Revelation. For they are written so artificially according unto the Greek phrase, with most exquisite words, syllogisms, and settled expositions, that they seem far from offending in any barbarous term, solacism, or ignorant error at all. For the Evangelist had (as it appeareth) both the gifts of utterance, and the gift of knowledge, forasmuch as the Lord had granted him both the grace of wisdom and science. As for the other, I will not gainsay, but that he saw a revelation, and that also he received science and prophecy, yet for all that, I see his Greek not exactly uttered, the dialect and proper phrase not observed, I find him using barbarous phrases, and in some places solacisms, which presently to repeat, I think is not necessary, neither write I these things, finding faults with ought, let no man accuse me thereof, but only I do weigh the diversity of both works.

CHAP. XXV.

The Epistles and Works of Dionysius Bishop of Alexandria.

BESIDES these there are extant other Epistles of Dionysius, whereof some he wrote against Sabellius unto Ammon Bishop of Bernice: afterwards one to Telephorus, one to Euphorus, another to Ammon and Euphorus. Of the same argument he wrote four Books, and dedicated them to Dionysius (of the same name with him) Bishop of Rome. Again, sundry other Epistles and Volumes in form of Epistles, as his Physics, dedicated unto his son Timotheus.

Act. 13.

The difference gathered first by the sense.

2. By the words often repeated in both.

3. No mention in either of each other.

4. By the phrase.

John was both learned and eloquent.

Chap. 26. after the Greek.

Another Tract of *Temperance*, the which also he dedicated to *Emperour*. And writing to *Epiphanius* Bishop of *Constantinople* Diocesse, he reporteth himself in the beginning to have published Commentaries upon *Ecclesiasticus*. He left behind him sundry Epistles for the posterity. But so far of *Dionysius* works. Now it remaineth that we deliver unto the posterity the History of this our age.

Chap. 27. after
the Greek.

Dionysius Bishp.
of Rome.
Paulus Samsolatenus
Bishop
of Antioch, and
an heretick.

CHAP. XXVII. *Hen Gallus* had governed the Church of Rome eleven years, *Dionysius* (of the same name) with him of *Alexandria* succeeded him. About that time also, when *Demetrius* Bishop of Antioch was departed this life, *Paulus* Samsolatenus came into his place. And because he thought of Christ basely, abjectly, and contrary to the Doctrine of the Church, to wit, that he was by nature a common man as we are: *Dionysius* Bishop of Alexandria was sent for to the Synod, who by reason of his great age, and the infirmity of his body, deferred his coming, and in the mean while wrote his censure of the said question in an Epistle.

Chap. 28. after
the Greek.

Firilianus,
Gregor, Neoca-
sarien.
Athenodorus.
Elenus.
Nicomus,
Hymeneus.
Theodorus.
Maximus.
Dionysius Bishp.
of Alexandria
died An. Dom.
267.

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Chap. 29. after
the Greek.

Claudius was
created Empe-
ror An. Dom.
271. *Aurelia-
nus* was crow-
ned Emperour
An. Dom. 273.
under whom
was raised the
ninth persecu-
tion.

CHAP. XXIX. *Hen Gallus* had governed the Church of Rome eleven years, *Dionysius* (of the same name) with him of *Alexandria* succeeded him. About that time also, when *Demetrius* Bishop of Antioch was departed this life, *Paulus* Samsolatenus came into his place. And because he thought of Christ basely, abjectly, and contrary to the Doctrine of the Church, to wit, that he was by nature a common man as we are: *Dionysius* Bishop of Alexandria was sent for to the Synod, who by reason of his great age, and the infirmity of his body, deferred his coming, and in the mean while wrote his censure of the said question in an Epistle. The other Bishops, one from one place, another from another place, hastened to Antioch, and met with the rotten sheep, which corrupted the flock of Christ.

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CHAP. XXIX.

Chap. 30. after the Greek.

The Epistle of certain Bishops, containing the Acts of the Synod held at Antioch against Paulus Samosatenus, and of the heretick life and trade of living.

With uniform consent of all the Bishops then gathered together, they wrote an Epistle unto Dionysius Bishop of Rome, and Maximus Bishop of Alexandria, and sent it abroad into all Provinces, in the which they revealed unto the world their great labour and industry, the perverse variableness of Paulus, the reprehensions and objections purposed against him, his conversation and trade of living: whereof for memories sake I think it not amiss to alledge some part for the posterity, which is thus written: Unto Dionysius and Maximus, and all our fellow Bishops, Elders and Deacons throughout the world, and to the whole universal and Catholick Church under Heaven: Helenus, Hymenaeus, Theophilus, Theotecnus, Maximus, Proclus, Nicomachus, Emilianus, Papius, Bolanus, Protegenes, Hierax, Eucychius, Theodorus, Malchion, Lucius, with all the other Bishops, who with us inhabit the bordering Cities, and oversee the Nations, together with the Elders and Deacons, and holy Churches of God, to the beloved brethren in the Lord, send greeting. Unto this salutation after a few lines, they added as followeth: We have cited hither many Bishops from far, to solve and cure this deadly and poisoned doctrine, as Dionysius Bishop of Alexandria, and Firmilianus Bishop of Caesarea in Cappadocia, men blessed in the Lord, whereof the one writing hither to Antioch, vouchsafed not unto salute the author of error, for he wrote not to his person, but to the whole Congregation, the Copy whereof we have here annexed. But Firmilianus came twice, and condemned this strange doctrine, as we know very well, and testifies which were present, together with many other besides us: for when Paulus promised to recant, and this man believed and hoped he would redresse and prevent this occasion without all contumely and reproach which might be redounded unto the true Doctrine, he deferred and posted over his opinion from time to time, being seduced no doubt by him, which denied his God and Lord, and swerved from the faith he held at the beginning. This Firmilianus in his journey to Antioch, came as far as Tarsus, having experiment in Christ of his malicious spite, where with he denied God; but whilst we assemble together, whilst we summon him, and wait for his coming, he departed this life. Against the life of Samosatenus and his conversation, they write thus in the same Epistle: After that he forsook the ecclesiastical Canon, he fell unto unlawfull and forged doctrine. Neither is it behoovable for us now to judge of an alien, neither to show how at the first he was poor, and nothing beheld him of his Parents, and that neither by art, trade or exercise he attained unto the abundance of wealth which he enjoyed; but with lewd acts and sacrilege, by injurious and tyrannical oppression of the brethren, whom he made to tremble for fear, with his guilefull gain and wily promise of hired patronage, by which subtilty and deceit he gained so much, that he procured the givers to be liberal, so that what they might be delivered from their adversaries, and so he turned godliness into gain. Neither need we to declare how that he being puffed up with pride usurped secular dignities, and would rather be called a warlike Captain than a Bishop of the Church, walking stately through the streets and market-place, reading letters, and withall openly indisposing, maintaining about him a great troop to guard his person, some going before, and some coming after, so that our Faith and Religion ran to great spite, slander and hatred by reason of his swelling pride and haughty disdain. Neither will we rehearse the monstrous figments which he feigned, his glorious brags, the ugly some spectacles he devised to amaze the minds of the simpler sort. He made for himself a lofty seat and high Throne, not like the Disciple of Christ, but severed in Jew and title, after the manner of the Princes of this world, smiting the thigh with the hand, pouncing the foot stool with his feet. If any extolled him not as the use is upon vipers, with clapping of their hands, with shouting and hurling of their caps: if any also both of men and women had not stepped to him from with busie bodies and undecent obeysance: if any as in the house of God had behaved themselves humbly and decently, the same he checked and all to be reviled. He inveiged without all reason in the open Assemblies against the Expositors of holy Scriptures, which then were departed to rest, bragging of himself more like a Sophister and Sorcerer than a Bishop. The Psalms sung in the Church to the land of our Lord Jesus Christ, he removed, conuincing them new found figments of late Writers, in stead whereof, in the midst of the Church upon the high feast of Easter he suborned certain women which sounded out sonnets to his praise, the which if any now heard his hair would stand staring on his head. He licensed the Bishops and Ministers of the adjoining Villages and Cities;

The Bishops assembled at Antioch, unto Dionysius Bishop of Rome, and Maximus Bishop of Alexandria.

The subtilty of the heretick

Samosatenus the heretick is here painted in his colours.

Tim 6.

Such a proud preacher was Herod: Mat 23.

Ad 18.

modw 18th

to 18th

to 18th

to 18th

to 18th

Cities, which honoured him, to preach unto the people. He staggereth at confessing with us, that the Son of God descended from Heaven. And that we may borrow somewhat of that which hereafter is to be spoken of us, it shall not be barely avouched, but proved out of the Commentaries published by us unto the whole world, specially where he saith, that Christ Jesus is of the earth. They which found out his commendation, and extol him among the people, affirm this wicked and most detestable varlet to be an Angel that came down from Heaven. Neither forbiddeth he these things, but standeth arrogantly to the things spoken of him. What shall I speak of his entertainments of associated and closely kept women, as they of Antioch term them, and of the Elders and Deacons which accompany him, wherewith wittingly he cloaked this and sundry other heinous, incurable and well known offences, to the end he may withhold them also faultily together with him in those things, the which both in word and deed he offendeth in daring not to accuse him, in so much as they themselves are guilty in their consciences of the same crime. For he enricheth them, wherefore he is both beloved and honoured of them that gaze after the like gudgeons. We know beloved brethren that a Bishop, and the whole order of Priesthood ought to be a pattern of good works unto the common people, neither are we ignorant of this, that many are fallen by reason of the closely kept women, and many again are subject to suspicion and slander. Wherefore admit that he committed no lewd wantonness with them, yet should he have feared the suspicion and surmise which ariseth thereof, lest that either he should offend any, or bolden any to the imitation of so lewd an example. For how can he reprehend and admonish another, that (as it is written) he use no longer the company of another woman, and that he take heed he fall not, which now abstaineth from one, and in stead thereof retaineth two lustier and livelier pieces at home, and if he travel any whither, he leadeth them with him, being also set upon the full and delicate pleasure: for which cause all do sob and sigh secretly, trembling at his power and tyranny, and dare not accuse him. But these things (as we have said before) are of such importance, that they would cause a catholic person, were he never so dear a friend unto us, to be sharply rebuked. As for him which fell from the mystery of our faith, and descried the detestable heretic of Artemas (nothing amiss if now at length we name the father of the child) we think him never able to render accounts for his mischievous acts. Again about the end of the Epistle they write thus: * Wherefore necessity constraining us so to do, we excommunicated the sworn adversary of God, which yielded not a jot, and placed in his room Domnus, a man bedecked with all gifts required in a Bishop, son to Demetrianus of worthy memory the predecessor of Paulus, and him as we are persuaded by the providence of God, we ordained Bishop, and certified you to write unto him, to the end ye likewise might receive from him again letters of friendly consent and amity. Now let Paulus write unto Artemas, and let the complices of Artemas communicate with him. But of these things thus far. Paulus together with his right faith was deprived also of his Bishoprick, and Domnus (as it is written before) succeeded him, being chosen by the Synod Bishop of Antioch. And when Paulus would not depart the Church, neither void the house, the Emperor Aurelianus being besought, decreed very well, and commanded by Edict, the house should be allotted for such as the Bishops of Italy and Rome, with uniform consent in doctrine appointed for the place. After this sort was Paulus with great shame banished the Church by secular power. And thus was Aurelianus then affected towards us, but in process of time he so estranged himself, that welnigh through the lewd motion of some men, he moved perfection against us, and much talk was blazed far and nigh touching him. * But when he had raised persecution against us, and now welnigh subscribed to a publick Edict prejudicial to our affairs, the just judgment of God overtook him, and hindered his purpose, cramping (as it were) his knuckles, making manifest unto all men, that the Princes of this world have never any power to practise ought against the Church of God, unless the invincible might of God, for discipline and conversion of his people, according unto his divine and celestial wisdom, grant licence to bring any thing about, in what time it shall please him best. When Aurelianus had held the Imperial Scepter the space of six years, * Probus succeeded him. And again after six years Carus came in his place, together with Carinus and Numerianus his sons. Again when these had continued scarce three years, Dioclesianus was chosen Emperor: and by his means they were promoted, under whom persecution and the overthrow of the Churches prevailed. A little before the reign of this Dioclesian, Dionysius Bishop of Rome died, when he had governed the Church nine years, whom Felix succeeded.

* Paulus Samosatenu was excommunicated by the Council, and Domnus placed in his room.

* Aurelianus was not able to subscribe to an Edict against the Christians. Tacitus was Emperor six months, and Florianus 80 days, although there is here no mention made of them.

* Probus was crowned Emperor. Anno Domini 279. Carus began to reign Anno Dom. 285. Dioclesian was chosen Emperor An. Dom. 287. under whom the tenth persecution of the primitive Church was raised.

CHAP. XXX.

Chap. 31. after
the Greek.

Of Manes, whereof the Manichees are called, whence he was,
his conversation and heresie.

ABout that time *Manes* (after the etymology of his name) in no better taking than a mad man, was armed and instructed with a devillish opinin, through the perversity of his mind, the Devil and Satan the adversary of God, leading and procuring him to the perdition of many souls. He was in tongue and trade of life very barbarous, by nature possessed and frantick, he practised things correspondent unto his wit and manners, he presumed to represent the person of *Christ*, he proclaimed himself to be the *Comforter*, and the *holy Ghost*, and being puffed up with this frantick pride, chose as if he were *Christ*, twelve partners of his new found doctrine, patching into one heap false and detestable doctrines, of old, rotten and rooted out heresies, the which he brought out of *Persia*, for no other than deadly poison into the world, whence that abominable name of *Manichees* hath had his original.

About the year
281. (*Euseb. in
Gbron.*) the he-
retick *Manes*
lived.
Manes the he-
retick chose
twelve Apo-
stles.

CHAP. XXXI.

Chap. 32. after
the Greek.

Of the Bishops, Ministers, and other famous men flourishing at that time in the
Church of Rome, Antioch and Laodicea.

Such a feigned name of false science sprung up in those times, in the which after *Felix* had governed the Church of *Rome* five years, *Eutychianus* succeeded: who continuing scarce ten moneths, committed his Clergy unto *Cajus*, in this our time: and fifteen years after *Marcellinus* followed, whom also the persecution overtook. In the Church of *Antioch* after *Domnus* succeeded *Timon*: after him in our time *Cyrellus* was chosen Bishop, under whom we remember one *Dorotheus* then Minister of the Church of *Antioch* to have been a very eloquent and singular man. He applied holy Scripture diligently, he studied the Hebrew tongue, so that he read with great skill the holy Scriptures in Hebrew. This man came of a noble race, he was expert in the chief discipline of the *Grecians*, by nature an Eunuch, so disposed from his nativity. For which cause the Emperor for rareness thereof appropriated him, placing and preferring him to the purple Robe in the City of *Tyrrus*. We heard him our selves expounding holy Scripture with great commendation in the Church of God. *Tyrannus* succeeded *Cyrellus* in the Church of *Antioch*, in whose time the spoil of Churches was very rife. *Eusebius* which came from *Alexandria*, governed the Church of *Laodicea* after *Socrates*. The stir about *Paulus Samosatenus* was the cause of his removing, for whose sake he went into *Syria*, where of the godly he was hindred that he could not return home again, because he was the desired jewel and hoped stay of our Religion, as by the testimony of *Dionysius* hereafter alledged shall manifestly appear. *Anatolius* succeeded him, the good (as they say) after the good, who also was of *Alexandria*. For his eloquence and skill in the *Grecians* discipline and philosophical literature, he bare the bell among all the famous of our time: He excelled in Arithmetick, Geometry, Astronomy, Logick, Physical contemplation, and Rhetorical exercises: for which his excellency he was chosen Moderator of *Aristotles* School by the Citizens of *Alexandria*. They report at *Alexandria* many other famous acts of his, specially his behaviour at the siege of *Pyruchium*, where he obtained a singular prerogative of principality: of whose doings one thing for example sake I will rehearse. When victual (as they say) failed such as were besieged, and famine pressed them forer than foreign enemies, this same *Anatolius* brought this device to passe. Whereas the one part of the City held with the *Roman* host, and therefore out of the danger of the siege, he gave information to *Eusebius*, who then was at *Alexandria* (it was before his departure into *Syria*) and conversant among them which were not besieged, in great estimation and credit with the *Roman* Captain, how that such as were besieged almost perished for famine. He being made privy to their misery by the messengers of *Anatolius*, craved pardon of the *Roman* Captain for such as left and forsook the enemy: which sure when he had obtained, he communicated with *Anatolius*. He forthwith accepting of his promise, assembleth together the Senate of *Alexandria*, and first requesteth of them all, that they will joyn in league with the

Eutychianus
Bish. of Rome.
Cajus Bish. of
Rome.
Marcellinus
Bish. of Rome.
Timon.
Cyrellus.
Dorotheus Mi-
nister of Anti-
och, afterwards
Bish. of Tyrrus.
Tyrannus.
Socrates.
Eusebius.

Anatolius Bish.
of Laodicea.

The policy
devised by
Anatolius.

the Romans. When he saw them all set in a rage at this his request, he said: But yet in this I suppose you will not resist, no if I counsel you to permit such as stand you in stead, as old men, and old women, and children to depart the City, and to repair whither please them: for to what purpose do we retain these among us now ready to yeeld up the ghost? To what purpose do we press with famine such as are maimed and wounded in body? When as men only, and young men, are to be relieved and retained, and provision of necessary food is to be found for them which keep the City with continual watch and ward. When he had perswaded the Senate with these and the like reasons, first of all he rose and pronounced, that all such of what age soever as were not fit for seats of arms, were they men or women, might boldly passe and depart the City, affirming that if they would remain and linger in the City like unprofitable members, there was no hope of life, they must needs perish with famine. To which saying the whole Senate condescended; so that he delivered from danger of death in manner as many as were besieged, but specially those that were of the Church. Again, he perswaded to flight all the Christians throughout the City, not only such as were within the compass of the Decree, but infinite more under colour of these, privily arraigned in womens attire: and carefully he provided that in the night season they should convey themselves out at the gates, and fly unto the Romans Camp, where Eusebius entertained all them that were afflicted with long siege, after the manner of a Father and Physician, and refreshed them with all care and industry. Such a couple of Pastors, orderly succeeding one another, did the Church of *Laodicea* (by the divine providence of God) enjoy, who after the wars were ended came thither from *Alexandria*. We have seen many pieces of *Anatolius* works, whereby we may gather how eloquent he was, how learned in all kind of knowledge, specially in those his books of *Easter*, whereof at this present it may seem necessary that we alledge some portion of the Canons touching *Easter*: *The new Moon of the first moneth, and the first year* (saith he) *compriseth the original compass of nineteen years, after the Egyptians the six and twentieth day of the moneth Phanemoth; after the Macedonians the two and twentieth day of the moneth Dyllros; after the Romans before the eleventh of the Kalends of April. The Sun is found the xxvi. of Phanemoth so have ascended not only the first line, but also to have passed therein the fourth day. This section, the first twelfth part, they term the equinoctial Spring, the entrance of months, the head of the circle, the severing of the planets course. But that section which foregoeth this, they term the last of the month, the twelfth part, the last twelfth part, the end of the planets course. Wherefore they which appointed the first month for the same purpose, and celebrated the feast of Easter the fourteenth day after the same calculation, have erred in our opinion not a little. And this have we not alledged of our own brain, yea it was known of the Jews of old, and that before the coming of Christ, and chiefly by them observed. The same may be gathered by the testimonies of Philo, Josephus, Musaeus, and yet not only of them, but of others far more ancient, to wit, of both the firmamed Agathobulus, Schoolmaster unto the famous Aristobulus, one of the seventy, that were sent to translate the sacred and holy Scripture of the Hebrews unto the gracious Princes Ptolemæus, Philadelphus, and his Father, unto whom he dedicated his Expositions upon the Law of Moses. All these in their resolutions upon Exodus have given us to understand that we ought to celebrate the feast of the Paschal Lamb proportionably after the equinoctial Spring, the first month coming between, and this to be found when the Sun hath passed the first solar section, and as one of them hath termed it, the signifer circle. Aristobulus hath added, that it is necessary for the celebration of the feast of Easter, that not only the Sun but the Moon also have passed the equinoctial section. Inasmuch as there are two equinoctial sections, the one in Spring-time, the other in Autumne, distant diameterwise one from the other, and the day of Easter allotted the fourteenth of the moneth after the twilight: without all fail the Moon shall be diameterwise opposite to the Sun, as ye may easily perceive in the full Moons: so the Sun shall be in the section of the equinoctial Spring, and the Moon necessarily in the equinoctial Autumne. I remember many other proofs, partly probable, and partly laid down with ancient Assertions, whereby they endeavour to perswade, that the feast of Easter, and of Sweetbread, ought ever to be celebrated after the equinoctial Space. I passe over sundry their proofs and arguments, whereby they confirm the veil of Moses Law to be removed and done away, and the face now revealed, Christ himself, the preaching and passions of Christ are to be beheld. *Anatolius* left behind him unto the posterity, sundry Expositions and precepts of *Enoch*, shewing that the first moneth after the Hebrews, fell ever about the Equinoctial Space. Again, *Arithmetical Introductions* comprized in ten Books, with divers other Monuments of his diligence and deep judgement in holy Scripture. *Theodore* Bishop of *Cæsarea* in *Palestina**

Anatolius Bish.
of Laodicea in
his books of
Easter.

Between the
10, and 20 day

In Spring
about the
eighth kalends
of April: In
Autum about
the eighth ka-
lends of Octo-
ber.

finis was the first that created him Bishop, and promised that he should succeed him in that See after his death, though both they governed that Church but a short while. For he passing to the Synod summoned at *Antioch* against *Paulus*, came to the City of *Laodicea*, where by reason that *Eusebius* their Bishop was dead, the brethren there stayed him. After the death of *Anatolius*, *Stephanus* was the last Bishop of *Laodicea* of all them that went before the persecution, a man very famous for his Philosophy and knowledge in the *Grecians* discipline, yet not like affectionated towards the faith in God, as the heat of persecution in process of time did prove, shewing this man rather a timorous and fearfull person than a true Philosopher. For when the Ecclesiastical affairs were like to be in great hazard under him, yet were they upheld by God himself the Saviour of the whole world. For as soon as *Theodotus* was proclaimed Bishop of that See, he expressed the true etymology of his name, and title of his office. First he practised the physick of the body, next the cure of the soul, having no peer for the courtesie of his person, sincerity of mind, compassion and care to help such as stood in need. His diligence was great about holy Discipline, and such a man he was as is described of us. At *Cæsarea* in *Palestina*, when *Theotecnus* had played the part of a good diligent Bishop, and ended his mortal race, *Agapinus* succeeded, whom we have known to have laboured diligently, to have governed prudently, and distributed liberally, but especially to the poor. In his time also we have known *Pamphilus* a very eloquent man, in life a true Philosopher, made Minister of that Church, whose life and lineage if we should declare, a small volume would not suffice. Yet have we penned in a particular and peculiar volume, his whole trade of life, in what school he was trained, his wrestling and combats suffered at sundry confessions in the time of persecution, and how last of all he received the crown of Martyrdom. He was the famousst man of that time. Of the rare men of our time among the Ministers of *Alexandria*, we knew one *Pierius*: among the Bishops of *Pontus* one *Meletius*. *Pierius* was proved a spare man of life, and singular in Philosophy, spent and worn in the contemplation of heavenly things, famous for his expositions and preaching unto the people. *Meletius* whom the learned did term the hony of *Attica*, was such a man as may be counted absolute for all kind of knowledg. His rhetorical eloquence passed, and one may say that by the benefit of nature he was born a Rhetorician. And if any weigh his other knowledg and skill, and have tasted but a little thereof, besides his profound Logick, he will count him both passing witty and most sage. Whose life was also correspondent to his learning. We have known this man seven years together, for that he came to *Palestina* in the time of persecution. In the Church of *Jerusalem* after *Hymenæus* (mentioned a little before) *Zambdas* was placed Bishop: after his death *Hermion* the last of them which went before the persecution of our time, who enjoyed the Apostolick See, which unto this day is there continued. At *Alexandria* after *Maximus* who succeeded *Dionysius*, and continued Bishop eighteen years, followed *Theonas*, in whose time *Achillas* was made Minister at *Alexandria*, together with *Pierius*, and took the School of Divinity to his charge, and practised the most rare work of Philosophy, the lively conditions of Evangelical conversation. When *Theonas* had been Bishop of *Alexandria* eleven years, *Peter* came in place, and continued there twelve years, three years before the persecution, the rest of his life he led more strait and severally, but yet generally he cared for the common profit of the Church, and for this cause the ninth year of the persecution he was beheaded and crowned a Martyr.

Hitherto have we intreated of the succession of Bishops, from the birth of our Saviour unto the overthrow of the Oratories, which lasted five and thirty years: now consequently the conflicts of such as manfully strived in our age for the truth, who and what men they were, as far forth as came to our knowledge, we mind to pen for the posterity to come.

The end of the seventh Book.

THE

Stephanus Bish.
of *Laodicea*.

Theodotus a
Physician and
Bishop of *Laodicea*.

Agapinus Bishop
of *Cæsarea* in
Palestina.
Pamphilus a
Martyr.

Pierius a Mi-
nister of *Alex-
andria*.
Meletius Bish.
of *Pontus*.

Zambdas Bish.
of *Jerusalem*.
Hermion Bish.
of *Jerusalem*.
Theonas Bish.
of *Alexandria*.
Achillas and
Pierius mini-
sters of *Alex-
andria*.
Peter Bishop
of *Alexandria*
beheaded.

THE
EIGHTH BOOK
OF THE
ECCLESIASTICAL HISTORY
OF
Eusebius Pamphilus Bishop of Caesarea in Palestina.

CHAP. I.

Of the peace and prosperous successe of Christian affairs, before the persecution raised by Dioclesian.

The Greek
begins with a
Proeme, and
not with a
Chapter.
Eusebius now
beginneth the
History of his
time.



Dorotheus.
Gorgonius.
* Chap. i. in
the Greek.

An. Dom. 301.
Verturinus the
Captain perfec-
tured the soul-
diers in Camp

He succession of Bishops from the Apostles unto our time, we have hitherto comprised in the seven former Books; in this eighth Book presently in hand, we purpose to pen unto the posterity, the famous acts worthy of memory, done in these our days. And even here let our preamble enter into his purpose. How great, and what manner of glory and liberty, the doctrine of piety due unto Almighty God, preached in this world by Christ, hath obtained before the persecution of our time, among all mortal men both *Greeks* and *Barbarians*: it requireth a greater labour to declare, than easily for the worthiness thereof may be accomplished of us. We have sufficient tokens thereof, in that the clemency of the Emperors towards the Christians was so increased, to whom also they committed the Government of the *Gentiles*, and for the great favour they bare to our doctrine, they granted liberty and security to the professors of Christian Religion: What shall I say of them, who in the very Palace of the Emperors, and in the presence of Princes lived most familiarly? which esteemed of their Ministers so highly, that they granteth them in their presence freely to deal in matters of Religion, both by word and deed, together with their wives, and children, and servants: and not only this, but also permitted them to glory and boast of the liberty of their faith; whom also they deemed worthy of more credit, and far better estimation than their fellow servants. Of which number *Dorotheus* was one among all the rest best accepted, and best trusted; for which cause he was in the greatest credit with Princes and Presidents, and with him also the renowned *Gorgonius*, * and as many other together with these as have been honoured and revered for the glad tidings of the Kingdom of Heaven. After which sort a man might then have seen the Bishops of all Churches in great reverence and favour among all sorts of men, and with all Magistrates. Who can worthily describe those innumerable heaps and flocking multitudes throughout all Cities and famous Assemblies, frequenting the places dedicated unto prayer? Because of which circumstances, they not contented with the old and ancient buildings (which could not receive them) have throughout all Cities builded them from the foundation wide and ample Churches. These things thus prevailed in proceſſe of time, and daily increased far and nigh, so that no malice could intercept, no spitefull fiend bewitch, no might with subtil flight, hinder at all, as long as the divine and heavenly hand of God upheld and visited his people; whom as yet he worthily accepted. But after that our affairs through too much liberty, ease and security, degenerated from the natural rule of piety: and after that one pursued another with open contumely and hatred: and when that we impugned our selves by no other than our selves, with the armour of spite, and sharp spears of opprobrious words, so that Bishops against Bishops, and people against people, raised sedition: Last of all, when that cursed hypocrisie and dissimulation had swum even to the brim of malice, the heavy hand of Gods high judgment, after his wonted manner (whilest as yet the Ecclesiastical companies assembled themselves neverthelesse) began softly by a little and a little to visit us, so that the persecution that was raised against us took his first original from the brethren which were under banner in Camp. Whenas we were touched with no sense or feeling thereof, neither went about to pacifie God, we heaped sin upon sin, thinking like carelesse Epicures, that God neither cared, neither would visit our sins. And they which seemed our Shepherds, laying aside the rule of piety, practised contention and schism among themselves,

and

and whilst they aggravated these things, that is, contention, threatenings, mutual hatred and enmity, and every one proceeded in ambition much like tyranny it felt; then, I say, then the Lord, according to the saying of Jeremy, *Made the daughter Zion obscure, and overthrow from above the glory of Israel, and remembered not his footstool in the day of his wrath. The Lord hath drowned all the beauty of Israel, and overthrow all his strong holds. And according unto the Prophecies in the Psalms: He hath overthrow and broken the covenant of his servant, and profaned his Sanctuary, casting it on the ground by the overthrow of his Churches. He hath broken down all his walls, he hath laid all his fortresses in ruine. All they that passed by spoiled him, and therefore he is become a rebuke unto his neighbours. For he lifted up the right hand of his enemies, and turned the edge of his sword, and aided him not in the time of battle, but caused his dignity to decay, and cast his throne down to the ground; the days of his youth he shortened, and above all this he covered him with shame.*

Lam. 2.

Psal. 89.

CHAP. II.

How the Temples were destroyed, holy Scripture burned, and the Bishops ill treated, and of the purpose of Eusebius in this Story.

ALl these aforesaid were in us fulfilled, when we saw with our eyes the Oratories overthrow down to the ground, yea and the very foundations themselves digged up, the holy and sacred Scriptures burned to ashes in the open market place, and the Pastors of the Churches, some shamefully hid themselves here and there, some other were ignominiously taken and derided of the enemies; and according unto another Prophecy, *Shame is poured upon the pates of their Princes, he made them wander in the crooked and unknown way.* Yet is it not our drift to describe the bitter calamities of these men which at length they suffered; neither is it our intent to record their dissention and insolency, practised among them before the persecution, but only to write so much of them, whereby we may justifie the divine judgment of God. Neither have we purposed to mention them which were tempted sore with persecution, or altogether suffered shipwrack of their salvation, and willingly were swallowed up in the deep gulfs of unconstant waves, but only to graff in our History such things as first of all may profit our selves, next the posterity in time to come, We will proceed then, and paint forth the happy combats of the blessed Martyrs.

Churches
overthrowd.
Scriptures
burned.
Bishops per-
secuted.
Psal. 107.

CHAP. III.

A recital of certain Imperial Edicts against the Christians. The constancy of certain faithfull persons, The beginnings of the butcherly slaughter.

IT was the 10th year of Dioclesians reign, and the moneth *Dyffros*, after the Romans, *March*, the feast of *Easter* then being at hand, when the Emperors Proclamations were every where published, in the which it was commanded: That the Churches should be made even with the ground, the holy Scriptures by burning of them should be abolished, such as were in honour and estimation should be contemned, and such as were of families, if they retained the Christian Faith, should be deprived of their freedom. And such were the contents of the first Edict. But in the Proclamations which immediatly followed after, it was added: That the Pastors throughout all Parishes, first should be imprisoned; next, with all means possible, constrained to sacrifice. Then, I say, then, many of the chief Governors of the Churches enduring (and that chearfully) most bitter torments, shewed examples of most valiant and noble conflicts: many others fainting for fear, at the first onset were quite discouraged: all the rest tried the experience of sundry torments: one scourged from top to toe: another tortured and lanced with more intollerable pain: some failed of the purposed end: some other were found constant and perfect: one was drawn to the foul and filthy sacrifices, and dismissed as if he had done sacrifice, whenas in very deed he had not; another when he had neither approached nor touched ought of their detestable offerings, and such as were present affirmed, that he had sacrificed, departed with silence, patiently suffering this false accusation: another half dead, was born away, being thrown of them for dead. Again, there were some prostrate upon the pavement, trailed and lugged all along by the feet, and recounted for sacrificers. One reclaimed, and with a loud voice denied that ever he sacrificed: another lifted up his voice, and confessed himself to be a Christian, and gloried in the faith of that gladfom title: another again protested, that he had neither sacrificed, nor ever would do sacrifices. These were beaten on the

An. Dom. 306.
The persecuti-
on under Dio-
clesian waxed
hot, whenas
these cruel
Edicts were
every where
proclaimed.

face and buffeted on the cheeks, their mouths were stopped by the souldiers hands, an whole band being appointed for the purpose, which violently thrust them out at the doors. So the enemies of the truth triumphed, if at least wise they might but seem to bring their purpose to effect. But their purpose prevailed not against the blessed Martyrs of God, whose conflicts no tongue can sufficiently declare.

Chap. 3. in
the Greek.

CHAP. IV.

Of the Persecution first raised by Veturius the Captain against the Christian Souldiers, at the beginning privily, afterward openly.

The policy of
Sarans messen-
gers.

THERE are many to be seen which bate singular good will and affection to the service of Almighty God, not only in the time of persecution, but long before, when peace prevailed. For of late, I say of late, at the first the chief Governor starting up, as it were, out of a profound drunkenness, levelled at the Church privily and obscurely, (since the time which passed after the reign of *Decius* and *Valerianus*) and waged battel with us, not suddenly, but first assailed only the Christians which were in Camp. By this means he thought he could easily snare the rest, if that first he conquered these. And here might you see many of the souldiers desirous to lead a private and solitary life, fearing they should faint in the service of Almighty God. For when the Captain (whosoever he was) first went about to persecute his host, and to try and sift as many as were brought unto him throughout every Ward, and to give them in choice either to obey and enjoy their dignity, or to resist, and of the contrary be deprived: many of the souldiers which were of the Kingdom of *Christ*, without any delay or doubt, preferred the Faith of *Christ* before the favour and felicity they seemed to enjoy. And now one or two of them very heartily not only contemned their dignity, but also endured bitter death for their constancy in the service of God, because that the Captain as yet exercised his malice by little and little: and though he durst shed the blood of a few innocents, yet staggered he at the multitude of believers, fearing (as it is most like) suddenly to give battel unto all, and that universally. * But when he took in hand more manifestly to persecute the Church of God, it cannot be told or expressed with tongue, how many, and what manner or sort of Martyrs were to be seen throughout all Cities and Villages.

* Chap. 4. in
the Greek.

CHAP. V.

A noble man of Nicomedia rent in pieces in the presence of many: the Wicked Edict of the Emperor published against the Christians.

ONE of *Nicomedia*, no obscure person, but according unto the account of the world, of great nobility, who, as soon as the Edict against the Churches of God was published in *Nicomedia*, being moved with zeal to Godwards, and fervency of faith, took into his hands, and tare in pieces the profane and most impious Proclamation, pasted to an open and publick post, in the presence of both the Emperors, and of him which among the rest was most honourable, and was the fourth person in the Empire. But he which first practised this noble act, endured (as it is most like) the penalty of so bold an enterprize, retaining a valiant and invincible mind unto the last gasp.

CHAP. VI.

The Martyrdom of certain Courtiers in Nicomedia, with others both there and in other places.

ALl the renowned men that ever were either of the *Grecians* or *Barbarians*, commended for noble prowess and fortitude, are not to be compared to the divine and famous Martyrs of this our age. I speak of them, who, together with *Dionysius*, being the Emperors pages, in chiefest credit with their Lords, and were no lesse unto them than dear and natural sons, yet counted they those reproaches, calamities, and new found torments for the truth in *Christ*, greater riches than the glory and pleasure of this present life. Of these for examples sake, I will propound one, with the end he made, that the Reader may conjecture by his hap what befell unto the rest. One of the aforesaid noble men was brought forth at *Nicomedia* into the open Assembly, and enjoined to sacrifice, who stoutly refusing, commandment was given that he should be hoisted up on high naked, and his whole body to be scourged, and the sight rent in pieces with the lash of the whip,

whip untill he being overcome should be enforced to yeeld unto their sacrifice. When that he had endured these torments, and persisted constant, and the bones lay all bare, they pour vinegar mixt with salt into the festred wounds and bruised parts of the body. When he had overcome also these torments, and joyced greatly thereat, a Greediron with hot burning coals is prepared, and that which remained of his body, was laid thereon to be broiled, a slow fire being made under, to consume it by little and little, lest death should quickly deliver him of his pain. So that they which had the charge of the fire, would release him of no part of his pain, unlesse he promised to yeeld in the end unto the Emperors Decree. But he holding fast his former opinion, overcame them, and yeelded up the ghost in the midst of those torments. So valiant (as you hear) was the Martyrdom of one of the Emperors pages, correspondent unto his name, for he was called *Peter*. These things which happened to the rest were nothing inferiour to these, the which, according to our former promise, we will leave untouched, adding onely this to that which went before, how that *Dorotheus* and *Gorgonius*, with many others of the Emperors family, after sundry torments, ended their lives on the gallows, and bare away the garland of victory. At this time also was *Anthemius* Bishop of *Nicomedia* beheaded for the Christian Faith, and with him a great multitude of Martyrs. For I wot not how in the Emperors Palace at *Nicomedia*, some part of the house was all on fire, and when the Christians were taken in suspicion to be the authors thereof, by the Emperors commandment the whole troop generally of all the godly there at that time was executed, whereof some with a sword were beheaded, some others burned with fire: where also by the secret and divine Providence of God (as the report goeth) both men and women skipped and leaped into the flaming fire. Another company the Sergeants set in a boat, and threw into the deep sea. The Emperors pages, after their death decently buried, and resting in their graves, were digged up, and by the commandment of their Lord cast into the sea, lest any adored them in their sepulchers, and took them for gods, as they dreamed of us. And such were the practises in the beginning of the persecution at *Nicomedia*. But in a while after, when that some in the region called *Mesitis*, and again some others in *Syria* were found ready to rebel, the Emperour commanded all the Pastors throughout every Church to be imprisoned and kept in hold. The spectacle of the practises was so cruel to behold, that it exceeded all that thereof may be spoken. Infinite multitudes were every where inclosed, and the prisons of old appointed and ordained for murderers, diggers up of sepulchers, and risers of graves, were then replenished with Bishops, Ministers, Deacons, Readers and Exorcists, so that there was no room in the prison for such as were condemned for hainous offences. Again, when the former Edicts had taken place, there followed others, by virtue of which, such as sacrificed were set at liberty, and such as refused were commanded to be tormented with a thousand kind of torments. But who is able here also to number the multitude of the Martyrs in all places? specially throughout *Affrick*, and among the *Moor*s, throughout *Thebaïs* and *Egypt*, from whence passing into other Clives and Provinces, they suffered glorious martyrdom.

Peter the Emperors page after sundry torments broiled to death.

Dorotheus hanged.

Gorgonius was hanged.

Anthemius Bishop of *Nicomedia* beheaded.

A certain number beheaded.

A certain company burned.

A number drowned.

The dead digged up.

All prisons were filled with Christians.

CHAP. VII.

The constancy of certain Martyrs, devoured of wild beasts in *Palastina* and *Phanicia*.

WE have known divers of these to have flourished in *Palastina*, and some others in *Tyrus* of *Phanicia*, whose infinite stripes who would not be amazed to behold? And in their stripes marvellous constancy, and after their stripes their sudden bickering with ravening beasts, and in that bickering their valliant courage in withstanding the force of herce Libbards, the rage of Bears, of wild Boars and Bulls, provoked with hot burning irons? At the doing of all which we were present our selves, and saw with our eyes the divine power of our Saviour *Jesus Christ* (for whose sake they suffered these things) presente and manifestly aiding these Martyrs. Neither dur these ravening beasts, of a long time draw nigh, and approach unto the bodies of the blessed Saints, but ranged about, and devoured such as set them on without the ring, touching by no means among all the rest the blessed Champions, though their bodies were bare, though they provoked them with the stretching forth of their hands, as they were commanded. And if some came violently they fell upon them,

Brute beasts spared such as men would not spare.

The constancy of a young man.

Five Martyrs after sundry torments beheaded and thrown into the seas.

they retired back again, as if they had been repelled by divine power from above: which continuing a long time, brought great admiration unto the beholders. When the first beast ranged about to no purpose, the second and third beast were let loose at one and the same Martyr. The sufferance of those Saints was to be wondred at, and their constancy firm and immovable in their fresh and green bodies. For then might a man have seen a young stripling under twenty years of age, standing still without any holding, stretching forth his hands in form of a crosse, making earnest supplication unto God with a settled and immovable mind, not wagging himself at all, or pointing any whither from his standing place, yea though the Bears and Libbards breathed out present death, and were now ready to tear his flesh in pieces with their teeth, yet I wot not how, as if their jaws had been glued together, they recoyled back again. Again, ye might have seen others, in number five, thrown at the feet of a fierce Bull, which tossed into the air, and tore in pieces with his horns such as stood without the ring, and left them as dead: only the holy Saints he had no power to hurt with his furious and cruel threats, though he threw up the earth with his feet, and fanned the air with his horns, though he were provoked to fierceness with searing irons, and fomed out present death, yet by the divine providence of God he was pushed back. When this beast could nothing prevail against the holy Martyr, they were let loose: at length after sundry bitter torments and violence of wild beasts, all were beheaded, and in stead of still earth and quiet sepulcher, they were thrown into surging waves of the Seas.

CHAP. VIII.

Of the Martyrs in Egypt.

THe like bickering had they of *Tyrus* in *Egypt*, the which they suffered for the service of God. Then wouldst thou have marvelled at their Martyrdoms, suffered upon their own native soil, where infinite both men, women and children, for the salvation procured by our Saviour Jesus Christ, contemning this transitory life, have endured sundry kinds of torments. Whereof some after maiming, racking and scourging, and thousands of other vexations (horrible to be heard of) were burned to ashes, others drowned in the Seas, others manfully laid their necks to the block, others hanged on the gallows, some as heinous offenders, some other far worse, tied to the tree with their heads downward, and so long beset with a watch till famine had bereaved them of their lives.

CHAP. IX.

The constancy of the Martyrs throughout Thebais.

Martyrs in Thebais, their skins razed and scorched, tied by the one leg, and their head downward. Hanged upon boughs.
10. Martyrs.
20.
30.
60.
100.
Some burned.
Some beheaded.

BUt no speech can sufficiently declare the punishments and torments endured of the Martyrs throughout *Thebais*, having their bodies torn in peeces with shels of Sea-fish, in stead of the talons of Beasts, the women tied by the leg were lifted into the Air, and their heads downwards, with a certain Engine of wood, and there hanged all bare and uncovered, yeelding unto the beholders a foul, filthy, cruel and unnatural spectacle. Again, others ended their lives upon boughs and branches of Trees. They linked together with certain instruments, the tops of the boisterous and mightier boughs, and tied them unto either of the Martyrs thighs, afterwards loosing the boughs to spirt and spring into their growing place, suddenly rent asunder the members of their bodies, for which purpose they invented this pain. All these mischiefs continued not a few dayes, or for a short space, but the term of many years. Sometime more than ten, some other time more than twenty were executed, one while not under thirty, another while welnigh three-score. Again, at another time, an hundred in one day, of men, women, and very young children, after the bitter taste of sundry kinds of torments, were put to death. We our selves, being then present at the execution, saw with our eyes a great multitude, whereof some were burned, others beheaded, untill the sword became blunt, and the tormentors wearied, so that others came in place, and executed by turns. Where we beheld also the noble cheare and countenance, the divine power and valiantnesse of mind, in such as builded their Faith on Jesus Christ our Saviour. As soon as the sentence was pronounced, and judgement given upon the former, there stepped forth others and stood at the Bar, protesting their Faith, and publishing themselves to be Christians, not fearing at all the bitter

ness of manifold and sundry torments, but with invincible minds, laying their whole trust and confidence upon God, joyfully, merrily and chearfully took the last sentence of condemnation, singing Psalms and hymns, and thanksgiving unto God, even to the last gasp. These were truly to be wondred at: but those were especially to be admired, who being renowned for their riches, nobility, honour, eloquence and Philosophy, yet preferred before all these, the piety and faith in our Lord and Saviour Jesus Christ: of which sort *Philoromus* a Governor of *Alexandria* of no small account, put in trust with weighty matters of the Empire, being guarded after the *Roman* dignity and honour, with a troop of souldiers to his train, was daily sifted and examined. Such a one also was *Phileas* Bishop of the people of *Thmuisa*, a famous man for the politick government of his Country, for the oversight of the publick Lyurgies and study of Philosophy. These men though they were intreated of many their kinsfolks, and otherwise their familiar friends, of many of the chief Rulers, and last of all of the Judge himself, that they would tender their own case, that they would consider their calling, that they would pity their wives and children: yet could not they for all the perswasion of such great personages, be brought (by preferring this present life) to contemn the faith of Christ, and to renounce his Laws, but with constant and philosophical minds, yea rather divine, enduring all the threats and contrumelies of the Judge, ended their lives with the losing of their heads.

Philoromus
Governor of
Alexandria
beheaded.
Phileas Bishop
of *Thmuis* be-
headed.

CHAP. XI.

*The testimony of Phileas touching the constancy of the Martyrs of Alexandria,
and the cruelty of the enemies.*

Forasmuch as we have said that *Phileas* was famous for his skill in profane literature, let him be brought a witness of himself to declare what he himself was, and withall what Martyrdoms hapned in his time at *Alexandria*, who will describethe same more exactly than we use to do, which we will take out of his own words, writing unto the *Thmuisans* in this manner: Forasmuch as all these things are published in holy Scripture for patterns, examples and monuments for our learning: the blessed Martyrs which lived among us, lifting up the eye of their mind, and beholding with clear sight the universal God, settled their minds to endure any kind of death for the service and Religion due unto God, and held fast their vocation, knowing that the Lord Jesus for our sake took the nature of man upon him, to the end he might cut off wholly all sin, and aid us to enter into everlasting life. For he thought it no robbery to be equal with God, but made himself of no reputation, taking on him the form of a servant, and was found in his shape as man. He humbled himself, and became obedient unto the death, even the death of the crosse. Wherefore the blessed Martyrs of God reposed Christ in their brest, being desirous of more excellent gifts, indured not once but some of them twice all pain and punishments that could be invented, and all the threats of souldiers practised against them either by word or by deed, with an invincible courage, excluding fear, by reason of the fulnesse of love, whose manhood and valiantnesse in all their torments, what man is able with mouth to expresse? And because it was permitted and lawfull for every man to torment them as him pleased best: some smote them with clubs and cudgels, some with sharp twigs, some with whips, some with leathern thongs, some other with whip-cord. The spectacle was pitifull, both for the variety of torment, and superfluity of malice. Some with their hands tied behind them were stretched along, and racked in every joint throughtout the body, and as they hung and lay in the Rack, the tormentors were commanded to torment all their bodies over: not plaguing them as thieves are commonly handled with the only renting of their sides, but they had the skins of their bellies, and their shins, and of their eye-lids razed all off with rugged hoofs, with the talhurs and claws of wild beasts. Some were seen to hang by the one hand at an hollow vault, and to endure that way far more bitter racking of the joints and members of the body, some were tied to pillars and their faces writhed backward to behold themselves, their feet standing them in no stead: but they violently waggings by the weight and poise of their bodies, were thus grievously tormented, by reason of their stretching and hard binding in bonds. This they suffered not only while they were examined, and whilst the President dealt with them, but throughout the whole day. And when that he passed from the former unto the latter, he gave his Ministers charge to oversee them behind, if that peradventure any of them being overcome with the grievous torments, did yield. He commanded also if that any were in danger of death by reason of cold, that their feets and hands

Phileas Bishop
of *Thmuis* writeth this
Epistle out of pri-
son unto his
flocke.
Phil. 2.

1 John 4.

Should speedily be released, and they to be laid on the ground, to be lugged and trailed all along, to get them bear. They had not one sparkle of compassion on us, but thoughts of duty they should thus be affected, and furiously rage against us, as though we had been no living creatures. Wherefore our adversaries invented this second pain, and added it to the former punishments. After stripes they were laid in the stocks, and their feet stretched four spaces or holes asunder so that of necessity they must lie on their backs, and having no feeling of their bodies by reason of the wounds which the stripes printed in their members. Others being thrown along upon the pavement, lay pondered in the dust in extreame pain, a more piteous and lamentable spectacle unto the beholders than the torment it self, bearing in their bodies divers wounds diversly invented. The case standing thus some died in torment, and confounded the adversaries with their patience: some half dead and shut in prison, after a few days died of their pain: the rest by careful provision were comforted, and after certain continuance of imprisonment, became more constant. When they had given them in choice, either to touch the detestable sacrifice, and so be at ease, and enjoy among them their cursed liberty, or not to sacrifice and change life for death, with all speed voluntarily they embraced death. For they were skilfull in those things which concerned them in holy Scripture. He that sacrificeth to strange gods (saith he) shall be rooted out from among the people: and, Thou shalt have no other gods but me. Such are the words of a true Philosopher and godly Martyr, which he wrote from prison to his Parishoners afore the Judge pronounced the sentence of condemnation upon him, rehearsing unto them the state he stood in, provoking them to march forwards, and to hold fast the profession of faith in Christ after the death, which was then at hand. But to what end do I use many words, and alledge the conflicts of the blessed Martyrs throughout the world, invented one after another, especially of them which were pursued to death, not after the publick Laws, but with deadly hatred?

Deut. 4.
Exod. 20.

CHAP. XI.

How a Whole City in Phrygia with the inhabitants thereof was burnt to ashes, and of Audactus the Martyr.

VHen the souldiers had besieged a City in Phrygia wholly inhabited of Christians, and compassed in both men, women and children which called upon the name of the Lord, they set all on fire, and burned them to ashes. For with one consent all the inhabitants thereof, the Lieutenant, the Captain, the whole Senate, and the people, every one protested themselves to be Christians, and could by no Edicts be brought to adore Idols or carved Images. And there was also another renowned for Roman dignity, whose name was Audactus, by lineage coming of a noble house in Italy, and for his virtue in great credit with the Emperors, so that he governed with great wisdom and uprightnesse the Commonwealth and weightiest matters of the Empire: but above all, he was famous for Religion and Faith in Christ, so that in the administration and governing of the Commonwealth he endured torment, and was crowned with Martyrdom.

CHAP. XII.

Of the Regions and Countreys Where the Christians were martyred, and the savagenesse of tyrannical Heathen towards the faithfull.

TO what end shall I by name recite the rest, or rehearse the multitude of men, or describe the sundry torments of famous Martyrs? whereof some were beheaded, as it happened in Arabia: some tormented with the breaking and bruising of their legs, as it happened in Cappadocia: some hanged by the feet and their heads downwards with slow fire set under, and smothered to death with choaking smoke, as it happened unto the brethren in Mesopotamia: some others had their nostrils slit, their ears bored, their hands maimed, their members and parts of their bodies drawn asunder and unjoynted, as it happened at Alexandria. To what end shall I renew the memory of them which were burned at Antioch, hot burning coals laid under, not quickly to dispatch them, but with lingring pain to torment them? And of others which chose rather to burn their hands, than they would touch their abominable sacrifices, the experience whereof some going about to avoid, before they were apprehended and fallen into the hands of their adversaries, threw themselves down headlong from the

Martyrs in
Arabia.
Cappadocia.
Mesopotamia.
Alexandria.
Antioch.

tops of houses, and thought better so to prevent death, than to sustain the torments of their malicious enemies: A certain matron also renowned for her virtue and integrity of life, and among all them of *Antioch*, famous for her great riches, noble lineage and estimation, had brought up two daughters, that were Virgins, in the fear of God, which passed all other in brightness of beauty and youthly comeliness. These, because they were greatly spited and envied, though they hid themselves, yet they were found out, and when at length with much ado they understood of their being among forrainers, they cited them to appear with speed at *Antioch* in their proper persons, and beset the place of their abode with a band of souldiers, compassing them as it were with a net. This matron seeing her self and her daughters plunged in great peril, by no means possible to be avoided, pondered with her self the punishments ensuing: and the which was most grievous of all, the abusing of their bodies she admonished in no wise to be suffered, no, nor once to sink into their ears, and said further, that if they committed their souls as bondslaves unto Satan, it were a thing more intolerable than any death or destruction: yet there remained one remedy for all, and that (said she) was to flee unto the Lord for refuge. After deliberation, with uniform consent they laid down what was to be done, they apparelled themselves gorgeously, and took their journey towards *Antioch*. In the midst of the way, when their guard severed themselves, as about to serve nature, they cast themselves into the floods that sided thereby, and drowned themselves. These *Heathen* Idolaters threw into the sea another couple of *Antiochian* Virgins, renowned for all virtues, true sisters, of noble lineage, of good life, of tender years, of goodly beauty, of honest minds, of godly conversation, of wonderfull disposition, as though the earth could no longer bear them. Such were the tragedies at *Antioch*. In *Pontus* they suffered punishments horrible to be heard of, whose fingers of both hands were pricked under the tender nails with sharp quills: others had hot boiling lead poured on their backs, the most necessary members of their bodies maimed: others endured shamefull, intolerable, and such torments as may not be told, in their privy members, and in the secret bowels of their bodies, such as these noble and lawfull Judges excogitated, for tokens of their sharp wit and deep wisdom. Daily also they found out new torments, contending one with another who should excel in spitefull inventions and additions of torment. This calamity was extreame and out of measure cruel. And when as thenceforth they despaired of increasing their mischief, and now were wearied with slaughter, and gotten their fill of bloodshed, voluntarily they mitigated their rage, they practise courtesie: their pleasure (forsooth) is henceforth to punish with death no longer. It is not requisite (say they) that the Cities should be stained with blood, issuing out of our own bowels, that the most noble Empire of the *Cæsars* should be blemished and defamed with the title of cruelty, the Emperor himself being well known for clemency and benignity, yea rather the gracious goodness and clemency of the Emperors highness is to be stretched forth and enlarged towards all men, that they be no more punished with death. They deemed their cruelty asswaged, and the Emperors clemency to shine, in that they command our eyes to be plucked out, and the left leg to be unjoynted. Such was their clemency and mitigation of cruelty toward us. Wherefore by reason of this cruel courtesie, it may not be told what number and infinite multitude of men having their right eyes pulled out, and the empty places seared with hot burning irons, their left leg sawed aunder in the hams, and seared likewise, were condemned to the quarries and mines throughout the Provinces, to the digging of metals, not for commodity and profits sake, but for affliction and misery. And besides all this, they were led forth to sundry kinds of torments which may not be rehearsed, whose valiant acts also cannot be described. When the holy Martyrs shined throughout the world in these their afflictions, the beholders woodred at their patience and noble courage: and not without cause, for, they expressed and shewed forth unto the world, special and manifest signs of the divine and unspeakable power of our Saviour working by them. It were too long, yea impossible to number them all by their names.

CHAPTER XIII.

Of the famous Bishops and Ministers which were martyred.

Touching the chief Rulers of the Churches, and them which were crowned Martyrs in most famous Cities, *Auchymus* Bishop of *Nicomedia* was beheaded, and crowned the first Martyr registred in the Catalogue of the Saints in the Kingdom of Christ. Of them which suffered at *Antioch*, *Lucianus* Minister of that Congregation, leading a virtuous life, preach-

A matron of *Antioch* together with her two daughters drowned themselves, rather than their bodies should be abused of the tormentors.

The Ethnicks drowned two Virgins of *Antioch*. Martyrs in *Pontus*.

The Ethnicks pulled out the right eyes, seared the empty place, sawed off the left leg of the Christian, seared their hames, condemned them to the mine pits: all this they counted a gracious pardon.

Auchymus Bishop of *Nicomedia* beheaded. *Lucianus* a Martyr.

preach-

Tyrannion Bishp. of *Tyrrus* was drowned at *Antioch*, *Zenobius* of *Sidon* scourged to death *Silvanus* Bishp. of *Emisa* torn of wild beasts. *Silvanus* Bishp. of *Gaza* beheaded. 39 beheaded. *Peleus* and *Nilus* Bishp. of *Egypt* burned. *Pamphilus*. *Peter* Bishp. of *Alexandria*.

preached at *Nicomedia* in presence of the Emperor the celestial Kingdom of Christ, first unto us in exhortation by way of Apology, afterwards in writing unto the posterity. The most famous Martyrs of *Phanicia* were the godly Pastors of the reasonable flock of Christ: *Tyrannion* Bishp. of *Tyrrus*, *Zenobius* Minister of *Sidon*, and *Silvanus* Bishp. of *Emisa*, who, together with others in *Emisa*, was thrown to feed wild beasts, and is received into the company of Martyrs. The other two, both at *Antioch* glorified God by their patient deaths: *Tyrannion* buried in the bottom of the sea; and *Zenobius* an excellent Physician, after scourging and bitter torment died most constantly. Amongst the Martyrs in *Palestina*, *Silvanus* Bishp. of the Churches of *Gaza* was beheaded, together with nine and thirty others which were committed to the mine-pits in *Phanotis*. In *Egypt* *Peleus* and *Nilus* Egyptian Bishps were burned to ashes. And here let us remember the renowned pillar of the parish of *Casarea*, *Pamphilus* the elder, and the famous Martyr of our time: whose life and noble acts we will at time convenient declare. Of them which at *Alexandria* throughout *Egypt* and *Thebais* suffered martyrdom, the most famous was *Peter* Bishp. of *Alexandria*, a pattern of piety in Christ unto the godly Pastors, and together with him, *Faustus*, *Didimus* and *Anthonius*, Ministers and perfect Martyrs of Christ. Also *Phileas*, *Hefychius*, *Pachymius* and *Theodorus*, Bishps of the Churches in *Egypt*: and besides these, infinite other famous men, whose names are well known in the Congregations throughout that Region. It is not our drift to describe the conflicts of such as strived throughout the world (we leave that for others) neither exactly to paint forth unto the posterity all that happened: but only the things we saw with our eyes, and were done in our presence,

CHAP. IX.

*The state of the Roman Empire before and after the persecution.
And of the Reign of Constantine.*

Unto that which went before I will annex the recantation or disanulling of the things practised against us, yea from the beginning of the persecution, which I suppose very profitable for the Reader. Before that the Roman Empire waged battell against us in the space the Emperors favoured us, and maintained peace, it may not sufficiently be declared, how prosperously the Commonwealth flourished and abounded with all goodnesse, whenas the chief Magistrates of the publick weal passed the 10th and the 20th year in solemn Feasts and celebrated gratulations, in times of most gorgeous and glorious renown, with constant and immovable peace. Whenas their Empire after this sort increased without offence, and daily was enlarged, they had no sooner removed peace from among us, but they stirred up such battells as could not be reconciled. Not fully two years after this hurliburly, there was such a change hapned unto the whole Empire, which turned all upside down. * For no small disease overtook the chief of the foresaid Emperors, and bereaved him of his wits, wherefore together with him which was second person in honour, he embraced the popular and private life. These things then being not fully ended, the Empire was withall divided into two parts, the which was never remembered to have come to passe before that time. Not long after *Constantinus* the Emperor, passing all others throughout his life time, in clemency and goodnesse towards his Subjects, singularly affected towards Gods Word, ended (according unto the Law of Nature) the common race of his mortal life, leaving behind him his natural son *Constantine* Emperor and *Cesar* to supply his room, and was first referred of them into the number of the gods, enjoying after his death all imperial honour and dignity due to his person. In his life he was the most benigne, and of most bountifull Sovereignty among all the Emperors: who alone of all the Emperors in our time governed most graciously and honourably during the whole term of his Reign, shewing humanity and bountiffulness unto all men, no partaker by any means with any presumptuous sedition raised against us, he guarded the godly about him in security without sentence of guilt, and without all contumely, he destroyed no Churches, he practised no impiety that might be prejudicial to our Religion, he obtained a blessed life, and an end thrice happy, he being Emperor alone, ended this life both gloriously and peaceably, in presence of his natural son and his successor, who also was most prudent and religious. His son *Constantine* being proclaimed full Emperor and *Cesar* by the Army, and long before by God himself the universal King, became a follower of his fathers piety in Christian Religion. And such a one was he. But *Licinius* while these things were a doing, by common consent of the Potentates was also created Emperor,

As long as the Emperors did not persecute the Church, so long did their Empire prosper.

* Anno Domini 307. (*Eusebius* Chron.) *Dioctlesian* together with *Maximinian* having reigned twenty years, deposed themselves, and lived a private life. *Constantinus* and *Maximinus* rule the Empire. *Constantinus* died at *York* in England, Anno Domini 310. *Constantine Magnus* was proclaimed, An. Dom. 311.

and *Augustus*. Which thing grieved *Maximianus* very sore, who unto that time was alone called *Cæsar* of all men, who also being tyrannically disposed, violently of his own mind invaded the Empire, and intitled himself *Augustus*. And being attainted of treason, and found to have conspired the death of *Constantine*, and after deposition to have aspired again unto the Imperial Scepter, died a most shamefull death. He was the first whose titles, pictures, with all that seemed to shew forth his honour, were overthrown, for no other than the Arms of an Emperor that was most profane and impious.

CHAP. XV.

Chap. 14. after the Greek.

The dissimuled love of Maxentius towards the Christians, his horrible offences and cruelty.

HIS son *Maxentius* which exercised tyranny at *Rome*, in the beginning of his reign dissembled our Faith egregiously, creeping into credit by flattering the people of *Rome*, and therefore he commanded his commonalty to cease from persecuting of the Christians, whereby he might pretend a shew of piety, and seem tractable and more benign than his ancestors were before him. But in process of time he was not indeed found the same which men took him for, and hoped he would be, for he fell into all kind of enormities, omitting no hainous offence, how detestable and lascivious soever it were, unassayed committing adultery and all kind of leud wantonness, sending home again unto their husbands the loving spouses and lawfull wives, taken from them by force, after he had ignominiously abused them. And these presumptuous practises he exercised not only upon the obscurer sort, but dealt thus opprobriously with the most renowned of the *Roman* Senators. Wherefore all, both high primats, and inferior people, trembling for fear of him, were oppressed with his intollerable tyranny, yet neither by silence, neither by suffering this grievous servitude, could they be free from the bloody slaughter and imbrued murder of this tyrant. Upon light occasions sundry times delivered he the people unto the souldiers which were in compass to be slain, and an innumerable multitude of the *Roman* people in the midst of the City, he offered to the sword and spears, not of *Barbarians* and *Scythians*, but of his proper souldiers. It may not be recited what slaughter of Senators he procured, craftily seeking after their substance, of whom an infinite number he executed for sundry causes and fained crimes. This was the drift and mark this mischievous tyrant shot at. He applied himself unto the study of Magical arts. For enchantment, he opened and ript the bowels of burdened women great with child; he searched the in-trails of new born babes, he slew lions, and after a secret manner conjured Devils, and endeavoured to withstand the wars then approaching. For he fully determined with himself to be crowned conqueror by means of these arts. This *Maxentius* therefore practising tyranny at *Rome*, oppressed the Commonalty with such hainous offences as may not be told, so that they were pinched with so great penury of necessary victual, as the like cannot be remembered in this our age to have happened at *Rome*.

Maxentius the son of *Maximianus* a tyrant of *Rome*. Flattery. Cruelty.

Lechery.

Tyranny.

Extortion.

Sorcery.
Inchantment.

CHAP. XVI.

The cruel behaviour of Maximianus in the East, and of Maxentius at Rome, and elsewhere in the West.

Chap. 15. after the Greek.

M*aximianus* the Eastern tyrant of a long time used means to conceal his malice against his brother, and his secret friendship towards the *Roman* tyrant, but in the end he was espied, and suffered punishment due to his desert. It was wonderfull to see how he committed things alike and correspondent unto the practises of the *Roman* tyrant, nay he far passed him in malice and mischief. The chiefest Inchaaters and Magicians were in greatest credit with him, and because he was a man very dimerous, and wonderfully rooted in superstition, he highly esteemed of the erroneous worship of Idols and Devils. Without Southsaying and answers of Oracles he durst not move, no, as it is commonly said, nor the breadth of a nail, for which cause he persecuted us without intermission, and more vehemently than his Ancestors before him. He erected Temples throughout every City, the idolatrical worship of long time defaced and overthrown, he carefully restored again, and published by Edict that Idol-priests should be ordained throughout all Countries and Cities. Besides this he appointed in every Province one for high-Priest, of such as were counted famous

Maximianus hypocritic.

Superstition.

Persecution.

Idoltry.

Oppression.

Prodigality.

Drunkennesse

Surfetting.

Lechery.

The tyrant
could not
overcome the
Christians.

A chaste ma-
tron of Alex-
andria con-
founded the
tyrant, where-
fore she was
exiled, and her
confiscated.

A matron of
Rome slew her
self rather
than Maxen-
tius should
abuse her.

The cause of
the worlds
calamities was
the persecuti-
on of the Chri-
stians.

for politick affairs, being also able with decency to execute that function, whom he furnished with a great train and guard of souldiers. To be short, he priviledged all Inchanters, as godly, and taken for gods themselves, with primacy, dignities, and chiefest prerogatives. He went on still and oppressed, not one City or Region only, but whole Provinces under his Dominion, exacting gold and silver, and summes of mony, and vexing them with grievous Proclamations, one penalty ensuing after another. The wealth and substance which his Progenitors had gathered before, he took in great heaps of treasure, and great summes of mony, and bestowed it upon his flattering parasites. He was so drowned with overmuch wine and drunkenness, that among his cups he would be stark mad and besides himself, and oftentimes being tipsie, commanded such things, whereof afterwards being restored to his former sobriety, it repented him. He gave place to no man for surfetting and superfluity, but made himself ring leader of that vice unto all that were about him, both Prince and people. He effeminated his souldiers with all kind of delicacy and lasciviousness. He permitted his Presidents and Captains to practise ravenous extortion, and polling of his Subjects, whom he entertained as fit companions of his foul and shamefull tyranny. To what end shall I rehearse his unchaste life, or recite the adulteries he committed? He could passe no City where he ravished not Wives, and deflowered not Virgins. And in all these things he prevailed against all sorts of people, the Christians only excepted, which contemned death, and despised his tyranny. The men endured burning, beheading, crucifying, ravenous devouring of beasts, drowning in the sea, maiming and broiling of the members, goring and digging out of the eyes, mangling of the whole body, moreover famine and imprisonment: to be short, they suffered every kind of torment for the service of God, rather than they would leave the worship of God, and imbrace the adoration of Idols. Women also not inferiour to men through the power of the Word of God, put on manly courage, whereof some suffered the torments with men, some attained unto the like masteries of virtue; other some drawn to be abused, yeelded sooner their life unto the death, than their bodies to be defiled. For whenas others by reason of the tyrants adultery were polluted; a Christian matron of *Alexandria*, both noble and renowned, alone overcame the lecherous and lascivious mind of *Maximinus*, with the presence of her manly courage. This woman for many things was highly esteemed, for riches, for kindred, for learning, yet preferred her chastity above all. Whom when he had earnestly intreated, yet could not find in his heart to put her to death, who otherwise was already prepared to die, being moved more with lust than with anger, exiled and deprived her also of all her substance. And infinite other Marrons not abiding, no not the hearing of the threat of abusing their bodies, done by the Presidents of every particular Nation, indured all kind of punishments, torments and deadly pains. These are indeed to be wondred at, but in greater admiration is that most noble and most chaste Matron of *Rome* to be had in respect of all the rest, against whom the *Roman* tyrant *Maxentius* (lively resembling *Maximinus*) went about to rage. When that she understood the miniters of tyrannical lust to be at hand, and her husband (she being a Christian) though he were a *Roman* Magistrate, to be in hold among them, and for fear of execution to have consented thereunto, she craved a litle leisure; as if she went to trim her self, and entring into her chamber, and there being alone, she ran upon a naked sword, and dispatched her self, so immediatly by her death she bequeathed her carcasse unto the tyrants bauds: and by this act of hers, sounding and piercing more than any shrill voice, she pronounced and printed in the minds of all mortal men both present and to come, that among the Christians alone, virtue can with no money be overcome, neither be destroyed with any kind of death. This so great a burden of impiety was brought into the world at one and the same time, by two tyrants which held East and West. If any seek out the cause of these so great mischiefs, who will doubt to assign the persecution raised against us for cause thereof, specially inasmuch as this confusion finished before the Christian liberty was restored. For during the terme of these ten years persecution, there wanted then nothing, which might tend to mutual hatred or civil dissention. The sea was beset with ships, and therefore innavigable, neither was it possible from any place, for any man to arrive and take land, but he should be fitted with all kind of punishments, his sides scourged, and himself tried with sundry torments, whither he were not sent from the enemy as a spie, and in the end he was either hanged or burned. Moreover therewere prepared for the purpose Targets, Brest-plates, Darts, Spears, with other warlike armour, Gallies also and divers Ordnance for Ships were heaped in every place,

neither waited any man for any other than daily invasion by the enemy. After these things ensued famine and pestilence, of the which we will intreat hereafter, when fit opportunity is ministred.

CHAP. XVII.

Chap. 16. after
the Greek.

The end of the Persecution, and the final confusion of the Tyrant.

Such were their preparations during the whole time of persecution, which in the tenth year by the goodness of God, wholly ceased; but after the eighth year it began somewhat to slack and diminish. For after that the divine and celestial grace of God beheld us with a placable and mercifull countenance, then our Princes, even they which heretofore warred against us, after a wonderful manner changed their opinion, sung a contrary song, & quenched that great heat of persecution, with most benign and mild Edicts and constitutions published every where in our behalf. The cause of this was not the humanity or compassion, as I may so term it, or benignity of the Princes, being far otherwise disposed (for they invented daily more and more grievous things against us, successively unto that time they found out sundry slights and new punishments one after another) but the apparent countenance of the divine providence reconciled unto his people, withstood the power of mischief, and quelled the author of impiety, and the worker of the whole persecution. And yet according unto the judgment of God, it behoved that these things should come to passe, yet woe unto them (saith the Lord) by whom offence doth rise. Wherefore a plague from above lighted on him, first taking root in his flesh, and afterwards proceeding even unto his soul. For there arose suddenly in the secret parts of his body an impostume or running sore, afterwards in the lower parts of his privities a botchy corrupt bile, with a *Fistula*, whence issued out corrupt matter, eating up the inward bowels, and an unspeakable multitude of lice swarming out, and breathing a deadly stench, whenas the corpulency of the whole body through abundance of meat, before the disease came, was turned into superfluous grossnes, and then being grown to matter, yeelded an intolerable and horrible spectacle to the beholders. Wherefore of the Physicians, some not able to digest that wonderfull noisom stench, were slain: some other (when there remained no hope of recovery by reason of the swelling throughout the whole body) being not able to help at all with their physick, were cruelly executed themselves.

* An. Do. 320.

Mat. 18.
Luke 17.
God plagued
Maximinus the
tyrant lying at
Tarsus: so that
he was in a
lamentable
plight.

CHAP. XVIII.

Chap. 17. after
the Greek.

An Edict in the behalf of the Christians, the which adversity wrested from Maximinus.

At length being thus tormented, and lying in this miserable plight, he began to ponder with himself the rash enterprizes he had practised against the holy Worshipers of God. Wherefore returning unto himself, first he confesseth his sins unto God: next, calling unto him such as then were about him, he gave commandment, that with all speed they should cease from persecuting of the Christians: and that by the Decree and Commandment of the Emperor they should build again their Churches: that they should meet often to celebrate their wonted Ceremonies, and pray for the life of the Emperor. And immediately that which by word he commanded, was indeed brought to passe. The Proclamations of the Emperor were published throughout the Cities, containing a recantation of those things formerly prejudicial unto us; in this form: *The Emperor Caesar, Galerius, Maximinus, puissant, magnificent, chief Lord, Lord of Thebais, Lord of Sarmatia, five times conquerour of Persia, Lord of Germany, Lord of Egypt, twice conquerour of the Carpians, six times conquerour of the Armenians, Lord of the Medes, Lord of the Adiabeni, twenty times Tribune, nineteen times general Captain, eight times Consul, Father of the Country, Praefect. And the Emperor Caesar, Flavius, Valerius, Constantine, virtuous, fortunate, puissant, noble, chief Lord, general Captain, and Tribune five times, Consul, Father of the Country, Praefect. Among other things which we have decreed for the commodity and profit of the Commonwealth, our pleasure is first of all to order and redresse all things according to the ancient Laws and publick Discipline of the Romans. And withall to use this proviso, that the Christians which have forsaken the Religion of their Ancestors should be brought again to the right way. For after a certain humour of singularity, such an opinion of excellency puffed them up, that those things*

The Edict of
Maximinus in
the behalf of
the Christians,
the which his
sicknesse con-
strained him
to proclaim.
* In stead of
Constantine
some do read
Constantine,
which I find
not in the
Greek.

which

which their Elders had received and allowed, they rejected and disallowed, devising every man such Laws as they thought good, and observed the same, assembling in divers places great multitudes of people. Wherefore whenas our Edict was proclaimed, that they should return unto the ordinances of their Elders, divers standing in great danger, felt the penalty thereof, and many being troubled therefore, endured all kinds of death. And because we perceive many as yet to persist in the same madnesse, neither yetting due worship unto the celestial gods, neither regarding the God of the Christians, having respect unto our benignity and godly custom, pardoning all men after our wonted wise, we thought good in this case to extend our gracious and favourable clemency, that the Christians may be tolerated again, and that they repair again the places where they may meet together: so that they do nothing prejudicial to publick order and discipline. We mean to prescribe unto the Judges by another Epistle what they shall observe. Wherefore as this our gracious pardon deserveth, let them make intercession unto their God, for our health, for the Commonwealth, and for themselves, that in all places the affairs of the publick weal may be safely preserved, and that they themselves may live securely in their own houses. These things after our ability we have translated in this sort out of the Roman language into the Greek tongue. Now have we duly to consider of those things which followed after.

The censure of the Translatour, touching the Chapters which follow untill the end of this eighth Book, being found in the Greek Copy, as a fragment whose Authour was unknown.

Let that which followeth untill the end of this eighth Book, I have found in the Greek Copy, distinguished from the eighteenth Chapter which went before: not divided into Chapters, as the rest was, but lying confusedly for a suspected work, whose Author was not known. When that I had translated his verso, and perceived that the Latin interpreters rested here: I perused by my self the whole fragment, to see whether I could gather any just cause to the contrary, but that it should be turned into English: I found the doctrine sound, the history pleasant, the stile artificial, and far more curious than in the former Books. The phrase savoured of the Latine (and no force: for Eusebius was well seen in both) the periods long, though not often used throughout his Histories yet in other his works very ripe and common. Though this fragment be found more curious and artificial than the rest, no marvel at all, for mens gifts do not serve them at all times alike. If this rule were observed and poised in the balance void of all partiality, there would not be so many pieces, so many Tracts, and so many learned works of ancient Writers, contemned and renounced, by reason that the phrase in some points seemeth to differ or fall from the wonted grace. The learned Clerk Anthony Guevarra was used to say: That at some times, and at some exercises, his memory would be so ready, his wits so fresh, and his skill so excellent, that he could divide a hair, and sweep a grain: at other times he wished to himself not only five, but tensenses, which we commonly call wits. Some things there are to be misliked withall in this fragment: first, That it is out of order placed: next, That there are sentences and periods written by Eusebius in the former eighteen Chapters repeated in this fragment. Touching the repetition, he that is acquainted with Eusebius will confesse, that oftentimes in many places he repeateth one thing, though not upon the self same occasion, neither in the self same order, neither with the same words. He hath made mention of his Book of Martyrs, and of the Books he wrote of the Life of Pamphilus almost in every Book. He reporteth the self same Martyrdoms in divers Books and sundry places. As for the placing, no marvel at all though it be out of order, Eusebius published not his own History, but left it with his familiars. Alexander Bishop of Jerusalem gathered here and there the scattered works of the ancient Writers, copied them out as the Authors wrote them, but as he found them, and chained them in the Library at Jerusalem. Origen compiled into one Volume the Translations of the Old Testament, and published them in such sort as pleased him best. Pamphilus Martyr builded a Library at Caesarea, and gathered the works of Origen and other Writers, placing them as he thought good. Eusebius confesseth, that in Caesarea he made Indexes unto the afore-said Writers, altering the Titles, changing the Inscriptions, correcting their order, and fitting their places; so it may be that the gatherer of Eusebius works dealt with his Histories, not placing this fragment where Eusebius left it. But for mine own part (not minding to conceal any thing from the Reader) here I found it in Greek, and here I leave it in English. The reasons which move me to think that it is Eusebius doing, are these: First, in this fragment he numbresth the moneths after the Grecians, as cap. 20, 21, 26, 28. Zan.

28. Zanthicus, Desius, Dius, Dystros, Panemus, Apellæus, Audinæus, Peritius, &c. so hath he done in sundry other places of his Works, and namely cap. 3. of this 8. Book. 2^{ly}, The Author of this fragment was in Palæstina, and saw with his eyes the martyrdom suffered at Cæsarea and other places. He was, c. 22. in the company of Apphianus, in one house with him at Palæstina a little before he suffered. He saw c. 27. the miracle at Cæsarea, when the posts and stones in the streets sweat drops of water. He saw and heard c. 30. John the Martyr, who was a blind man, preach and expound the Scriptures with great commendation. This reason is confirmed by that which Eusebius wrote in the 3. c. of this 8. Book, where he saith: It is not our drift to describe the conflicts of such as strived throughout the world (we leave that for others) neither exactly to paint forth unto the posterity all that happened: but only these things we saw with our eyes, and were done in our presence. 3^{ly}, The author of this fragment was a familiar friend of Pamphilus the Martyr: he writeth of him c. 23. thus: Of which number was Pamphilus, of all my familiars my dearest friend. And c. 29. he extolleth him unto the skies. S. Hierom writeth, that because of his familiarity with Pamphilus, he was called Eusebius Pamphilus. 4^{ly}, The Author of this fragment, as it is c. 29. wrote the life of Pamphilus in 3. Books: so hath Eusebius confessed of himself in sundry places; and S. Hierom in his life writeth the same of him, wherefore Eusebius was the Author of this fragment. 5^{ly}, The said Author c. 19. maketh mention of that which Eusebius wrote c. 14. & c. 30. He maketh mention of that which Eusebius wrote (c. 2.) as written by himself, therefore it is like Eusebius wrote this fragment. The sixth reason that moveth me to annex this as part of the Book, is the shortness of the Book: for if we end at the 18. Chap. where the fragment beginneth, the Book may seem to be no Book, but rather an entrance or beginning of a Book. Eusebius in the beginning of this 8. Book, c. 2. promised to write of Martyrs, thinkest thou (gentle Reader) that he would be so brief, and make so short a Treatise, where occasion was ministered to write, not one Book only, but rather three Books, if he were disposed (omitting nothing as he promised l. 1. c. 1. touching the Martyrs of his time) to write of all the martyrdoms suffered under Diocletian, Maximinian and Maximinus. Last of all, this fragment endeth in very good order. He promiseth to discourse of Maximinus the tyrants recantation, the which Eusebius performeth in the Book following. For look how the eighth Book endeth, with the same the ninth beginneth. Therefore Eusebius was the Author of this fragment.

CHAP. XIX.

How the four Emperors Diocletian, Maximinian, Maximinus & Constans ended their lives.

THe author of this former Edict not long after his foresaid confession being rid of that his lamentable plight, departed this life. He is reported to have been the chief author of the calamity which befell unto the Christians during the time of persecution: and a good while ago, before the hurlibury raised by the rest of the Emperors, to have gone about to pervert the Christians which lived in warfare: but above all, such as were of his own family, to have deprived some of their martiall dignity and renown: to have intreated some others reproachfully without all shame. Moreover, to have persecuted some of them to the death, and last of all, to have provoked the other his fellow-Emperors to persecute all Christians: the ends of which Emperors, if I passed over with silence, I should greatly offend. The Empire being divided into four parts, four several Princes bearing rule, they two which were first proclaimed Emperors, and preferred in honour before the rest, having not reigned fully two years after the persecution, deposed themselves (* as we have said before) and led thenceforth the rest of their lives privately after the vulgar sort of men, having such an end as followeth: the first having gotten the chief honour due to the imperial Scepter, and Prime by creation, after long, great and grievous diseases, consumed and wasted away by little and little, and so died. The second, secondarily ruling the Empire, being privy in conscience to many his lewd and mischievous practices committed in his life time, hanged himself by the procurement of a wicked spirit which led him thereunto. The later of them two which immediatly succeeded these, whom we have termed the author and ringleader of the whole persecution, suffered such torments as we have mentioned before. *Constantius* who went before him, by virtue of his prerogative in the imperial dignity, being a most benigne, a most mild and courteous Emperor (as I said before) led a worthy life, during his whole reign, not only because that in other things he behaved himself most courteously and most liberally towards all men, but also in that he was not partner with the enemy in the persecution raised against us, nay, rather he maintained and preserved such as were godly

Maximinus his practices.

* Chap. 14. Dioclesian the Emperor pined and wasted away with diseases unto his end. Maximinian the Emperor hanged himself. Maximinus tormented to death. Read chap. 17. Constantius died godly.

under

Constantine.

under his Dominion. He neither rifled nor destroyed the holy Churches, neither practised any other mischief prejudiciall to the Christian affairs: he obtained an end both blessed and thrice happy: he alone in his Kingdom (to the comfort of his natural son and successor in the Empire, a Prince in all things both most sage and religious) enjoyed a noble and a glorious death. His son forthwith entering into his reign, was by the Souldiers proclaimed chief Emperor and *Augustus*, who imitated, and that diligently, his fathers steps, as a pattern of piety, to the embracing of Christian Religion. Such an end at several times had the aforesaid four Emperors. Of the which, he alone mentioned a little before, together with other his Imperiall associates, published unto the whole world by his written Edict the aforesaid confession.

C H A P. X X.

Of the Martyrs in Palæstina.

An. Dom. 306.

IN the nineteenth year of *Diocletian's* reign in the moneth *Zanthicus*, which the *Romans* call *April*, the feast of *Easter* then drawing nigh, *Flavianus* being Governor of *Palæstina*, the Emperors Edicts were every where proclaimed, wherein it was commanded, that the Churches should be destroyed, holy Scriptures should be burned, such as were of credit should be contemned, and that such as led a private life, if they retained the Christian profession, should be deprived of their freedom. And such were the Contents of the first Edict: but in the Proclamation which immediately followed after, it was added, that the Pastors throughout all Congregations should first be imprisoned, next, with all means possible, constrained to sacrifice. To be short, the first of the Martyrs in *Palæstina* was *Procopius*, who before he had been any while imprisoned, stepping forth at the first jump before the tribunall seat of the Presidents: and being commanded to do sacrifice unto their gods, made answer, that to his knowledge there was but one only God, to whom (as the self same God had commanded) he was bound of duty to sacrifice. And whenas they commanded him to offer sacrifice for the prosperous state of the four Emperors, he recited a certain Verse out of a Poet which pleased them not, for the which immediately he was beheaded: the Verse was this,

Procopius
beheaded.

Not many Lords avail us here, let one bear rule and reign.

This was the first spectacle exhibited at *Cæsarea* in *Palæstina*, the 8. day of the moneth *Desius*, before the 7. of the *Ides* of *June*, called of the *Romans* the 4. day of the Sabbath. After him there suffered many of the inhabitants of the same City, and of the chief Governors of the Ecclesiasticall affairs, who endured, and that chearfully most bitter torments, and gave the adventure of most valiant enterprises. Other some fainting for fear, were quite discouraged at the first. All the rest tried the experience of sundry torments. One scourged from top to toe, another racked untill his ribs brake asunder in the squeesing bonds, by reason whereof it fell out that some had their hands struck off, and thus together they enjoined such an end as befell unto them according unto the secret wisdom and judgment of God. One was led by the hand, and lugged to the altar, and his hands violently stretched to touch their detestable sacrifices, and in the end let go for a sacrificer. Another, when he had neither approached, nor touched, and such as were present affirmed that he had sacrificed, departed with silence. One being half dead, was born away, being thrown of them for dead, the same was tormented with bonds and reckoned among the sacrificers. Another lifted his voice, and protested that he had not yielded at all, the same was beaten on the mouth, and constrained to keep silence, by the force of many hands which stopped his breath, and violently excluded him when he had not sacrificed at all. And so it pleased them well, if at leastwise they might seem to bring their purpose to effect: but for all their mischievous devices, the blessed Martyrs of God only bare away the victory. Again, the 17. day of the moneth *Diuis*, after the *Romans* the 15. of the *Kalends* of *December*, *Alphau* and *Zachau*, after they had been lashed with whips, and mangled with razors, after racking and grievous torments therein, after sundry questions demanded of them, after they had lyen in the stocks many daies and nights, their feet stretched four spaces asunder: last of all, when they had freely confessed and boldly pronounced, that there was but one only God and one King and Captain over all, *Jesus Christ* (as if herein they had uttered blasphemy or treason) they were in like manner beheaded, even as the Martyr mentioned a little before. Moreover, the History touching *Romanus* the Martyr, who suffered the same day at *Antioch* is worthy of memory. He was born in *Palæstina*, he was Deacon and Exorcist of the Church of *Cæsarea*, and as it fell out being in *Antioch* at the ruin and desolation of the Churches, and beholding with his eyes great multitudes both of men, women, and children,

Alphau beheaded.
Zachau beheaded.
Romanus first had his tongue pulled out, next, tormented and clapt in prison; last of all in prison flid to death

flocking

flocking unto the altars, and offering sacrifices to the Idols, supposed it was his duty in no wise to wink thereat : wherefore he being moved with singular zeal of the Spirit of God, drew nigh unto them, exclaimed against them, and sharply rebuked them. Who for so bold an enterprise was apprehended, and shewed himself a valiant witness or testifier (if then there was any such in the world) of the truth in Christ. For when the Judge threatened him death with flaming fire that consumeth to ashes, he of the contrary embraced his offer most willingly, with cheerful countenance and glad some courage, and withall, is brought unto the place of execution. Being bound to the stake, while the officers threw fagots about him, and such as were appointed to kindle the fire, waited for the Emperors watchword and pleasure (who then was present) he shouted unto them from the stake, saying : where I pray you is the fire? the which he had no sooner spoken, but the Emperor called him unto him, to the end he should suffer a new and strange kind of torment, to wit, that his tongue might be plucked out of his mouth, the which he constantly endured, and thereby declared at large, how that the divine power and grace of God, never faileth them which suffer for godliness sake, but alwaies either easeth their labours, and slaketh their griefs, or else granteth courage and might to endure patiently unto the end. This blessed Saint as soon as he had understood of their new devised torment, being valiantly disposed, never staggered thereat, but voluntarily put out his tongue, and yielded the same, which was fully instructed in the Word of God, unto the tormentors hands. After which torment he was clapt in prison, and there punished a long time : at length when the twentieth year of the Emperors reign was now expired, at what time a generall pardon was proclaimed, that all prisoners should be set at liberty, he alone lying in the stocks, and his feet stretched five spaces asunder, had his neck compassed with a halter, and thus in prison stifled to death : so that hereby, according unto his desire, he was crowned with martyrdom. This man although he suffered out of the bounds of his native soyle, yet being a *Palæstinian* by birth, is worthy to be canonized among the Martyrs of *Palæstina*. Such were the tragical affairs of the Church in *Palæstina* the first year of the persecution, which was chiefly bent against the Presidents of our Doctrine, and Bishops of the Church of God.

CHAP. XXI.

Of the Martyrs which suffered in Cæsarea, the second year of the persecution under Diocletian, and of the alteration of the Empire.

THe second year now being come, when the persecution raised against us waxed hot, and the Proclamations of the Emperors were newly come to the hands of *Urbanus* the Lieutenant of the Province, wherein it was generally commanded, that both men, women and children throughout every City or Village, should be constrained to sacrifice and offer incense to Idols : *Timotheus* of *Gaza* in *Palæstina*, having endured infinite torments, and last of all being bound to the stake, and environed with a slack and slow fire, gave forth a worthy trial of his zeal Godwards through patient sufferance in all the bitter punishments laid upon him, and in the end bare away the garland of victory, usually granted to all the valiant champions which wrestle for piety and the service of God. At the same time *Agapius* and *Thecla* also (which lived in this our age) shewed the worthy constancy of their noble minds, whenas at the commandment of the Judge they were thrown at the feet of wild beasts, to be either devoured or torn in pieces. What man is he that either beholding with his eyes the things which ensued, will not fall into admiration, or lending only the bare ears unto the recital of them, will not be astonished thereat? For whenas the *Esbicks* solemnized their publick feasts and celebrated their wonted spectacles, amongst others merry news and glad some wishes, it was commonly noised abroad, that the Christians lately condemned to wild beasts, made a report and finished the solemnity. This report being far and nigh, and every where bruited, drew young striplings to the number of six, whereof one was of *Pontus*, by name *Timolauus* : the second of *Tripoli* a City in *Phœnicia* called *Dionysius* : the third by name *Romulus*, sub-deacon of the Church of *Diopolis* : the fourth *Pausis* : the fifth *Alexander*, both *Egyptians* : the sixth *Alexander* (of the same name with him that went before) of the City of *Gaza*, joyning hands and hearts together (signifying thereby the fervent love they owed to martyrdom) went with speed unto *Urbanus*, who a little before had let loose the ravening beasts to rend the Christians in pieces, and freely protested the Christian faith, declaring by this their promptness and willing minds, as if were absolutely furnished to give the onset of what adventure soever, that such as glory in the title, in the worship and service of the

Timotheus
burned.

Agapius and
Thecla thrown
to wild beasts;
but not dis-
patched.

Six young
men first im-
prisoned, then
beheaded.
Timolauus be-
headed.
Dionysius be-
headed.
Romulus be-
headed.
Pausis be-
headed.
Two *Alexan-
ders* beheaded.

Agapius
beheaded.
Dionysius
beheaded.

the great God, Creator of the whole world, have not to tremble at the fierce rage of furious and savage beasts. Whereupon both the President and the people fell into great admiration, and the Confessors were forthwith clapt into prison. Not long after, there were other two committed to take their lots among them: whereof one was by name *Agapius*, had before that time yielded an account of his faith, by suffering of many and grievous torments: the other by name *Dionysius*, who carefully provided for the corporall relief of the Martyrs. All these in number eight, were in one day beheaded in the City of *Cæsarea*, the 24. day of the moneth *Dyspros*, that is, the ninth of the *Calends* of *April*. About that time two of the Emperors, whereof the first enjoyed the prerogative of honour, the second was next which governed the Empire, embraced a private trade of living, after the vulgar sort of men, and the state of the publick weal immediately began to decay. In a while after, the *Roman* Empire was divided, the Emperors among themselves one against another, fought great and grievous battels, neither was that tumult and sedition ceased, before that first of all peace were restored and established throughout all the parts of the world, which were subject to the *Roman* Empire. For whenas peace once appeared again, much like Sun-beams shining after a misty and dark night, the publick state of the *Roman* Empire was again established, the bond of amity linked again, mutual amity and concord retained of old, was again recovered. But of these things we will intreat hereafter more at large, when more fit opportunity shall serve: now let us proceed unto that which followeth.

CHAP. XII.

Of Apphianus the Martyr.

Apphianus.

Paganus officium.

M*aximianus* *Cæsar*, who by main force intruded himself into the Empire, laying wide open unto the whole world, manifest proofs of his deadly hatred and impiety towards God, as it were naturally growing in his flesh and grased in his bones, persecuted us more vehemently and more generally than the other his superiour Emperors. Wherefore whenas trouble and tumult, and no small confusion hanged over our heads, and some were here and there scattered; endeavouring by all means possible, to avoid the perill ensuing, and that a grievous commotion had now overrun the countrey: no tongue can worthily declare, nor speech sufficiently express, the divine love and liberty of faith, wherewith *Apphianus* the blessed Martyr of God yielded an account of his profession: who shewed unto to the Citizens of *Cæsarea*, assembled at their spectacle or sacrifice in the Porch of the Temple, a lively sign or token of the singular zeal he bare Godwards, when he was not at that time, one and xx. years old. He continued a long time at *Berytos* in *Phœnicia*, applying his mind to the study of prophane literature, for he came of such parents as flowed in worldly wealth. It is incredible how he overcame all youthly affections, and drowned all his wild-ores in so vicious and so corrupt a City, and how that neither by reason of his youthly flower lately flourishing in his green body, neither by reason of his company and acquaintance with youthly mates, he sucked the juyce, neither swallowed the sops of lewd and wanton conversation: but embracing temperance, led a reverend life, peculiar to Christian Religion, in modesty, sobriety and godliness. If in case we be constrained to mention his country, and to honour the same, for bringing forth so valiant a Champion to wrastle in the Camp of this world under the Banner of *Christ*, truly we will perform the same, neither without good consideration. For whosoever knoweth *Paganus*, no obscure City of *Lycia*, it was there that this young man was born. He after his return from school, and the study of prophane literature applied at *Berytos*, not pleased with the conversation of his father (who then governed the whole country) neither with the conversation of his kinsfolks with whom he lived, because they framed not their lives after the rule of piety: being pricked with the instinct and motion of the Spirit of God, and inflamed with a certain naturall, rather celestiall and true love of sincere wisdom, cast in his mind to consider of weightier matters, than his fained and counterfeir glory of the world beareth us in hand. Laying aside therefore all the sweet baits of fleshly pleasure, he forsook and fled away privily from his friends and familiars, not weying at all the want of necessary provision, but casting his whole care and confidence upon God, was led no doubt by the divine Spirit, as it were by a string into the City of *Cæsarea*, where the crown of Martyrdom, being the reward of godliness, was prepared for him. For whilst that he lived among us, he profited in holy Scripture, during that short term of his life, more than any man could think, and practised such discipline as tended to godly life, preparing a perfect way to dye well. But touching the god he made, who it is that beholding

beholding the same with single eye will not be astonished? and howsoever again he be disposed, which only by fame and heresay, attaineth unto the knowledge of his settled mind; his noble courage, his immoveable constancy, and above all, his faithfull trust and indeavour; whereby the tokens of unfained godliness, and fervent spirit appeared, which passed all the reach of mans reason, how can he chuse but wonder thereat? for whenas in the third year of our persecution under the raig of *Maximinus*, the second hurlyburly was raised against us, and the tyrants letters then first of all were brought to *Urbanus*, charging all the people of what degree or calling soever, that they should sacrifice unto their gods (the Magistrates also throughout every City, busily applying themselves to the same) and that the Beadles throughout all the City of *Cæsarea*, should by virtue of the Presidents Edict, summon the Fathers, the Mothers, and their children to appear at the Idols Temple, and that the *Tribunes* should likewise out of a scrole, call every one by his name: (by reason whereof there was no where but heaviness, sobbing and sighing) the aforesaid *Apphianus* (letting not one to understand of his purpose) unknowing to us which accompanied with him in one house, unknowing to the whole band of the Captain, came cheerfully unto *Urbanus* the President as he was a sacrificing, and boldly without any fear at all, took hold on his right hand, and stayed him forthwith from doing sacrifice, exhorting him also both wisely and gravely with a certain godly protestation and cheerfulness of mind, thenceforth to cease and be no more seduced: saying moreover, there was no reason he should despise the one and the only true God, and offer sacrifice to idols and to devils. Such an enterprize the young man took in hand, being provoked thereunto (as it seemeth unto us) by the divine power of God, sounding in the eares of all mortall men by this fact: that the Christians which rightly do challenge that name, are farre from falling away from the service due unto God: the author of all goodness, so that they not only suffer and valiantly endure threats, and plagues, and punishments, which commonly chance unto them, but thenceforth also pleade more boldly, and yield an account of their faith more freely, their tongue neither stutling, nor stammering for fear: yea, and if it may any kind of way come to pass, they dare revoke the persecutors and tormentors themselves from their blind ignorance, and constrain them to acknowledge and embrace the one only God. Immediately after, he of whom I speak (as it was mostlike to happen unto so bold an enterprize) was haled of the Presidents train, as of savage beasts furiously raging against him, and tormented over all his body with infinite stripes, the which he patiently suffered, and for a while was clapt in prison: where for one whole day and night he was piteously tormented, with both his feet in the stocks stretched farre asunder, the third day he was brought forth before the Judge. And as soon as they enjoined him to sacrifice, he resisted and shewed forth the great patience ingrafted in his mind, for the suffering of all terrors and horrible punishments: so that the executioners rent his sides with the lash of the whip, not once or twice, but often even unto the bone and inward bowels, lashing him also on the face and the neck, untill that his face was swollen with the print of the stripes, so that they which aforcetime knew him well, and discerned him by his countenance, thenceforth missed of their mark, and knew him not at all. When they saw he would not yield for all these manifold and sundry torments, the executioners at the commandement of the President, wrapped his feet in flax oyled all over, and set the same a fire; whereof how great and what grievous pain he suffered, I am not able to express. It ran over his flesh, it consumed the same, and pierced unto the marrow bred within the bones, so that his whole body larded and distilled much like unto dropping and melting wax. Yet there was breath left, and life remaing for all those torments, the adversaries and executioners themselves were wearied at his wonderfull patience, which farre exceeded the common nature of men: and after all this, the second time he is cast into prison. Three dayes after he is brought again before the Judge, and being found freely to confesse the same faith as aforcetime, although by reason of his wounds he was ready to yield up the ghost, yet was he thrown into the surging waves of the Sea. If we should make relation of the miracle which immediately followed, peradventure such as saw it not with their eyes, will give no credit at all thereunto, and though we perswade our selves, that men will hardly believe it, yet there is no reason to the contrary, but that we commit to memory, and deliver in writing the History as it was indeed, inasmuch as in manner all which inhabit *Cæsarea* are witnesses to the same. There was not a child in *Cæsarea* but was present at this strange spectacle. As soon as they had plunged (as it pleased them best) that holy and blessed Martyr of Christ

The cruel edict of *Maximinus*.

The godly and bold enterprize of *Apphianus*.

Apphianus, after often imprisoning, and sundry horrible torments was thrown into the Sea, whose carcass the water threw up and laid at the gates of *Cæsarea*.

A cruell torment.

An Earth-
quake.

in the deep gulphs of the main sea, there rose upon a sudden such a storm (not after the wonted manner of weather) and such a noise in the air (not only over the sea, but over the whole land) which shook both the earth and the whole City, with the violence and force thereof; and together with this wonderfull and sudden earth-quake, the sea cast up before the gates of the City the Martyrs carcases, as if it had been of strength not sufficient to bear so holy a burthen. Such were the circumstances touching blessed *Apphianus*, who suffered martyrdom on good Friday, that is, the second day of the moneth *Zanthicus*, the fourth of the *Nomis* of April.

CHAP. XXIII.

The martyrdom of *Ulpianus* and *Aedesius*.

Ulpianus
wrapped in an
oxe hide toge-
ther with a
dog and a
snake, is
drowned in
the Sea.

THe same time of the year, and in a manner on the self same dayes, in the City of *Tyru* there was a young man by name *Ulpianus*, who after most bitter stripes and grievous lashes, was wrapped together with a dog and a serpent in a green Ox hide, and cast into the depth of the sea. And therefore I thought good to place him the next Martyr in order of History unto *Apphianus*. Not long after, *Aedesius*, not only brother in God, but also by birth and blood natural brother by the fathers side unto *Apphianus*, suffered like brotherly and in a manner the self same torments with him: after infinite confessions of his faith, after long fretting and storming, after sentence pronounced of the President, condemning him to the mine pits and quarries in *Palestina*, after his holy trade of life, led under the Philosophical habit, being far more profound in prophane literature, and better skilled in Philosophy than his brother, at length hearing the Judge give sentence upon the Christians in the City of *Alexandria*, and raging against them beyond all reason, shamefully threatening sometimes grave, sage, and sober men, some other times delivering chaste Matrons and consecrated Virgins to brothel-houses, to the end they should be beasily abused: he enterprized the self same thing which his brother had done before. And because he could in no wise away with those horrible offences, he went boldly and courageously unto the Judge, and told him to his face of the filthy and shamefull acts he had done both by word and deed. For which bold reprehension he suffered sundry bitter torments with great constancy and patience. And last of all, he was thrown into the Sea, enjoying the like end with his brother. So far of *Aedesius*. And these things (as I said before) ensued not long after.

Aedesius the
brother of
Apphianus the
Martyr, is
drowned in
the Sea.

CHAP. XXIV.

Of *Agapius* the Martyr.

IN the fourth year of this persecution which plagued us fore, and the twelfth *Calends* of *December*, the twentieth day of the moneth *Dias* being Friday, and in the same City of *Casarea*, such an act was committed in the presence of *Maximian* the tyrant (who then celebrated his birth-day with royall spectacles and sumptuous masks, together with the people) as may be thought worthy of memory, and the printing in marble. And because the custome then prevailed, that sundry shewes (howsoever it fell out at other times) in presence of the Emperors, should be exhibited with princely port and majesty, to their great delight and pleasure; and that variety, full of new and strange devices, besides the common and usual manner, should then be ministered, so that sometimes beasts which were fet out of *India*, *Aethiopia*, and other places, were let loose in compass of the theater: some other times men with lewd and wanton gestures, delighted the beholders wonderfully, and the Emperor also himself made sport and pastime in beholding that a notable spectacle full of admiration should thus in that gorgeous and princely shew. And what think you was that? A Martyr and a witness of our Christian Religion, brought to the ring, and ready to wraile for the sole and sincere service of God; by name *Agapius*, whom (a little before) we have reported to have been thrown together with *Ulpian* at the feet of wild beasts. He being brought out of prison, and linked with malefactors to pasture and sport the people: when that he had openly run the race, and played the man; and that thrice, yea, and oftner too, because the Judge after sundry threats and sundry torments (either plying his case, or hoping he would recant) referred him to other new combats: at length he is again brought forth in presence of the Emperor, no doubt being appointed for that time, that the slaying of our Saviour should follow unto his Disciples (as was *Timothy* brought before *Kings* and *Princes* to witness of him) might truly be fulfilled in him. First of all, he is brought forth together with a malefactor and

Math. 10.

wicked

wicked varlet, of whom the report went that he murdered his master. Afterwards this varlet, who of right should have been devoured of wild beasts, was pardoned by the bountifullness and clemency of the Emperor, even in manner after the example of *Barrabas* the murderer, whom the Jews begged of *Pilate*, condemning *Christ*, whereat the whole theater rejoiced and shouted, because that he was not only graciously pardoned by the Emperor, but also restored to honour and freedom. But this faithfull and godly champion first of all is called upon of the tyrant, next intreated to revoke his opinion, he is promised to be set at liberty: of the contrary he plainly pronounceth, and that with a loud voice, that he was discomposed, and would willingly suffer, and that with all his heart, all the torments and plagues that should be laid upon him, not for any horrible or hainous crime committed by him, but for Gods cause, and in his quarrel who was the Creator of all things. The which he had no sooner spoken, but it came to pass: for there was a Bear let loose at him, the which he met face to face, and yielded himself willingly to be devoured. Last of all, while as yet he drew breath, he was cast into prison, where he continued one whole day, the third day he had stones tyed to his feet, and himself thrown into the depth of the Sea. Such was the martyrdom of *Agapius*.

CHAP. XXV.

The Martyrdom of Theodosia a Virgin, of Dominus and Auxentius: the death of Urbanus the President.

THe persecution being now continued unto the fifth year, the second day of the moneth *Zanthicus*, to wit, the 4. of the *Nones* of *April*, the self same Sunday being the resurrection of our Saviour, and called the feast of *Easter*, again *Theodosia* a Virgin, a modest and Christian maid of *Tyruz*, who had never yet seen the full term of 18. years, came to certain prisoners in *Casarea* standing at the bar, which with constancy protested the Kingdom of *Christ*, both lovingly to salute them, and also (as it is very like) to intreat them to remember her after their departure unto the Lord. The which when she had done (as if hereby she had committed some hainous and horrible offence) the catchpoles hale her, and present her before the President. He forthwith, like a mad man bereaved of his wits, scourgeth her bare sides with bitter and grievous lashes, renteth with the whip her white breasts and tender dugs unto the bare bones. In the end, this holy Virgin hardly drawing breath, yet patient and chearfull enough for all these punishments, was thrown at the commandment of the President, into the waves of the surging Seas. Afterwards, having ended with her, he takes the other Confessors in hand, and condemneth them to the digging of mettals in *Phanos* of *Palastina*. After these things the fifth day of the moneth *Dius*, after the *Romans* in the *Nones* of *November*, the same President in the self same City condemned *Silvanus* (who then was Minister, and had freely protested his faith, who also in a while after was chosen Bishop, and dyed a Martyr) together with other Confessors, after their great constancy in defence of Christian Religion, to the same drudgery and digging of mettals. First he commanded their knees should be unjoynted and sawed off, afterwards seared with hot iron, and then sent to the quarries. The sentence was no sooner pronounced upon these, but he charged that *Dominus* (a man very famous among the inhabitants of *Palastina*, for his infinite protestations of the Christian faith, and his liberty of speech in the behalf of our Religion) should be bound to the stake, and burned to ashes. After whose condemnation, the same Judge, a subtil inventor of mischief, and deviser of crafty slights, contrary to the Doctrine of *Christ*, found out such punishments as never were heard of before, to vex the godly withall. He gave sentence, that three of them should buckle, just, and buffet one another. He delivered *Auxentius* a grave, godly, and good old man, to be torn in pieces of wild beasts. Other some, of mens estate, and of great strength, he gelded, and condemned to the quarries. Again, others he tormented grievously, and chastised with imprisonment and fetters. Of which number was *Pamphilus*, of all my familiars my dearest friend, a man who among all the Martyrs of our time, excelled for every kind of virtue. First, *Urbanus* made a trial of his gift of utterance, and skill in Philosophical discipline; next he enjoyed him to sacrifice, whom when he perceived to be altogether unwilling, and not at all to weigh of his thundering speeches, being thoroughly moved with boyling choler and burning heat of furious rage, commands that forthwith he should be grievously and bitterly tormented. Wherefore the merciless and most cruel President, mangled the tender sides of the

Matth. 27.
In the 21. Chap. of this Book, *Agapius* is said to have been beheaded at *Casarea*, and here he is said to have been drowned, so it might be: first beheaded, then drowned, but there he saith it was the second year of the persecution, and here the fourth, which cannot be. Wherefore he must either be another *Agapius*, or else the story erreth.

Theodosia drowned.

Silvanus condemned to the mine pits with 39. others. cap. 13.

Dominus burned.

Three Martyrs enjoined to kill one another. *Auxentius* torn of wild beasts. The gelding of Christians. *Pamphilus* had his sides mangled with sharp razors.

blessed

bleſſed Martyr with the long inciſion of ſharp razors: at length having his fill, and as it were aſhamed of his fact, commanded he ſhould be kept in the noiſome ſtinch of the cloſe priſon, where the reſt of the Confeſſors remained. But what manner of reward *Urbanus* was like to enjoy after this life, by the juſt judgment of God, and vengeance like to light upon him, for ſo great cruelty and tyranny practiſed upon the Saints of God and bleſſed Martyrs of *Jeſu Chriſt*, we may eaſily gather by the plagues which happened unto him in this life, which were entrances or preambles unto eternal puniſhments in the life to come. For not long after this villany exerciſed upon *Pamphilus*, vengeance from above began on a ſudden to take hold upon him (while as yet he governed) in this ſort. He who lately being placed in an high and lofty throne, pronounced ſentence and gave judgment: he who a little before was guarded with a troope of ſouldiers: he who governed all the country of *Paſtina*: he who was haile-mate and lived cheek-by-jole with the Emperor: even he who was of his ſecrecy, and companion at meat: the ſame, by the juſt judgment of God, in one night, was not only deprived of all ſo great a port and dignity, ſhamefully and reproachfully handled in the preſence of all them which aforetime had revered him with princely honour, proved a timorous and a cowardly caytiſſe, ſo that he whined like a child, and cried for help of the whole Nation which he had ruled: but alſo found *Maximinus* an heavy friend, a ſore and cruel Judge (on whom heretofore he emboldned himſelf, yea, bragged and boated, upon whom he builded, who alſo was in great credit with him, becauſe of the cruelty he ſhewed unto the Chriſtians) ſo that after great ſhame and ignominy (being convinced of hainous crimes and horrible treachery) he was of him condemned to dye. But this by the way. Opportunity hereafter will ſerve, with more leaſure, largely to intreat of the ends of the other wicked, ſpecially of ſuch as ſtrived againſt him, and alſo of *Maximinus*, together with his adherents.

Urbanus for his cruelty fell into great ſhame and miſery, in the end he was put to death.

CHAP. XXVI.

Of divers Confeſſors that were tormented. The Martyrdoms of two Women that were Virgins; and of Paulus.

IN the fixt year of the perſecution when the ſtir was great, and the ſmoke thereof waxed hot in a certain village of *Thebaïs* called *Porphyris* (ſo named by reaſon of the vein of red marble which there did grow) there was a great number of Confeſſors, of the which a hundred (three only excepted) men, women, and children, together with their tender ſucklings, were ſent to *Firmilianus* Preſident of *Paſtina*, who lately ſucceeded in the room of *Urbanus*. The which Confeſſors, when they had proteſted their faith in Chriſt, and truſt in God the Creator and author of all goodneſs, he commanded (and that through the advice of the Emperor) that not only their legs ſhould be ſawed aſunder in the knee ſinews and all, with a hot glowing ſaw, but alſo their right eyes to be ſtickt on the point of a bodkin, the apple, eye-lid and all to be quite digged out, and ſeared to the inner veins with an hot ſcalding iron: laſt of all, they ſhould be condemned to the mine pits and quarries within the ſame Province, for further miſery and greater affliction. Neither was it enough for him to behold with his eyes, thoſe which indured ſuch torments, but he would alſo ſee before his face, ſuch as out of *Paſtina* (mentioned a little before) he had enjoyed to juſt one with another, being neither relieved at the Emperors coſt and charges, neither trained in any ſuch triumphant exerciſe, or brought up in any ſuch Champion-like combat. They ſignified this not only to the Emperors Officers, but alſo to the face of the Emperor *Maximinus* himſelf, yielding forth ſignes of their moſt valiant conſtancy in Chriſt *Jeſu*, both by ſuffering of hunger and bitter torments, all which they ſuſtained together with the aforeſaid, and other Confeſſors that were allotted unto their number out of the ſaid *Cæſarea*. Immediately after theſe, there were others apprehended, which aſſembled themſelves together in the City *Gaza*, to hear a Sermon, of which number ſome were alike tormented in the eye and the leg: ſome others had both their ſides rent in pieces with greater pain. Among the which there was one, by ſex a woman, but in might and valiantneſs of mind no leſs than a man, when as in no wiſe ſhe could away with the threats of abuſing her body (ſuch an inkling had the tyrant given, and committed the government of the Common-weale to cruell Magiſtrates) fiſt ſhe was ſcourged, then tyed to an high tree, yielding forth a pittifull ſhew of the foreſtripes printed in her ſides. When the Executioners at the commandement of the Judge, had grievouſly afflicted her, another woman deſerving far greater commendation than ſuch as the *Grecians* call *Champions* (who for valiantneſs and noble prowels are highly praiſed of all men)

A hundred Martyrs tormented and ſent to digging of minerals.

men) laying before her the self same mark of Virginitie, to shoot at with the former Maiden; though in beauty she excelled not, though in countenance she seemed abject, yet in mind was she valiant, shewing greater courage within, than beauty without: mistaking therefore with his cruell dealing, out of the midst of the throng, she cryed out unto the Judge: How long dost thou thus cruelly torment my sister? He boyling for anger, bids them forthwith lay hold on her: then was she brought to plead for her self, who in plain words, and freely professing the reverend name of our Saviour *Iesu*, is first with fair speethes allured to sacrifice, the which when she refused, with force they drew her to the altar. Then she behaving her self after the valiant courage, falling not a jot from her former mind, stood bolt upright, shouldred the altar, kicked and stamped it with her feet, turned it upside down, and over-threw the altar, the fire, the fagot, the sacrifice and all down to the ground. Whereupon the Judge much like a furious beast, boyling with choler and fiery heat of foming wrath, gave out charge, that she should have more stripes laid on her sides, than any other aforesaid, and could have found in his heart for very madness, to tare her flesh in pieces with his teeth. Before this raging tyrant could have his fill, he commanded that this woman together with the other (the which she called her sister) should be thrown into the flashing fire, so that their flesh might broil, and their bones burn to ashes. Of the which we have to understand, that the first was of *Gaza*, the second of *Cesarea*, by name *Valentina*, and well known of many. The Martyrdome which immediately after the holy and thrice happy *Paulus* suffered, I am not able for the worthiness thereof sufficiently to declare. At the self same moment, together with the women, and with the one and the same sentence, he being condemned to dye, requested of the executioner, (when his head was now going to the block, and ready to be chopt off) that he would grant him a little space to remember himself, the which being obtained, first of all with a clear and audible voice, he prayeth unto God, that his fellow-*Gentiles* the *Christians* might be reconciled unto his favour: he humbly requesteth that peace and liberty might be restored unto them: then for the *Jews* he prayeth, that they might have grace to turn wholly unto God by the means of Christ: afterwards going on still in his prayer, he required the same for the *Samaritans*: to be short, he craved that all nations wallowing in error and ignorance, so blinded, that they could not see the glorious Gospel of the Son of God, might at length be gathered together into one fold, and embrace true Religion and godliness. Neither did he forget (by contemning or depriving them of his prayer) the silly multitude which was round about him. Last of all, (O the wonderfull and unspeakable mildness and patience of the Martyr) he prayed unto Almighty God, for the Judge which condemned him to the death, for the Emperors also, and for the executioner which was ready to strike off his head (in the hearing of him, and all such as were present) that this their hainous offence might not be laid to their charge. With these and the like petitions, being innocent, not deserving death at all, he moved all that were about him to sob and sigh, and to shed bitter and salt tears: he for all that, preparing himself to dye, laying most willingly his head on the block, and his bare neck to the sharp edge of the glittering sword, was martyred the 25. day of the moneth *Panemus*, to wit, the 8. of the *Calends* of *August*. And such were the happy ends of these blessed Martyrs.

Two women
burned.

Valentina.

The prayer of
Paulus before
his martyr-
dome.

Paulus prayed
for his perse-
cutors.

Paulus beha-
ved.

CHAP. XXVII.

The punishment of an hundred and thirty Confessors. The Martyrdome of Antothus, Zebinas, Germanus, and Ennathas a woman. The strange miracles repoving the hardness of mans heart.

NOt long after there were 130. valiant Champions out of the country of *Egypt*, protesting their faith in Christ and Religion God-wards, which at the commandment of *Maximianus*, suffered in *Egypt* it self the like torments of eyes and legs, with the other mentioned a little before, of the which number some were condemned to the mine pits and quarries within *Palafina*, the rest to the mettals in *Cilicia*. Wherefore together with these hainous and horrible trecheries practised against the nobly and renowned Martyrs of Christ the great heat of persecution was asswaged, and the flame thereof (as it seemed unto us) by reason of their holy and sacred blood, was quenched, and now pardoned, and freedom, and liberty was granted unto the Confessors of *Thebaïs*, who were oppressed with drudgery in the digging of the mettals growing in that region: and we poor silly Christians, went about to recreate our selves in this calm season of quiet peace: but he (of the devils world) in
whose

130. Confessors.

The Edict of
Maximinus a-
gainst the
Christians.

whose hand it lay to persecute us, I wot not how, neither by what motion, was again thoroughly and wonderfully incensed against the Christians. Therefore upon a sudden the letters of *Maximinus* were sent to raise persecution against us, into all and every of the Provinces: Whereupon the Presidents and the grand Captain of the Emperors whole host, gave out commandment, by Writs, by Epistles, and publick Decrees unto the Wardens throughout every City, unto the Governors and Rulers of Garisons, unto Auditors, and Recorders, that the Emperors Edict with all speed might take effect: and charged moreover, that with all celerity they should repair and build again the Idol Groves, and Temples of Devils, lately gone to ruine: and also they should bring to pass, that men and women, their households and families, their sons and their servants, together with the tender sucklings, hanging at their mothers breasts, should sacrifice, and in very deed tast of the sacrifice themselves: that the victuals bought and sold in the market, the meat in the shambles, should be defiled and stained with these impure oblations: and that there should be Porters assigned for the baths, to see that such as purged their filth, and bained themselves within, should afterwards without pollute themselves with those detestable and cursed sacrifices. These things being come to this pass, and the Christians being (as it is most like) altogether dismayed at these sad and sorrowfull plunges wherewith they were held: and the *Gentiles* and *Ethnicks* themselves complained of the intollerable, absurd, and too too shamefull a dealing (for they were cloyed with too much cruelty and tyranny) and this lamentable season hanging every where over our heads: the divine power of our Lord and Saviour again gave unto these his champions, such valiant courage of mind, and inspired them as it were from above, that (being neither compelled, nor forced to yield an account of their faith) they should voluntarily offer themselves, set at naught, tread down, and stamp under foot, all the terrors and threats which the enemy could devise. Three therefore of the faithfull Christians linked together in one mind, leapt unto the President as he sacrificed, and with a loud voice exhorted him to reform himself, to revoke his error, and to leave his folly, affirming there was none other God but he, who was the author and finisher of all things: and being demanded who and what they were, boldly made answer, that they were Christians. Whereat *Firmilianus* being vehemently moved, without any more adoe or farther punishment, commadned forth with they should be headed. Of the which the first was a Minister by name *Antonius*, the second *Zebinaus*, of *Eleutheropolis*, the third *Germannus*. These circumstances which concerned them were done the 13. day of the moneth *Disu*, to wit, in the *Ides of November*. The self same day a certain woman called *Ennathas*, of *Scythopolis*, bedecked with the glistering flower of glorious virginity, came thither together with these Martyrs, she offered not herself voluntarily as they did, but was by force drawn and brought before the Judge. Whereupon after stripes, after grievous and reproachfull torments, which the Judge enjoyned her to endure, a certain Tribune by name *Maxis*, whose office and charge was at hand, a man as in appellation, so in condition very wicked: and as otherwise he was impiously and perniciously given, so was he in body big set and wonderfull strong, in behaviour beastly and too too cruel, and among all such as knew him, noted for an infamous person: this wicked Tribune without the authority of the higher power, took in hand this blessed Virgin, put off all her apparell, so that her whole body (saving from girdle downwards) was seen all bare: this maid he led thorowout all the City of *Casarea*, and with great pleasure lashed her with whips (he was delighted with the sound of the lash) thorowout all the market-place and the open streets. Who standing at the bar (after all those infinite torments) where the President used to pronounce sentence, shewing forth the great constancy of her mind in the defence of her faith, the Judge commadned she should be burned quick. But he proceeding in cruelty, and daily increasing his savage woodness against the Saints of God, passed the bounds of nature, shamefully forbidding the senseless carkasses of the holy Saints to enjoy solemne buriall, and therefore he commadned that the dead corps should be kept day and night above ground, to the end, wild beasts might rent them in pieces. So that ye might see, for the space of many dayes, no small number of men, obeying this cruell and unnatural commandement. And moreover, some watched diligently, kenning from towers, casements, and high places (as if hereby they had done unto God good service) lest the dead carkasses were privily conveyed and stolen away. Wherefore the brutish beasts, the ravenous dogs, and griping fowls of the air, tore in pieces mans flesh, lugging here and there their quartered members, and the whole City was every where strowed with the torne bowels and

Antonius be-
headed.
Zebinaus be-
headed.
Germannus be-
headed.

Maxis a wicked
Tribune.

Ennathas a
Virgin burn-
ed quick.

bruised

brused bones of the blessed Martyrs, so that they which a foretime were eagerly bent against us, now confessed plainly, that they never saw a more cruel act, or a more horrible sight than this was, and bewailed not only the misery and lamentable state of such as were thus afflicted, but also their own case, and the ignominy redounding thereby unto nature, the common parent of all. This spectacle of mans flesh, not in one place devoured, but piteously scattered every where, was subject to every mans eye, round about the wals of the town, and exceeded all that thereof may be spoken, and every lamentable and tragical shew. Some report they saw quarters, whole carcases, and pieces of bowels within the wals of the City. While this continued the space of many days, such a miracle was seen as followeth. When the wether was calm, and the air clear, and the clouds under heaven (which compass all) banished away, the pillars of the City upon a sudden, which held up the great and common Porches sweat or rather poured out many drops of water much like unto tears: the market-place also and the streets (when as there fell not a drop of rain) I wot not how, neither whence, soaked with moisture and sprinkled drops of water: so that immediately the rumor was bruted abroad in every mans mouth, that the earth being not able to away with the hainous and horrible offences of those dayes, poured out infinite tears after a wonderfull sort: and the stones and senseless creatures bewailed those detestable mischiefs, reproving man most justly, for his stony heart, his cruel mind void of all pity and compassion. But peradventure, this Story will seem fabulous and ridiculous unto the posterity, yet not unto such as then were present, and were fully perswaded with the truth thereof.

A miracle.

CHAP. XXVIII.

*The Martyrdome of Ares, Promus, Elias, Petrus, Apfelamtu, and Asclepius
a Bishop of the opinion of Marcion.*

THe 14. day of the moneth *Appellans* which next ensued, that is, about the 19. of the *Kalends* of *January*, certain godly men, travellers out of *Egypt*, (their journey was into *Cilicia*, minding to find some relief at *Casarea*, for the Confessors which there abode) were taken of the watch which sat at the gates of the City, and searched incommers. Of which men, some received the self same sentence as they had before, whom they went about to relieve, to wit, the pulling out of their eyes, the maiming of their limbs and left legs. Three of them yielding forth a marvellous constancy at the confession of their faith, ended their lives with divers kinds of torments at *Ascalon* where they were apprehended. One of them whose name was *Ares*, was thrown into a great flaming fire and burned to ashes: the other two, whose names were *Promus* and *Elias*, had their heads stricken off from their shoulders. The 11. day of the moneth *Andinans*, that is about the third *Ides* of *January*, *Petrus* called also *Apfelamtu*, a worshipper or religious man, born in the village *Anea* which bordered upon *Elutheropolis*, being very often intreated by the Jugg and his assistants, to remember himself, to pity his case, and to tender his youthfull years and flourishing age: contemned their perswasions, and cast his whole care upon Almighty God, preferring that before all other things, yea and before his proper life: and at *Casarea* tried by fire his faith in Christ Jesu with a noble and valiant courage, much like unto most pure gold. Together with him one *Asclepius* a Bishop (as men said) of the heresie of *Marcion*, with godly zeal (as he thought) but not that which is according unto knowledg, departed this life in the self same burning fire. And thus much of them.

*Ares burned.
Promus be-
headed.
Elias behead-
ed.*

*Petrus Apfe-
lamtu burned:
Asclepius a
Marcionite
burned.*

CHAP. XXIX.

*Of twelve Martyrs that suffered together in one day with Pamphilus, and of the
martyrdome of Adrianus and Eubulus.*

Time now draweth me away to the painting forth to posterity that noble and glorious theater of Martyrs which suffered together with *Pamphilus*, whose name I do alwayes honour and reverence. They were twelve in number, and thought worthy not only of the Prophetical, or rather the Apostolick gift, but also the number of the *Apostles* of whom *Pamphilus*, Minister of the Church of *Casarea* was principal: a man very famous, for sundry his virtues throughout the whole race of his life: singular, in despising and contemning this present world: bountifull for liberality bestowed upon the poor: wonderfull, in neglecting the care of transitory things: excelling in behaviour and Philosophical trade of living: moreover, passing all the men of our age, for fervent zeal and earnest study of holy

Pamphilus:

Scriptures:

Scripture : marvellous constant in all his doings and enterprises, and also very ready to ayde and help such as were of his kin and familiar acquaintance. Other his virtues and well-doings, because it required a longer Treatise, we have lately and largely published in a peculiar Volume, entituled of his life, and divided into three Books. Therefore such as are desirous more exquisitely to know his virtuous life, we referre thither, and presently we mind only to prosecute such things as concern the Martyrs which suffered persecution together with him. The second after *Pamphilus* that came forth to wrastle, was the reverend hoare-headed *Valens*, Deacon of the City of *Elia*, a grave Father in every mans eye, and greatly skilled in holy Scripture, if then there was any such in the world, he was so expert therein, that if he heard any parcell thereof by any man alledged, forthwith was he able by rote to repeat it, as if he had read it out of a Book. The third was *Paulus*, a man wonderfull zealous and fervent in the spirit, born in the City *Jamnia*, where he grew to great fame, before martyrdom he endured the scorching and searing of his flesh with hot irons, and passed through a worthy combat at the confession of his faith : the martyrdom of these was deferred by reason of their continuance in prison two whole dayes. In the mean while came the brethren of *Egypt* which suffered martyrdom together with them. These *Egyptians* when they had accompanied the Confessors of *Cilicia* unto the place appointed for the digging of metals, returned home again. In their return they were taken of the watch which kept the gates of *Casarea*, (which were barbarous and rude grooms) and examined who they were, and whence they came. When they could not conceal the truth, they were laid in hold, as if they had been hainous trespassers, and had committed some horrible crime. In number they were five, which were brought before the tyrant, and after examination, clapt in prison. The third day being the sixteenth of the moneth *Perisius* after the *Romans*, about the fourteenth of the *Kalends of March*, these, together with *Pamphilus* and the rest of his companions (mentioned a little before) by commandement were brought before the Judge. This Judge first of all trieth with sundry and manifold torments, with new and strange devices, the invincible constancy, and valiant mind of the *Egyptians* : and withall he demanded of the chief and principall in this comba, what his name was then, when instead of his proper name, he had named himself unto him, after some Prophet or other (for this was their manner, instead of the idolatrous names which their Parents had given them, to chuse them new names, they called themselves after the name of *Elias*, *Jeremias*, *Esay*, *Samuel* and *Daniel*, and exprest not only in word, but in works themselves, the very true God of *Israel*, hid from the *Jews* according unto the proper etymology of their names.) *Firmilianus* hearing such an appellation of the Martyr, weighed not at all the sense and signification of the word, but secondarily asketh of him what countryman he was. He satisfying the interrogatory, giveth a fit name unto the former answer, that his country was *Jerusalem*, meaning in very deed the self same whereof *Paul* spake : *That Jerusalem which is above is free, which is the mother of us all*. Again in another place : *Ye are come unto the mount Sion, and to the City of the living God, the celestially Jerusalem* : for it was this that the Martyr understood. *Firmilianus* being earthly minded, enquireth earnestly and curiously, where this City was, in what country it lay, and withall tormented him grievously, to the end he should confess the truth. This Martyr having his hands wrested and tyed behind him, his feet with certain new and strange kind of engines stretched asunder, avouched constantly that he told him the truth. Afterwards when the Judge demanded of him again, what he was, and where that City was situated, made answer : that it was a country which only belonged to the godly : that none other should be partaker thereof save the godly alone : and that it was situated eastward, where the Sun in the morning spreadeth abroad the bright beams of his light. In uttering these words he entred into so divine a cogitation within himself, that he forgot the torments which laid him on every side, and seemed to perceive no sense or feeling of the pain and punishment, as if he had been a ghost without flesh, blood, or bone. The Judge casting doubts with himself, and greatly disquietted in mind, thought the Christians would bring to pass, that the City mentioned by the Martyr, should rebell and become enemy unto the *Romans* : he began to search, and diligently to enquire, where the region (by report Eastward) should be. Last of all, when he saw this young man after bitter and grievous torments, with immutable constancy to persevere stedfastly in his former saying : he gave sentence that his head should be stricken off from his shoulders. Such was the mortall race of this miserable life, which this blessed Martyr did run. The rest of his companions, after the like torments,

*Valens.**Paulus.*Five Martyrs
beheaded.Gal. 4.
Heb. 12.

ments, ended their lives with laying their heads on the block. In the end, *Firmilianus*, though in manner wearied, and frustrated of his purpose, yet not satisfied to the full with these infinite torments, and their terrible execution, turned himself unto *Pamphilus* and his companions. And though he had experience sufficient heretofore of their invincible constancy in defence of their faith, yet again he demandeth, whether at length they would obey, and yield unto him. When he was resolved of their last answer, which tended to Martyrdom, he gave sentence, they should be tormented and punished alike with the former Martyrs. Which being done, a young man, one of the servants of *Pamphilus*, so well brought up and instructed, that he might very well seem worthy the discipline and education of so worthy a man, as soon as he perceived that sentence was past upon his master, he cryeth out in the midst of the throng, and requesteth that his masters carcase together with his companions, after the breath was departed their body, might quickly be hurled in their graves. The Judge being affected not like unto a man, but to a most savage beast, tendered not at all the young mans youthfull years, but forthwith demanded of him, whether he were a Christian, who when he affirmed plainly that he was, boiled with anger, as if his heart had been stickt with a knife, and charged the tormentors they should lay on him the weight of their hands, and the might of their strength. After that he was enjoined to sacrifice, and had refused, the Judge commanded, that without all compassion, he should be scourged unto the bare bone, unto the inner and secret bowels, not as if he were a man covered with flesh and compassed in a skin, but a picture made of stone or wood, or some senseless metall. In which kind of torment he continued a long time; when the Judge perceived that he uttered no language, neither gave forth to understand that he felt any pain, and saw that (his body being in manner senseless, spent with lashes and consumed away) he tormented him in vain, he continued still hard hearted and void of all humanity, and decreed forthwith, that his body should be burned by a little and a little with a slow and slack fire. This young man being the last of them which afore the Martyrdom of *Pamphilus*, (who was his bodily master) entered in to this dangerous skirmish, departed this life before him, because the tormentors which executed the rest seemed to be very slow. Then might a man have seen *Porphyrius* (for that was the young mans name) after triall in every kind of exercise, earnestly and wholly bent with a wonderfull desire, as the manner is of men, to obtain the valiant and sacred victory: his body all poudred with dust, yet gracious in faith and countenance, hastening to the place of execution for all his afflictions with upright and noble courage, replenished no doubt with the Spirit of God: attired in the philosophical habit, after his wonted guise, to wit, wearing a garment after the manner of a cloak, which covered only his shoulders, telling his mind to his familiars by signes, with a modest and mild spirit, continuing still, yea, when he was bound to the stake, his glorious and glad some countenance: and moreover, when the fire flashed about with great fierceness, and waxed extreame hot round about him, ye might have seen him with his breath on either side drawing the flame unto him: and after these words, whenas the flame first of all touched his body, which with loud voice he sounded out, (*Jesus thou son of God succour and helpe me*) he suffered constantly without any murmuring at all, all those marvellous and extreame torments, even to the last gasp. Such was the affliction of *Porphyrius*, whose end, *Selenchus* a Confessor and a Souldier signified unto *Pamphilus*, who, as the author of such a message deserved, was without delay, thought worthy to take the same chance, together with those Martyrs. For as soon as he had certified him of *Porphyrius* death, and taken his leave and farewell of one of the Martyrs, certain souldiers lay hands upon him, and bring him before the President. He, as if he went about to hasten his journey, and to joyn him a wayfaring companion with *Porphyrius* unto the celestial Paradise, commandeth forthwith that he should be beheaded. This *Selenchus* was born in *Cappadocia*, and preferred to this great honour before all the youth of the *Roman* band, and before them which were of credit and estimation among the *Romans*, he excelled all the rest of the souldiers in youthly favour, in strength, and goodly stature of body, his countenance was gracious, and his speech amiable, he passed for comely making; for big setting, for fair liking, and for proportion of the whole body: he was famous at the beginning of the persecution, for his patient suffering of stripes in the defence of the faith, and being deprived of the warlike dignity which he enjoyed, became a zealous follower of the worshippers or religious men, he succoured and provided with fatherly care and over-sight for the fatherless, the succourless, the widows, and such men as were visited with great

Porphyrius the servant of *Pamphilus* after torment was burned to death.

Selenchus beheaded.

Theodulus crucified.

Julianus burned.

Adrianus beheaded.
Eubulus beheaded.

Firmilianus the wicked tyrant was beheaded.

miserie and affliction. Wherefore God being rather delighted with such like sacrifices of mercy, and works of charity, than with smoke incense and bloudy oblations, called him of his goodness, unto this glorious and renowned garland of Martyrdom. This was the tenth champion of the number mentioned before, which suffered death in one and the self same day, whereby (as it appeareth) the great and beautifull gate of the kingdome of heaven being set wide open by the means of *Pamphilus* his Martyrdome, made an easie passage both unto him and the other his companions, to the attaining of perfect pleasure in the celestial Paradise. *Theodulus* also a grave and a zealous father, one of *Firmilianus* the Presidents family, and in greater credit with him than all the rest of his household, partly for his hore-head and great years (for he was a great grandfather) and partly for the singular good will and affection born alwayes towards him, treading the same steps *Seluchus* had done before him, and committing the like crime with him, is brought before his master *Firmilianus* the President to plead for himself: who being incensed with greater rage towards him than the rest of the Martyrs, delivered him in the end to be crucified, which kind of Martyrdome after the example of our Saviour, he suffered most willingly. Yet because there wanted one which might supply the twelfth room among the Martyrs rehearsed before, *Julianus* came forth. Who coming from farre, and as yet not entred into the wrastling place, as soon as he had heard by the way as he came of their death and happy ends, forthwith he conveyed him straight unto the noble spectacle and theater of Martyrs, and as soon as he saw with his eyes the blessed bodies of the Saints lying all along upon the ground, he was tickled with inward joy, he embraced them severally, and saluted them after the best manner: which when he had done, the catchpoles and executioners apprehended him, and presented him before *Firmilianus*, who after he had executed such things as were correspondent unto his cruel nature, commanded he should be laid upon a slow and slack fire, and so burned to death. *Julianus* triumphed and leapt for joy, and with a loud voice gave great thanks unto God, who vouchsafed him worthy so great a glory and reward, and in the end he was crowned with Martyrdom. He was by birth of *Cappadocia*, in life and conversation holy, faithfull and very religious, and besides his fame in other things, he was abundantly inspired with the Spirit of God. Such was the train of them which were tormented, and by the goodness of God crowned Martyrs in the company of *Pamphilus*. Their holy and happy carcases were kept above ground by the decree of the wicked President, four dayes and four nights, to be devoured of the beasts of the field, and of the fowls of the air. But when as miraculously, neither beast, neither bird, neither dog drew nigh unto them, again by the grace and goodness of Almighty God, they were carried away safe and sound, and committed to their graves with solemne burial, after the Christian manner. Furthermore, when the cruelty practised against us was bruted abroad, and rose in every mans mouth, *Adrianus* and *Eubulus*, of the country *Marganda*, taking their journey towards *Cæsarea*, to visit the rest of the Confessors, were taken at the gates of the City, and examined concerning the cause of their voyage into that country. Afterwards freely confessing the truth, they were brought before *Firmilianus*, who without any more ado or farther deliberation, after many torments and infinite stripes, gave sentence that they should be torn in pieces of wild beasts. Within two dayes after, being the fift day of the moneth *Dysvros*, about the third *Nones* of *March*, when the Citizens of *Cæsarea* celebrated their wakes, upon the day of revels, *Adrianus* was thrown at the feet of a fierce Lion, afterwards slain with the edge of the sword, and so died. *Eubulus* the third day after, about noon, in the self same *Nones* of *March*, being the seventh day of the moneth *Dysvros*, when the Judge intreated him earnestly to sacrifice unto the Idols, whereby he might enjoy their freedome according unto law and order, he preferred a glorious death for godlines sake, before this frail and transitory life: after he was torn and mangled of wild beasts, he was slain (as his fellows before him) with the edge of the sword, and being the last, he sealed with his blood all the happy conflicts of the blessed Martyrs of *Cæsarea*. But it shall seem worthy the noting, if at length we remember after what sort (and that not long after) the heavy hand of God lighted upon those wicked Magistrates, together with the tyrants themselves. For *Firmilianus*, who forwardly and contumeliously raged against the Martyrs of Christ, suffering extream punishment together with the other his partners in horrible practises, ended his life with the sword. And these were the Martyrs who suffered at *Cæsarea*, during the whole persecution.

The Pastors of the Churches for their negligence in executing of their office, were punished from above. The martyrdom of Peleus, Nilus, Petermythius. The punishment of Silvanus and John. The beheading of nine and thirty Martyrs in one day.

WHAT in the mean time was seen to fall out against the Presidents and Pastors of Churches, and after what sort the just judgment of God revenger of sin (instead of shepherds over sheep, and the reasonable flock of Christ, the which they should have wisely and advisedly governed) made them not only keepers of Camels, a kind of beast void of reason, by nature crooked and ill-shapen: but also the Emperors horsekeepers, and this he did for a punishment due to their deserts: moreover, what contumelies, what reproaches, what diversity of torments they suffered of the Emperors, Presidents and Magistrates at sundry times for the holy ornaments and treasure of the Church, what pride and ambition reigned in many of them, how rashly and unlawfully they handled divers of the brethren: what schismes were raised among the confessors themselves, what mischief certain seditious persons of late stirred up against the members of the Church which were remnants, whilst that daily with might and main (as commonly we say) they endeavour'd to excoigate new devices one after another: how that unmercifully they destroyed and brought all to nought with the lamentable estate of bitter persecution, and to be short, heaped mischief upon mischief: all these aforesaid, I mind to pass over with silence, supposing it not to be our part (as I have said in the beginning of this book) either to rehearse or record them, inasmuch as I am wholly bent and carefully minded to overslip and conceal the memorial of them. Yet if there be any laudable things, any thing that may seem to set forth the Word of God, any worthy act, or famous doings flourishing in the Church, I take it to be my special and bounden duty to discourse of these, to write these, often to inculcate these in the patient ears of faithful Christians, and to shut up this Book with the noble acts of the renowned Martyrs, and with the peace which afterwards appeared and shined unto us from above. When the seventh year of the persecution raised against us was now almost at an end, and our affairs began by a little, and as it were by stealth, to grow unto some quiet state, ease and security, and now leaned unto the eighth year, in which no small multitude of Confessors assembled themselves together at the mine pits in *Palästina*, who freely occupied themselves in the Rites and Ceremonies of Christian Religion, so that they transformed their houses into Churches: the President of the Province being a cruel and a wicked man (as his mischievous practices against the Martyrs of Christ, do prove him for no other) made a voyage thither in all the hast, and hearing of their doings, their trade of life and conversation, made the Emperor by his letters privy thereunto, painting forth in the same, such things as he thought would disgrace, discredit and defame the good name of those blessed Confessors. Whereupon the master of the mine pits and metaltaste thicker, and by virtue of the Emperors commandment, separateth the multitude of Confessors, so that thenceforth some should continue at *Cyprus*, some other at *Libanus*, and others also in other places of *Palästina*, and commanded that all should be wearied and vexed with sundry toiles and labour. Afterwards he picked out four of the chief of them, and sent them unto the Judge, of the which two of them were called *Peleus* and *Nilus*, Bishops of *Egypt*, the third was a Minister, the fourth annexed unto these was *Petermythius*, a man wonderfully beloved for his singular zeal towards all men on Gods behalf. All which, the Judge requested to renounce Christ and his Religion, who when they obeyed not, and seeing himself frustrated of his purpose, gave sentence that they should be tyed to a stake and burned to ashes. Other some again of the Confessors being not fit for that labour and service, by reason either of their heavy old age, or unprofitable members, or other infirmities of the body, were released, and charged to dwell in a several and solitary place. Of which number *Silvanus* Bishop of *Gaza* was the chief, who lively expressed unto all the world, a godly shew of virtue, and a notable pattern of Constancy. This man from the first day of the persecution, and in manner unto the last, during all the space, was famous for the sundry and manifold conflicts he suffered after infinite examinations, and reserved unto that very moment, to the end he being the last, might seal up with his blood all the conflicts of the Martyrs in *Palästina*. There were released, and partakers with him of the same affliction, many *Egyptians*, one was *John*: who also in fame and renown excelled all the men of our time: who although he was blind before,

Chap. 21

*Peleus burned.
Nilus burned.
A Minister
burned.
Petermythius
burned.*

Silvanus.

John a blind
man of a sin-
gular memory
and rare gifts.

yet the tormentors were so cruel, so fierce, and rigorous, that for his great constancy in professing the name of Christ, they maimed his left leg with a burning saw (as the other Confessors were used before) and seared the apple of the eye bereaved already of sight, with an hot scalding iron. Let no man marvel at all at his good conversation and godly life though he were blind, because his manners deserved not such admiration as his gift of memory, where he had Printed whole Books of holy Scripture, not in tables made of stone (as the holy Apostle saith) neither in the hides of beasts, parchment or paper, which moth corrupteth, and the time weareth away, but in fleshly tables of the heart, that is, in the prudent memory and sincere understanding of the mind: so that when it seemed good unto him, he was able out of the closet of his mind, as it were out of a certain treasury of good learning, to alledge and repeat the *Law* and the *Prophets*, sometimes the *Histories*, at other times the *Evangelists* and works of the *Apostles*. I confess truly, that when I first saw the man stand in the midst of the congregation and assembly, and heard him recite certain places of holy Scripture, I wondred at him. For as long as I heard his voice sound in mine ears, so long thought I (as the manner is at solemn meetings) that one read out of a Book: but when I came nearer unto him, and saw the truth as it was, all others standing about him with whole, open and sound eyes, and him using none other but only the eye and sight of the mind, and in very deed, uttering many things much like unto a Prophet, and excelling in many things many of them which enjoyed their senses sound and perfect, I could not chuse but magnifie God therefore, and marvel greatly thereat. Methought I saw lively tokens and evident arguments, that he was a man indeed not after the outward appearance, or fleshly eye of man, but according unto the inner sense and secret understanding of the mind, the which expressed in this manner though his body were maimed and out of fashion, greater power of his inward gifts. God himself reaching unto these men (mentioned before, and continuing in several places, executing their wonted trade of life in prayer and fasting, with the rest of their godly exercises) the right hand of his mercy and succour, granted them through martyrdom to attain unto an happy and blessed end. But the Devil, enemy and sworn adversary of mankind, could no longer away with them, for that they were armed and fenced against him with prayers continually poured unto God, but went about (as he imagined) to vex them, and to cut them off from the face of the earth. For God had granted him that might and power, that neither he in no wise could be kept back from his wilfull malice and wickedness: neither these men for their manifold and sundry conflicts, should be deprived of their reward and glory. Wherefore by the decree of the most wicked Emperor *Maximinus*, there were in one day nine and thirty Martyrs beheaded. These were the martyrdomes suffered in *Palestina*, during the whole term of eight years, and such was the persecution raised against us, which first began with the ruine and overthrow of the Churches, and increased daily more and more, by reason the Emperors at sundry times renewed the same, whereupon also it fell out that there were manifold and sundry torments of valiant champions, wrassling for the truth in Christ, and an innumerable multitude of Martyrs in every Province, reaching from *Lybia* throughout all *Egypt*, *Syria* and the Eastern countries, and every where, even unto the confines of *Illyricum*, and the coasts adjoining to the foresaid countries, as all *Italy*, *Sicilia*, *France*, and the western countries, and such as reach unto *Spain*, *Mauritania* and *Africa*: where they were not persecuted full two years, but quickly through the mercy and goodness of God, obtained peace and tranquility, because the divine providence of Almighty God, for their faith and innocencies sake, pined their lamentable estate. For that which from the beginning was not remembered to happen in the *Roman* Empire, came now in the end to pass amongst us, beyond all hope and expectation. The Empire was divided into two parts, because of the persecution raised against us. And though in some part of the world, the brethren enjoyed peace, yet in other regions and countries they endured infinite conflicts and torments. But when at length the grace of God shewed his loving, merciful and favourable countenance and watchfull care over us, then I say, the Governors and Magistrates, even they which aforesaid raised persecution against us, remembered themselves somewhat better, altered their mind, and sung a recantation, quenching the fiery flame of persecution flashing among us, with more circumspect decrees and milder constitutions in the Christians behalf. Now let us record unto the posterity the recantation of *Maximinus* the tyrant.

39 Martyrs
beheaded.

beheaded with
beheaded with
beheaded with
beheaded with
beheaded with

beheaded with

The End of the Eight Book.

THE

THE
NINTH BOOK
OF THE
ECCLESIASTICAL HISTORY
OF

Eusebius Pamphilus, Bishop of Caesarea in Palestina.

CHAP. I.

Though Maximinus went not seriously about to succour the Christians, and to mitigate the persecution, yet it profited, and Sabinus published abroad his letters in the behalf of the Christians, so that peace was restored.



His recantation being set forth by the commandment of the Emperors, was published every where throughout *Asia*, and all the Provinces thereof, which being so done, *Maximinus* the Eastern tyrant, most impious of all, and chief enemy to the service of God, not pleased with these proclamations, instead of the written edict, commanded his Lientenants by word of mouth, that they should cease the wars against the Christians. And because he durst no other way contradict the higher power, he began to imagine how to conceal the decree already proclaimed; and to provide, lest it were made manifest unto the countries of his Dominion, and by this advice, commanded his inferior Magistrates by word and not by writing, that henceforth they should persecute us no more. But they certified one another of this commandment by letters, and *Sabinus* who then among them was in highest dignity, certified by Epistle written in the Latine tongue, the several Presidents throughout the Provinces, of the Emperors decree, by translation thus: *The majesty of our Lords and most noble Emperors hath decreed now a good while ago, with great care and devotion, to induce the minds of all mortall men unto the holy and right trade of living, to the end, these also which have alienated themselves from the Romane manner, should exhibit due worship unto the immortal gods: but the stubbornness of some, and their most obstinate minds so far resisted, that they could not be withdrawn from their purpose, by any just reason, nor terrified with any torments that was laid upon them. Forasmuch therefore as it fell out by this means, that many put themselves in great peril; the majesty of our Leiges and most puissant Emperors, after their noble piety (judging is a thing far from their most noble purpose, for such a cause to cast men into so great danger) gave me in charge, that with diligence I should write unto your wisdom: That if any of the Christians be found to use the religion of his own sect, you neither grieve or molest him at all, neither think any man for this cause worthy of punishment, when as it appeareth in so long a tract of time, they can by no means be induced to forswear from such a pertinacy. Your industry hath therefore to write to the Lientenants, Captains and Constables of every City and Village, that they pass not the bounds of this Edict, to presume any thing contrary to the same. The Presidents throughout the Provinces, having received these letters, thinking this to be the true meaning of the Emperor in these letters contained, declare forthwith by their Epistles, the Emperors decree unto the Lientenants, Captains, and such as governed the country people. Neither were they satisfied with sending of letters only, but rather by doing the deed it self, to bring about the Emperors will, brought forth and set at liberty, such as they held captives in prison, for the confession of Christian Religion, yea, releasing them also, which for punishment sake were committed to the mine pits, and digging of mettals, for they being deceived, thought this would please the Emperor. These things being thus brought to pass, immediatly after the sun-beams of peace shined brightly, as if it had been after a dark or misty night. Then might a man have seen throughout every city congregations gathered together, often Synods and their wonted meeting celebrated. At these things the incredulous heathen were much dismayed, and wondring at the marvellous strangeness of so great a change, cried out, that the God of the Christians was the great and only true God. Some of our men which faithfully and manfully endured the combat of persecution, enjoyed again their liberty among all men; but other some weak in faith, or abject minds in the storm of persecution, greedily hastened unto their salve, and sought of such as were strong and sound,*

Sabinus unto the Presidents throughout the dominions of Maximinus.

Such as fell in persecution repented them of their fall.

found, the right hand of salvation, and desired the Lord to be mercifull unto them. Again the noble champions of godliness being set at liberty from the affliction they suffered in the mine pits, returning to their own home, passing throughout every City with valiant and chearfull courage, with unspeakable joy, and replenished with inexplicable liberty of mind. So that both in their voyage and return, they went on lauding God in Songs and Psalms, throughout the high waies, market-places, and frequented assemblies. There mightest thou have seen them, who a little before, after most grievous punishments, were fettered and banished their native soyl, to receive and enjoy their proper houses, with a chearfull and merry countenance, inso-much, that they which aforetime cried out against us, now rejoyced together with us at this wonderfull sight, happening beyond all mans expectation.

CHAP. II.

Maximinus again shewing his hatred against the Christians, forbiddeth the assemblies in Church-yards, and goeth about to banish them Antioch.

THe tyrant, enemy to all honesty, and chief adversary of all the godly, whom we said to have born rule in the Eastern parts, not well brooking these things, permitted them not to continue in the same state, no, not six whole moneths. Wherefore he putteth in ure every mischievous practice, to the overthrow of peace and tranquility: first by a certain pretence he goeth about to bar us our liberty of meeting in Church-yards, next by sending certain malicious men, he incited and provoked against us the Citizens of *Antioch*, that they should beg of him for a great benefit, that he would permit no Christian at all to dwell with in his Dominions. This he assayed to effect by others, the author of all which mischief was *Theotecnus*, who solicited the cause, and egged them of *Antioch* forwards: a man he was of authority, an inchanter, very spitefull, and far from the signification of his name, who then was Lieutenant of that City.

CHAP. III.

Theotecnus goeth about to mischief the Christians: he incenseth the tyrant against them, and setteth up an Idol at Antioch.

Jupiter Philus.

THis *Theotecnus* therefore when he had vehemently impugned us, and procured every kind of way that the Christians should diligently be sought out of their dens, and apprehended as hainous robbers: and had devised all means, to the end we should be charged and accused, and had been the cause of death to an infinite number: at length he erected an Idol of *Jupiter*, as of the god of friendship, with certain enchantments and sorceries, and inventeth thereunto impure ceremonies, execrable sacrifices, and detestable oblations, and causeth report to be made unto the Emperor, of the strange things the Oracle seemed to utter. This *Theotecnus* also being a flatterer (which he saw pleased the Emperor) raised a wicked spirit against the Christians, and said, *God so commanded, that the Christians should be banished out of the City and the liberties thereof, for that they were rebels and traitors to the Crown.*

CHAP. IV.

Maximinus again raiseth persecution by his decrees.

When that *Theotecnus* first of all had done this of his own accord, all the other Magistrates inhabiting the Cities of his Dominion promulgated the like sentence: and whenas the Presidents throughout the Provinces saw this pleased the Emperor, they egged the subjects also to do the like: and the tyrant very promptly consented by his script unto their Ordinances, so that again the heat of persecution was blown against us, and Idol Priests were ordained by the decree of *Maximinus*, throughout every City and village, and moreover, high-priests which specially excelled in policies, and passed others in all things, who also were zealous followers of their religion, and bestowed great labour about the service of them whom they worshipped. Wherefore the Emperors superstition and idololatrical mind was again as it were fresh incensed against us: and that I may utter the whole in few words, he brought all his Dominion, both Magistrates and inferior subjects, to practice every kind of mischief for his sake against us, and to think they requited him fully, and should have great favour if they desired to obtain any benefit at his hand, if they oppressed us with slaughter, and executed certain new mischiefs against us.

CHAP. V.

The heathens go about to defame Christian Religion, saying blasphemies against the acts of Christ and Pilate, with certain womens confession extorted from them by the Governor of Damalcus.

Again they forge certain acts as of Pilate and our Saviour, full of blasphemy against Christ, the which by consent of the Emperor, they send abroad throughout his Dominions, commanding by their letters, that the same throughout all places both City and country should be expounded, and delivered to the youth by Schoolmasters, to be committed to memory instead of their theames. These things being thus brought to pass, a certain Ruler of the host, whom the Romans call a Captain, drew from the market-place of *Damascus* in *Phoenicia*, certain infamous women, and brought them by threats of torments to that pass, that after a register of record was shewed, they should confesse themselves sometimes to have been Christians, and privy to the wicked and lascivious acts which the Christians committed among themselves at their solomn meeting on the Sundayes: and what other things soever it pleased him they should utter to the slander of our Religion, the which words were registred, copied, and sent to the Emperor, who also commanded the same to be published every where in every place and City.

CHAP. VI.

The confusion of the Captain of Damalcus: the commendation of certain Martyrs, and the places where they flourished.

BUt this Captain in a while after procured his own death with his proper hand, and suffered punishment due for his malicious desert. Then again banishment and grievous persecution was raised against the Christians, and again the Presidents of several Provinces began cruelly to stir against us, so that divers of them which excelled in the doctrine of Christ Jesu, bare away the inevitable sentence of death. Of which number were three Christians in *Emisa* a City of *Phoenicia*, who of their own accord professed Christianity, and were delivered to be devoured of ravening beasts. Among these also was *Silvanus* a Bishop, far stricken in years, having executed the function of the Ecclesiastical ministry, the space of forty years full. About that time *Petrus*, who notably governed the Churches of *Alexandria*, excelling all other godly Bishops for his virtuous life and godly exercise of preaching, for no other cause than you hear, without hope of any reward, suddenly and unadvisedly by the commandment of *Maximinus* was beheaded: and together with him after the same manner, many *Egyptian* Bishops were executed. Again *Lucianus* a notable man, for his continency of life, and for his skill in holy Scripture highly commended, being an Elder of the Church of *Antioch*, was brought to *Nicomedia*, in which City the Emperor then abode. And after he had exhorted unto the Emperor (enemy to all goodness) an *Apology* in defence of the doctrine which he taught, and according to the which he governed, was cast into prison, and shortly after executed. This *Maximinus* in short space exercised so great tyranny and cruelty towards us, that the later persecution seemed far more grievous than the former.

Three Christians devoured of beasts.
Silvanus martyred.
Petrus Bishop of *Alexandria* beheaded.
Lucianus martyred.

CHAP. VII.

The Edict of Maximinus against the Christians, and the calamities which ensued after the publishing thereof, daunted the braggery of the tyrant.

IN the midst of every town (which before was never seen) the decrees of Cities, and besides them the copies of the imperial edicts engraven in brasse tables were nailed up. And children in schools founded every day *Jesu* and *Pilar*, and other things, which for farther continuely were invented. It seemeth very expedient for this place, to annex the copy of the edict which *Maximinus* nailed to pillars, so that the insolent and arrogant temerity of this man, his spite towards God, his evident contumacy, and again the vigilant justice of God against impious persons, which immediately overtook him, according to the celestial wisdom, may be revealed: wherewith he being provoked, though he imagined not mischief very long against us, yet at that time he confirmed them with publick edicts: the copy whereof was thus:

The copy of the Rescript of *Maximinus*, ratifying the decrees published against us, and borrowed of that which was nailed to a post at *Tyran*.

At length the weak resistance of mans mind, laying aside and scattering all obscurity and mist of

Maximinus against the Christians.

He commendeth the superstition of the Tyrant, and their cruelty against the Christians.

of error which hitherto possessed the wits as well of impious as of the miserable men, wrapped in the pernicious darkness of ignorance, hath been able to discern, that the same is governed by the providence of the immortall gods, embracing goodness, which thing may not be expressed, how acceptable, how pleasing and gratefull it was unto us, and how great a trial is shewed of your godly will, whenas also aforesime every man knew your disposed diligence and piety towards the immortall gods, whose faith is made manifest, not by naked and fruitless words, but by firm and wonderfull works: wherefore your City may justly be called, The seat of the immortall gods, and by many examples it is apparent how she flourisheth, having the celestial gods present with her. For behold, your City laying aside all the things which specially concerned her, and desisting the things that chiefly should have been sought for her wealth, whenas she perceived that cursed vanity again to creep, and like contemned and covered sparkles of fire, by blowing again to send forth mighty flames, immediately without further deliberation, you having recourse unto our grace, as unto the Metropolitane of all diene worship, have made supplication for remedy and aid: the which sound mind, it is manifest, the gods for your trusty service have ingrafted in you. He therefore, I mean the most high and mighty Jove, who ruleth your most renowned City, to the end, he might deliver your country gods, your wives, your children, your households, goods and houses from all corruption, hath inspired your minds with this wholesome counsel, shewing and declaring, how excellent and notable a thing it is to embrace the religion and sacred service of the immortall gods with due worship. Who may be found so bereaved of all his wits, which cannot understand this thing to happen unto us by the favourable care of the gods, that neither the earth denieth the seed she received, frustrating the hope of the husbandman, by vain expectation: neither is that shew of wicked war on earth strengthened without offence: neither doth the noisome temperature of the air, dispatch with death the corrupt bodies: neither is the Sea (swolne with importunate winds) overflown the banks: neither do the storms which fall down unlooked for, stir up pernicious tempests: neither is the earth, which is fosterer and mother of all, drowned in her own bottomless gulfs, by terrible earthquakes: neither the mountains sciled, on earth swallowed up by rending of the earth asunder: all which evils, yea, greater than these, who knoweth not often to have hapnen heretofore? Yet all these things came to pass, because of the meer folly of those wicked men, whenas that shamefull spot overshadowed their minds, and will nigh, as I may so say, prevailed every where. Again a little after he addeth: Let them behold the wide and broad field, the flourishing corn, and overflowing ears, the pleasant meadows cloathed with herbs and flowers, moistened with showers from heaven, and the weather became temperate and calm. Again, let all rejoyce, because the might of the most potent and sturdy Mars is pacified through your service, sacrifices, and worship. Let them rejoyce, because that therefore constantly we enjoy quiet peace, and as many as left that blind error, and returned unto the right and best mind, may the rather be glad for that they are delivered from that sudden storm and grievous disease, and henceforth attained unto the sweetness of a pleasant life. But if they persist in that execrable vanity, our will and pleasure is (according to your request) that they be severed and banished far from your City, and the bordering regions, that your City by this means after your laudable industry, being made free from all impurity, may busily occupy her self according unto her disposed mind, in offering of sacrifices with due honour of the immortall gods. And that you may thoroughly understand how gratefull your request in this behalf hath been unto us (yea, without intreaty or great suite) our most prompt mind to promote good endeavours, hath voluntarily granted unto your devotion, that what gift soever of our bounties ye list, ye crave it of us in consideration of this your godly purpose: and that this thing may be accomplished forthwith, ask and have, which being done, shall be a perpetual testimony unto your City of piety towards the immortall gods, and shall be a proof unto your sons and posterity, how that you have been worthily rewarded by our goodness, for this your desire to lead a right life. When these things were nailed to pillars throughout every Province, they bereaved us of all hope of better success as much as lieth in man, so that well nigh, according unto the divine saying of Christ, The elect themselves (if it could possibly) had been offended at these things. But whenas in manner the hope of many lay for dead, immediately while they were yet in their journey which were authorized to publish in certain places the foresaid Edict, God the defender of his Church, not only resisted the insolent out-rage of this tyrant, but shewed unto the world his celestial aid in our behalf. For showers and rain in winter season ceased from their wonted streams in watering the earth: and famine unlooked for oppressed them: after this ensued the pestilence, and a certain grievous disease in form of a botch, termed for the

A slander.

Matth. 24.

the fervent burning thereof a Carbuncle. This spreading it self over the whole body, brought such as were therewith infected into doubtfull danger of their lives, but specially taking them about the eyes, it blinded an infinite number, both of men, women and children. Moreover there arose war betwixt the tyrant and the *Armenians*, who unto that time from the beginning were friends and fellows of the *Romans*. These *Armenians* whenas they were Christians, and carefull about the service of God, the tyrant (enemy to God) endeavoured to constrain them to do sacrifice unto Idols and Devils, and instead of friends he made them foes, instead of fellows, enemies. These things sodainly meeting together in one and the same time, have quelled the boasting of the presumptuous tyrant against God, wherewith he gloried that neither famine, nor pestilence, nor war, fell in his time, for that he carefully worshipped idols, and impugned the Christians.

CHAP. VIII.

Of the grievous famine and pestilence in the time of Maximinus, and of the godly affection which the Christians shewed to their heathen enemies.

These things running in a heap and together, contained fore signes of his death. For he together with his army was sore vexed with the wars against the *Armenians*, and the rest, I mean the inhabitants of his Cities, sore pined away with famine and pestilence, so that one measure of wheat was sold for two thousand and fifty Artikes. An infinite number died throughout the Cities, but more throughout the countries and villages, so that now the sundry and ancient demaines of husband-men were in manner quite done away, for that all sodenly through want of food and grievous malady of the pestilence were perished. Many therefore sought to sell unto the wealthier sort, for most slender food, the dearest things they enjoyed. Others selling their possessions by pieces, sell at length into the miserable peril of extream poverty: others gnawing the small shreded tops of green grass, and with all confusely feeding on certain venomous herbs, used them for food, whereby the healthy constitution of the body was perished and turned to poyson. Divers noble women throughout the Cities, driven to extream need and necessity, went a begging into the countrey, shewing forth by their reverend countenance and more gorgeous apparel, an example of that ancient and free manner of feeding: certain others whose strength was dried up, tottering too and fro, nodding and sliding much like carved pictures without life, being not able to stand, fell down flat in the midst of the streets, groveling upon the ground, with their faces upward and stretched-out arms, making humble supplication that some one would reach them a little piece of bread: and thus lying in extremity, ready to yield up the ghost, cried out that they were hungry, being only able to utter these words. Others which seemed to be of the wealthier sort, amazed at the multitude of beggars, after they had distributed infinitely, they put on an unmercifull and sturdy mind, fearing lest they shortly should suffer the like need with them that craved. Wherefore in the midst of the market-place and throughout narrow lanes, the dead and bare carcases lay many dayes unburied and cast along, which yielded a miserable spectacle to the beholders. Yea many became food unto dogs, for which cause chiefly such as lived, turned themselves to kill dogs, fearing lest they should become mad, and turn themselves to tear in pieces and devour men. And no less truly did the plague spoile every house and age, but specially devouring them whom famine through want of food could not destroy. Therefore the rich, the Princes, the Presidents, and many of the Magistrates, as fit people for a pestilent disease (because they were not pinched with penury) suffered a sharp and most swift death. All sounded of lamentation, throughout every narrow lane, the market-places and streets, there was nothing to be seen but weeping, together with their wonted pipes, and the rest of minstrels noise. Death after this sort waging battle with double armour, to wit, with famine and pestilence, destroyed in short space whole families, so that the dead carcases of two or three were seen born to the grave at one funerall. These were recompences for the bragging of *Maximinus* and the Edicts which he published against the Christians throughout the Cities, whenas by manifest tokens, it appeared unto all men, how serviceable and godly the Christians were in all things. For they alone in so great an overflowing of mischief, shewed forth true compassion and studious curtesie, every day some busily occupied themselves in curing and burying the dead, whereas infinite were otherwise despised of their own friends: others gathering together

The Christians alone were endued with compassion.

together throughout the whole City into one heap and place, the multitude of them which were in great danger by reason of famine, distributed bread unto all: to the end they might make that benefit manifest and famous unto all men, whereby they might glorifie the God of the Christians, and confesse that they alone were godly indeed, and found by their works to be the only worshippers of God. These things being thus brought to pass, the great and celestial God, defender of the Christians, which by the aforesaid calamities shewed his wrath and indignation against mortall men, because they had vexed us above measure, made the bright countenance of his providence towards us, placable and comfortable, so that thereby peace shined with great admiration unto us, like light unto such as sat in darkness, and made manifest unto all men, that God himself is the continual overseer of our affairs, which chastiseth his people and exerciseth them with calamities for a season, yet after sufficient correction appeareth again tractable and mercifull unto such as trust in him.

CHAP. IX.

The victory of Constantine against Maxentius, the Edict of Maximinus in the behalf of the Christians.

V Herefore *Constantine*, whom we have termed Emperor, sonne of an Emperor, godly, of a most godly man, and gracious in all things, being raised up by the highest King, the God and Saviour of all, against these most impious tyrants, waging battell with them by Law of Armes, and assisted with the aid of God, overthrew miraculously *Maxentius* at *Rome*, and foiled him utterly. *Maximinus* also in the East, living a little after *Maxentius*, died a most shamefull death, which was procured by *Licinius*, who as yet had not raged against us. But the foresaid *Constantine*, who was chief in honour and possession of the Empire, tendering the *Romans* estate, whom the tyrant oppressed, made supplication unto the celestial God and his word, even to Jesus Christ the Saviour of the world, for aid and succour, to the end he might deliver unto the *Romans* the liberty they enjoyed from their forefathers, and girded himself to battell together with his whole host; while that *Maxentius* in the mean space trusting more in his magicall art, than in the good will of his subjects, durst not march forwards to meet him, no, nor out of the town walls, but fortified every place, every coast and City with innumerable multitudes of armed souldiers, infinite garisons full of sleight, placed here and there on every side throughout all *Italy*, and the other countries of his Dominion. Wherefore *Constantine* the Emperor being aided from above, set upon the first, the second and third band of the tyrants host, valiantly overcame all, and so conquering the chief part of *Italy*, draweth now nigh to *Rome*. And lest he should be constrained for the tyrants sake to assault the *Romans*, God brought forth the tyrant himself very far without the gates of the City, as if he had been bound with certain chaines, again confirming and manifesting that ancient power of his against wicked men (which many accounted fabulous and incredible, but the faithfull esteemed certain, and by Scripture warrantable) visible to be seen both of the faithfull and insidels after a wonderfull manner. Even as therefore in the time of *Moses*, and that ancient and godly Nation of the *Hebrews*, he overthrew the chariots of *Pharaoh* and his host in the Sea, and drowned the chosen horsemen and souldiers, in the running streams of the red Sea: so *Maxentius* and his armed souldiers and whole troop, descended like a stone plunging into the depth of the water, whenas he went about to flye away from the power of God, (by whom *Constantine* was assisted) and to pass over the water, the which he had carefully overlaid with cockboats like bridges, linked together and prepared to his own destruction. Wherefore then also it might have been said, *He hath made a pit and digged it, and is fallen into the pit that he made. His mischief shall be upon his own head, and his cruelty shall fall upon his own pate.* For the bridge which was made upon the river being overthrown, the passage was hindered, and the boats forthwith together with the men in them sunk to the bottom: and first of all, the most impious tyrant himself, next his guard which were with him, according to the foresaying of holy Scripture, plunged like lead into the depth of the running stream. So that this victory being happily obtained by the helping hand of God, the self same, which of old was said by them which were with *Moses* the great servant of God, against the impious tyrant, (though not in word, yet in deed) might have been sung and said after this sort: *Let us sing unto the Lord, he is gloriously magnified, he hath overthrown the horse and rider.*

Exod. 14.

Psalm 7.

Exod. 15.

riding in the sea, he is become my helper and defender, so that I perish not. And who is like unto thee O Lord among the gods, who is like unto thee? Glorified in the Saints, wonderfull and gloriously bringing strange things to pass. When Constantine for these and such like things had given thanks to God the chief Prince and author of victory in these his travels, he came conqueror to Rome, where immediately he was joyfully received of all the people, both men, women, and children, Senators and other noble Personages, with great honour and shouting. But he as one having the service of God engraffed with him, not moved with these triumphant acclamations, neither puffed up with praises, yet privy well enough to the aid of God, commanded immediatly, that the banner of the Lords passion should be set upon the right hand of his picture: so they set it up in the most famous place of Rome, holding in his right hand the wholesome sign of the Cross, in the which he commanded this superscription to be engraven in Roman letters: *In this wholesome sign, the true cognizance of fortitude, I have delivered our City from under the tyrants yoke, and have set the Senate and people of Rome at liberty, restoring them to their ancient honour and renown.* Moreover, whenas Constantine himself and also Licinius the Emperour together with him (who as yet was not fallen to tyranny and madness, whereof afterwards he was guilty) both together pacified God the author of all goodness: with one mind and will, they make a law in most absolute and ample wise in the behalf of the Christians: they send notice also unto Maximinus, who as yet ruled in the East, how wonderfully God wrought with them, and of the victory against the tyrant and the law it self, and the friendship hypocritically he pretended towards them. But he like a tyrant, when he knew these things, became very sorrowfull: and lest he should seem to yield unto others, or be thought to dissemble, for fear of them which had ordained this law, as of his own accord and authority, he gave forth unto the Presidents of his Domiuion this Edict necessarily in the behalf of the Christians, wherein craftily against himself, he faineth the things that never were done by him.

A Coppy of Maximinus the tyrants Epistle in the behalf of the Christians.

Jovinus, Maximinus, Augustus unto Sabinus sendeth greeting. I hope it is well known unto your wisdom, and to all mortal men, our Leiges and Lords Diocletian and Maximinian, our fathers, to have notably decreed, whenas they saw in manner all men laying aside the service of the gods, and joyning themselves to the Christian Nation: that as many as severed themselves from the service of the immortal gods, should be called again to the religion of the gods with undoubted pains and punishments. When first of all I happily came into the East, and understood of many men which might have profited the Common-wealth, and were banished by the Judges for the aforesaid cause, I gave thin to every Judge in charge: that none of them thenceforth should deal severely with them of their Provinces, but call them back with fair speeches and exhortations unto the worship of the gods. When these things then according unto our will were accomplished, it fell out that none of the Eastern parts was either banished or found obstinate, but by reason that nothing was grievously or severely practised against them, they might be revoked unto the service of the gods. Whenas the last year prosperously I came to Nicomedia, and there made my abode, the Citizens of Nicomedia came unto me, together with the images of their gods, craving earnestly, that in no case I should permit such a Nation to inhabit their Country. But forasmuch as I know very many men of that religion to dwell in those parts; I framed them an answer in this sort: that I liked well of their petition, but I saw that all did not request the same. Wherefore if any continued in that superstition, (our will was) that every one should be left to follow the free purpose of his will, so that if they would acknowledge the service of the gods, in like sort they should enjoy the same City, together with Citizens of Nicomedia, and the other Cities also which made the like request unto me; that not one of the Christians might dwell among them. It was needfull that I should answer them friendly and lovingly, the which all the ancient Emperors observed, and is of the gods themselves approved, through whom all mortall men and the government it self of the Common-wealth doth stand. It pleased us then to ratifie so great a request made unto us in the behalf of the service of their high god. Wherefore though chiefly heretofore also we have written unto your wisdom, and commanded the like, that nothing severely were done against them of the Province which went about to succour such a Nation, but should patiently be obeyed, and that they should suffer contumelies and vexations, neither of the officials, neither of any other whatsoever:

Maximinus in the behalf of the Christians.

An impudent lye. He shew'd no such curtesie.

soever. I have thought good by these my letters to admonish your prompt mind, that with fair speeches and exhortations you bring them of our Dominions to acknowledge the carefull providence of the gods. Wherefore if any of his own accord think good to acknowledge the service of the gods, such a one is worthy to be embraced: but if some will cleave to their peculiar religion, let them do it at their free will and pleasure. Your wisdom hath therefore to observe, that which is decreed of us, that none henceforth have this power given to oppress with counsellies, railing speeches and shaking troubles, our loving subjects, sentence, as it is written before, let them rather with fair speeches and mild exhortations to revoke them unto the service of the immortal gods. And to the end, this our commandment be known of all our Provincials, our will is, that you publish by Proclamation directed from your self, that which is commanded by us. When Maximinus being constrained of necessity, and not of his own accord, had commanded these things, for all this he was not of all men thought true in his dealing, or worthy of trust, because that aforetime, after the like grant, he had shewed himself a turn-coat, and of a deceitful heart. Therefore none of us durst gather a Synod together, or meddle with publick affairs, for these letters licensed not this, but commanded that we should not be afflicted with any violence or contumely, it commanded not that Conventicles should be made, that Churches should be built, or the rest of our wonted ceremonies should be retained, although Constantine and Licinius Princes of peace and piety, had written unto Maximinus that he should grant these things, and permitted the same unto all their subjects by Edicts and Decrees. But this most wicked man would not thus much have remitted his tyranny, had he not by divine judgment been compelled and brought at length against his will to this pass. For such a trouble befell unto him as followeth.

CHAP. X.

Maximinus waged battle with Licinius, and is overcome; he rageth against his inchanters, he publisheth an Edict in the behalf of the Christians, at length dieth miserably.

Maximinus
wageth battel
with Licinius.
* A myriad is
ten thousand.

Psal. 33.

Vhenas he was no longer able to sustain the greatness of the Empire which unworthily he had chalenged unto himself, but went about his affairs otherwise than became him, through want of skill, being void of a moderate mind required in an Emperor, and unadvisedly puffed in mind with overflowing arrogancy and pride, he presumed to wax stately against his fellow Emperors, for excelling him in lineage and learning, in worthiness and wisdom, but specially against him which passed all other in wisdom and piety towards the true God, and to challenge unto himself the majesty of the chief Emperors. He became so furious and mad, that he broke the league made with Licinius, and raised an irreconcilable war. In short space therefore, with all might he molested in manner every City, and having gathered all his host together, and mustred a multitude of many * myriads of souldiers, he marcheth to battel, and directeth the fore-front of his band against him, trusting in devils whom he took for gods, and was arrogant because of his infinite multitude of armed souldiers. But in the skirmish it self he is destitute of Gods help, and God the one and the only aider and succourer of all men, giveth the victory to Licinius: and first of all, the force of armed souldiers wherein he trusted faileth him, afterwards being left alone, destitute of all company, forsaken of his souldiers, which fled unto the conqueror, the unhappy man put off quickly the imperial attire, indeed not becoming his person, being timorous, cowardly, and effeminate, and joyning himself to the multitude, flieth away, and hiding himself in fields and villages, he hardly escaped the hands of the enemy, while by all means he sought to save his life, herein notably approving the holy Scripture, and shewing that to be the truth where it is said, *There is no King that can be saved by the multitude of an host, neither is any mighty man delivered by much strength. A horse is counted but a vain thing to save a man, neither shall he deliver any man by his great strength. Behold the eye of the Lord is upon them that fear him, and upon such as trust in his mercy, that he may deliver their souls from death. After this sort, the tyrant subject to most vile shame and reproach, came to his own coasts and dominions, and first of all, being stricken with rage and madness, he slew many Priests and Prophets of their gods, whom before he had suspected, and by the procurement and trust of whose Oracle he had taken armour upon him to wage battel, as inchanters and deceivers, which already had villanously betrayed his person. Afterwards when he had glorified the God of the*

Christians,

Christians, and ordained a most perfect and absolute Decree in the behalf of their liberty, suddenly vexation ended his life, so that there remained no time afterwards for him to deliberate. The Law which he published was thus

The Copy of Maximianus the tyrants constitution in the behalf of the Christians, translated from the Latine into the Greek tongue.

The Emperor Caesar Caius Valerius, mighty, Lord of Germany, Lord of Samaria, gracious, fortunate, puissant Augustus. It is requisite that without ceasing we provide for the profit of our Provincials; and by all means that we be willing to exhibit those things unto them, whereby they may obtain such things as may chiefly profit them. The things which avail for publick profit and commodity, the advantage of the Commonwealth, and pleasing unto every man, we are well perswaded that there is none but knoweth them very well, that every one hath recourse unto that which is done; and that every might in the world understandeth our affairs. When as fortune it came to our knowledge, that for the same cause (for the which it was commanded by Diocletian and Maximian our Progenitors of famous memory, the Synods and Assemblies of the Christians should be shut) many were troubled and spoiled by the Officials, and that some as yet we perceive to be further persecuted against our loving Subjects, whom chiefly, as we have requir'd, we ought to provide for, whose substance was taken away, by our Letters sent unto the Presidents throughout every Province of our Dominions the last year we have decreed: That if any were disposed to cleave unto such Ceremonies, or to addit themselves unto the observation of that Religion, it might be lawful for them without offence to follow their own will; and that they should be hindered or forbidden by no man. Our pleasure was moreover, that without fear and suspicion they should use that service which pleased every man best. Nevertheless, ye cannot be ignorant of this, that certain Judges despised our Decree, and made our Subjects uncertain of our Edicts; and to have done it of set purpose, that they might the longer abide in those Rites which pleased them better. Thus therefore hereafter all suspicion, doubt and fear may be removed, we have decreed to publish this Edict, whereby it may appear manifest unto all men, that it may be lawful for them, as many as will follow that opinion and Religion, by this our gracious gift and Letters Patents, as every one listeth and is delighted, so as that Religion which him pleaseth, and after his own manner to exercise the same. Besides this also is permitted unto them, that they may build places of prayer for the Lord: Last of all that this our gift may be the greater, we have thought good to decree that all that if any house or manors heretofore belonging unto the Christians title, by the commandment of our Ancestors have passed unto the Crown, either presently enjoyed by any City, or otherwise sold or given to any man for a reward, all these we have commanded they should be revok'd to the ancient right of the Christians, whereby all may have experience of our piety and providence in this behalf. These words of the tyrant not one year being fully past, followed the Edicts which against the Christians were engraven in pillars. And to whom a little before we seemed profane, impious and the plague of all mankind, so that he forbade us to dwell not only in the Cities, but also in the fields, yea in the desert, by the same man, Edicts and Injunctions are decreed now in the behalf of the Christians: and they which of late were in peril of fire and sword, and the ravenous devouring of beasts and fowls of the air before the tyrants face, and suffered all sorts of pains and punishments, and miserable ends of this life, as profane and impious persons: unto them now it is permitted openly to exercise and use the Christian Religion, and to build places for prayer unto the Lord: again the tyrant affirmeth this unto them, that they may enjoy certain rites and priviledges. When he had proclaimed this his proclamation, therefore in the end he received this in stead of recompence, that enduring the lesser torment which by right he should have suffered, he being stricken of God with a sudden plague from above, should die in the second skirmish of the battel. He died not as Captains in war, who fighting manfully in battel for their Country, for virtue and their friends are commonly wont to endure courageously a glorious death: but like an impious person and a rebel against God (his army as yet lying in the field, and he tarrying at home and in secret) he suffereth due punishment, being stricken with a sudden plague of God over all his body, so that he was waded with great torment and griefs, pined away with hunger, fell down from his bed, his flesh altogether wasted by invisible firs sent from above, so that it consumed, dropped away, & left all the fashion of the old form, whenas there remained nothing unto him save only the bare bones like a painted Image, dried up of a long time. Neither did the beholders take his body for other, than the sepulchre of the soul, buried in a body that was now dead and altogether consumed.

Chap. 10. in the Greek. Maximian in the behalf of the Christians. He dissembled with his subjects.

The death of Maximian the tyrant. God plagued Maximian. Famine. Inward plagues. The death of Maximian.

His last confession.

consumed. When that as yet he burned more vehemently than the boiling baths are wont out of the inward closets of the marrow, his eyes leaped forth, and passing their bounds left him blind. But he breathing as yet in these torments, making his confession unto the Lord, called for death, and at length confessing himself to have suffered these things justly, and in stead of revengment for the madness he presumed and practised against *Christ Jesus*, gave up the ghost.

CHAP. XI.

After the Death of Maximinus, the Christian affairs began to be in better state. The Executors of Maximinus's tyranny are punished. Constantine and Licinius

The ignominy that befell Maximinus after his death

The executors of tyranny are plagued.

Peccetius a wicked Magistrate.
Culcianus a wicked Magistrate.

Theotecnus.

Inchanters and Idolaters punished.

Maximinus children and kinsmen received their deserts.

Psalm 146.

Constantine and *Licinius* Emperors.

When *Maximinus* had thus departed this life, who alone remained of all the tyrants, the utter enemy to all piety and godliness: the Churches through the grace of Almighty God were builded again and erected from the foundations; the Gospel of *Christ Jesus* shining unto the glory of the universal God, received greater liberty than aforetime; but the impiety of the enemies to godliness was subject to extreme shame and ignominy. For the said *Maximinus* of all the Emperors was declared by publick Edicts to be the chief and most deadly enemy, the most impious, the most ignominious, and a tyrant that was abhorred before the face of God. And what monument soever of letters stood throughout every City to his or his childrens honour, they were partly rubbed out and thrown from stoep unto the pavement, and partly so slubbered and darkened with a black colour, that they became unprofitable for publick sight. Likewise the pictures, as many as were erected to his honor, being thrown down after the same sort, and defaced, were exposed to the laughter and derision of such as would use them ignominiously and contemptuously. Afterwards all the ensignes also of others that were enemies to piety and Christian Religion were taken down; all the persecutors, as many as favoured *Maximinus* were executed, specially such as by him were honoured in the head Cities, and to the end they might flatter him, hated more deadly our Doctrine and Religion: of which sort of people *Peccetius* was one, whom before all other he esteemed for most honourable, most reverend, and of all his friends best beloved, twice and the third time Consul, and had appointed him the chief Governour in all his affairs; next was *Culcianus* enjoying the authority of every degree and office, who also having ruled throughout *Egypt* the blood of an infinite number of Christians, was of great fame: besides many others, through whom chiefly the tyranny of *Maximinus* prevailed and took increase. Moreover vengeance lighted upon *Theotecnus*, not forgetfull of the things he had committed against the Christians, who became famous because of the Image and Idol he erected at *Antioch*, and was also made president by *Maximinus*. *Licinius* after his coming to *Antioch*, to the end he might find out the Inchanters which had foully deceived him, punished with torments the Prophets and Priests of the late erected Image, and made inquisition in what sort they cloaked that deceit. When they being driven by torment could not conceal the truth, they revealed the whole mystery to be a deceit wrought by the subtilty of *Theotecnus*. Wherefore he rewarded all with punishment due for their desert, and first of all *Theotecnus* himself, afterwards the other companions of Inchantments, when he had first diversly tormented them, he executed to death. After all these the next turn lighted upon the children of *Maximinus*, whom he had made companions of the Imperial honour, of the pictures and publick ensignes. Last of all the Kinsmen of the tyrant, who aforetime by their insolency oppressed all men, together with the aforesaid tyrant now suffered punishment with utter shame. For they received not the Discipline, neither knew they nor understood the admonition which in holy Scripture saith; *Put out your trash in Prisoner, for in any child of man, for there is no help in them. When the breath of man goeth forth, he shall return again to his earth, in that day all his thoughts and devices shall perish.* The impious persons after this sort being taken away, the Empire stood very stable and void of all enry unto *Constantine* and *Licinius* alone. These men (whenas before all things they wiped out of this life the enemies of God) joyfully possessing benefits and graces from above, shewed forth the study of virtue and of godliness, piety and thankfulness of mind towards God; by a constitution published in the behalf of the Christians.

The end of the ninth Book.

THE

THE TENTH BOOK OF THE ECCLESIASTICAL HISTORY OF Eusebius Pamphilus Bishop of Caesarea in Palestina.

CHAP. I.

The thankfulness of the Christians for the Peace granted unto them from above after the great storme of Persecution.

Great thanks in all things be given unto God Almighty and King of all, and to Jesus Christ the Saviour and Redeemer of our souls, through whom we wish unto our selves continually the firm and immoveable preservation of such things as concern peace, both from outward vexations, and also inwardly in our minds. Having finished nine Books of the Ecclesiastical History (being furthered by thy prayers, most holy Paulinus) we annex the tenth, and dedicate it unto thee, shutting up the whole work under thy Patronage. Not unfitly therefore do we place here that absolute and solemn Sermon gratulatory of the repairing of the Churches, obeying no doubt herein the holy Ghost, commanding after this sort: *Sing unto the Lord a new song, because he hath done marvellous things. With his own right hand, and with his holy arm hath he gotten himself the victory. The Lord hath shewed his salvation: in the sight of the heathen hath he openly declared his righteousness.* Inasmuch that these words of the Prophet require a new song, of duty then we must have a song in our mouth, because that after ugly and dark spectacles, after thundring and terrible threats, we have been thought worthy now to see such things, and to celebrate such solemnities; such I say, as before us many just men and Martyrs of God have desired to see upon earth, and have not seen, to hear and have not heard. But they passing very speedily, have possessed far better joys, being taken away into the Heavens themselves, unto the celestial Paradise, and to divine dainties; but we confessing these present things to be greater than we deserved, do honour above measure the grace of Gods divine Majesty. We honour him justly, reverencing him with all the might of our minds, and testifying truly according to the Prophecies written, where it is said: *Come and see the works of the Lord, what marvellous things he hath done upon earth, he maketh wars to cease unto the ends of the world. He breaketh the bow, bruisseth their armour, and burneth their chariots with fire. Rejoycing therefore together in this sort, because of these things which in us manifestly are fulfilled, we will joyn this Book to the other Treatises. For the whole rabble of the hatefull persons and enemies of God was wiped away, and so suddenly taken out of the sight of men, that again the Word of God was fulfilled, saying: *I saw the wicked lifted up and exalted like the Cedars of Libanus, and I passed by, and behold he was not, I sought his place, and it could not be found.* This day being lightlom and clear, overcast with no dark clouds, hath shined to all the Churches of Christ throughout the world, with the Sun-beams of celestial brightnes. Neither did any forrainer envy at our joyfull assemblies, or at the enjoying of the same gracious benefits, but all mortal men being delivered from tyrannical oppression, had liberty to communicate with us in the things given us from above.*

He beginneth with thanks unto God; for the peace after persecution.

Psal. 98.

Psal. 46.

Psal. 37.

CHAP. II.

The Heathens are glad of the Christians successe, the Churches are repaired, and the Emperors shew themselves liberal and bountifull.

THe Heathen being delivered and rid of the former mischiefs, confessed divelily, that the only true God was the defender of the godly Christians. But unto us there was an unspeakable joy, which with incessant hope did depend of Christ the anointed of God.

The Temples
builded again.

Yet a certain divine gladness inspired all, seeing the places a little before destroyed by the impiety of the tyrants, to be raised up as it were out of a long and deadly calamity, and the Temples again from the foundations to be erected unto an unmeasurable height, and to receive greater beauty than ever they enjoyed before their subversion. Moreover the most puissant Emperors by their often constitutions published in the behalf of the Christians, have amplified and enlarged the things granted us by the free bountifulness of God: unto the Bishops also there came favourable Letters from the Emperor; dignities were bestowed, sums of money and presents were sent them. The copy of which Letters translated out of the *Roman* into the *Greek* tongue, it shall not be amiss in his proper place to annex unto this present History, unto a certain pillar, to the end it may be committed to the memory of all posterity.

CHAP. III.

Of the Dedication of the Temples then every Where celebrated, and their solemn Orations and Sermons.

Consecrations
and the Dedi-
cations of
Temples.

Ezek. 37.
An uniform
consent of the
Christians.

Then the wished and desired sight was seen of us, to wit, the celebrating of the Dedication throughout the Cities, and consecrations of Oratories lately builded: the meeting of Bishops, the coming together of them which being far severed asunder, dwelt in foreign Countries, the love of Nation, the knitting together of the members of Christ meeting together in one harmony. So that according to the foreshewing of the Prophet, signifying mystically before the thing which should come: *Bone was joyned to bone, joyns to joyns*, and whatsoever other thing the saying of the Prophet, though darkly, yet truly foretold us. One power of the divine Spirit wrought in all the members: all had one mind, and the same readiness of Faith: the celebration of the Divinity among all was one. Moreover the orderly service of such as governed the Churches and publick ministrations of the holy things appointed of them for the purpose: comely Rites and Ceremonies of the Churches were celebrated, here with Psalmodes and other songs of praise, delivered us from above, there with divine and mystical ministrations, as the secret pledges of the Lords passion, were solemnized, and withall men and women of every age, with all their power, with cheartull mind and will, in prayer and thanksgiving, honoured God the author of all goodnes. To be short, the Governors of the Churches as many as were present, with solemn Sermons every one as much as in him lay, set forth and extolled the solemn meeting and assemblies. There went up into the Pulpit one among all the rest, counted very sage, expert in the Word of God, well exercised in preaching, who chose a parcel of Scripture, discoursed at large, as it were, in the gathering together of the members and uniting of the Congregations, whom many learned Clerks and famous Bishops heard with quiet and attentive ear. This Preacher therefore in the presence of *Paulinus* a Bishop that passed all other for rare and singular gifts, by whose means and procurement also the famous Temple of *Tyrus* in *Phœnicia* was built with most gorgeous furniture, uttered this Sermon in such sort as followeth.

CHAP. IV.

A solemn Sermon in praise of the building of the Churches, but expressly directed unto Paulinus Bishop of Tyrus.

He praiseth
Paulinus the
Bishop.

Beseleel.
Solomon.
Zorobabel.

O Ye Friends and Priests of the most high God, which are beautified with holy robes, and the heavenly crown of glory, with the sacred ointment and priestly attire of the holy Ghost: and thou the ornament of the new holy Temple of God, which art honoured of God himself with wisdom of ancient years, yet hast brought to pass noble deeds and enterprises with fresh and flourishing virtue, to whom God himself preserver of the whole world hath granted this great honour, that thou shouldst build and repair on earth this house unto Christ the only and first begotten Word, unto his holy and noble Spouse, whom one may very well call either a new *Beseleel*, chief builder of Gods Tabernacle, or *Solomon*, King of a new and more mighty *Jerusalem*, or else a new *Zorobabel*, who hast purchased far greater glory unto the Temple of God than it had before: and O you the sucklings of the holy flock

flock of Christ, the house of good literature, the school of wisdom, the honest and godly audience of piety: it was lawfull for us of old to laud God with hymns and songs, which have heard out of holy Scripture, the marvellous wonders of God, and the miraculous bountifullnesse of the Lord shewed towards mankind, being to this end instructed, that we should say: *O God, we have heard with our ears, our fathers have declared unto us the works thou hast wrought in their dayes of old: But now have we learned it, not by hearing, neither by rehearsal and rumour of the high arm and heavenly hand of our God and high King, but by deeds, and (as I may say) with the eyes themselves, beholding the things written of old to be certain and true, we may sing another hymn of victory, and to good purpose shout and say: Like as we have heard so have we seen, in the City of the Lord of Hosts, in the City of our God: In which City (not this lately builded and erected unto God) which is the Church of the living God, the pillar and ground of all truth. Whereof a certain other testimony of holy Scripture reporteth thus: Glorious things are spoken of thee, O thou City of God. Inasmuch as then we are gathered by the benefit of Almighty God, through the grace of the onely begotten, unto this Church, let every one of us here presently assembled together, praise and laud God, and withall cry and say: I was glad when they said unto me, we will go up into the house of the Lord. And again: Lord I have loved the beauty of thy house, and the place where thine honour dwelleth. And not only he which sitteth, but altogether, with one spirit, and with one mind honouring the Lord: let us sing and say: Great is the Lord and worthy to be praised in the City of our God, even upon his holy hill. For he truly is great, and his house great, high, wide and beautifull in comparison of the sons of men. Great is the Lord which alone doth wonderfull things, great is the Lord doing great things, unsearchable things, glorious and excellent things, whereof there is no number. He is great changing moments and times; removing and ordaining things, raising the poor out of the dust, and lifting the needy out of the mire; he hath disposed the mighty from their seats, and exalted the meek out of the earth; he hath filled the hungry with good things, and hath broken the arms of the proud. And thus (not only to the faithfull, but also to Infidels) hath he confirmed the memory of things rehearsed of old, who is Lord of all, the maker of the whole world, the Almighty, the most excellent, the one and the onely God, which doth wonderfull and great things, unto whom we obediently do sing a new song, even unto him which alone doth marvellous things, because his mercy endureth for ever: which smote great Kings and slew mighty Kings, because his mercy endureth for ever: because that when we were brought low, the Lord was mindfull of us, and delivered us from our enemies. With these praises let us not cease to celebrate God the universal Father, but also the second Person, author of all goodnesse exhibited unto us, the bringer of the knowledge of God, the teacher of true piety, the rooter out of the wicked, the dispatcher of all tyrants, the governour of our whole life, let us (whose case was lamentable) honour him, sounding continually with mouth and mind. I mean our Saviour Jesu. For he alone the only most excellent Sonne of the most excellent Father, according unto the will of his Father, where-with he loved man, most willingly like a cunning Physician, for the health of the patients, took upon him our Nature, which lay as it were in a bottomlesse pit of perdition, the beholding of whom in this case was very grievous, and the handling unpleasant: and of the miseries of other he heaped unto himself great miseries; he saved not onely such as were sick with sore botches and festred wounds, but also such as lay among the dead, he himself by himself hath delivered us from the most dark dungeons of death. There was not so much power given to any other in Heaven, which could without let, and undoubtedly minister salvation to so many castaways; but he alone took upon him our perdition, subject to many grievous passions, he alone took upon him our troubles, he alone took upon him the punishments due for our impiety; and when he found us not onely half dead, but already even stinking in the graves and sepulchres themselves, preserved us heretofore, and now also by the carefulnesse of his good will, beyond all other mens expectation, yea and ours too, and by the great abundance of his fatherly goodnesse is become our quickner, our Day-star, our great Physician, our King and Lord, the Christ of God. When all mankind was buried in the cloudy night of profound darknesse, by the willnesse of seducing Devils, and the working of spirits hateful to God, he alone appearing unto us with the Sonne-beams of his heavenly light, loosed the knotty fetters of our sins; but now after that for so great favour and bountifullnesse, spite being grieved with all goodnesse, and the Devil himself busily going about all mischief, ready to burst for grief, hath raised cruel warre against us with all his deadly might,*

Psal. 44.

Psal. 49.

1 Tim. 3.

Psal. 87.

Psal. 122.

Psal. 26.

Psal. 113.

Luke 1.

Psal. 106.

Psal. 107.

Psal. 136.

Psal. 109.

Esay 53.

Satan the enemy of mankind, and worker of all mischief.

Christ aideth
the comfort-
lesse.

The orna-
ments of the
Temple, and
the meaning
thereof.
Psal. 33.
Psal. 148.

and first after the manner of a mad dogge, which gnaweth with his teeth the stones flung at him, and poureth out the rage of revengement upon those dead things: he set upon the stones of the Oratories, and the senselesse building of the houses with savage woodnesse, to the end he might bring in (as he supposed) a desolation of Churches. Again, he sent out cruel murmurs and poysoned speeches; partly by the threats of wicked tyrants, and partly by the degrees of prophane Princes: Moreover, foaming out his death, he hath infected with his venomous and deadly poison the souls which he caught in his snare, and slew them with the damnable Sacrifices of dead Images, and raised against us all sorts of beasts covered with mans skinne, and all kind of cruelty: Again, the Angel of great counsel, the great Arch-captain of God, after sufficient wrestling, the which the most valiant Souldiers of his Kingdome endured thoroughly with invincible patience and sufferance, had at last shewed himself, he destroyed the hurtfull and noysome things, and brought all to nought, as if they never had been named, but unto himself he made all acceptable and peculiar above all glory, not only among all men, but among the heavenly powers themselves, the Sunne, the Moon, the Starres, all Heaven and earth together. So that now, which otherwise never any where came to passe, the most excellent Emperors, considering the honour they received of him, have detested the sight of dead Images, and trodden under-foot the unlawfull service of Devils: They have set at nought the seducing of old time received of the Elders: They have known one only God, the common benefactor of all: They of themselves confessed Christ the Sonne of God supremam King of all: upon pillars they have entituled him a Saviour: for everlasting memory they fastened his virtues and victories against the wicked in the midst of the City, which had Dominion upon earth unto the Imperiall Arms, that Jesus Christ our Saviour alone of all the men from the beginning of the world, yea of the head Princes of the whole world was honoured, not as a common King crowned of men, but adored as the natural Sonne of the universal God, and God himself. And not without just cause. For what Prince of all them that ever were, brought so much power, that by the appellation of his name he should fill the ears and mouths of all mortal men throughout the whole world? What King hath ratified so goodly and so wise Laws decreed by him, that they might sufficiently and durably be read to the hearing of all men from the ends of the earth to the bounds of the whole world? Who hath wiped away the barbarous and savage manners of the *Gentiles* with his loving and tractable Laws? Who ever since the beginning of the whole world, being impugned of all men, hath shewed power passing the reach and strength of man, so that he seemed daily to flourish, and throughout all his whole life to waxe young? Who hath ordained and planted a Nation not heard off from the first beginning, not secret in some corner of the earth, but throughout the whole compasse under Heaven? Who hath so fenced his souldiers with the bright armour of godlinesse, that they were found in their fighting against their adversaries, of courage harder than the Adamant stone? What King after his decease so governeth, and warreth, and erecteth signs of victories against the enemies, and filled every place, Coast, and Countrey, as well of the *Grecians* as *Barbarians*, with his Princely Palaces and consecrated Temples? As these Ornaments and dedicated Jewels of this Temple are glorious, which being royal and notable indeed, are worthy of wondering and admiration, and as it were certain and manifest tokens of our Saviour (for now also, *He spake the word, and They were done; he commanded, and they were created*: For who will withstand the beckning of the Word of God, the supremam King and Governour of all?) which require special rest and convenient leisure, that they may diligently be considered and expounded, whereof also proportionally the readinesse of the workmen is to be weighed, in presence of him whom we celebrate with divine praises, which considereth the spiritual temple of us all, and beholdeth the house builded with lively and growing stones, which being soundly and securely laid upon the foundations of the *Apostles* and *Prophets*, hath *Jesus Christ* himself to the corner stone, whom the wicked head-builders of mischief have rejected, not onely of that building which now is ancient and hath no longer continuance, but also of that which presently consisteth of many men. But the Father hath allowed him for head of the corner of our common Church, both then and now also. Therefore this lively Church of the living God builded of our selves, I do call the chief Vestry serving for the Word of God, whose inward Chancels not seen of many, holy

in deed and most holy places, who by beholding of them ever durst presume to explicate? Yea, who could behold the inner parts of the hallowed Porches, but the only great high-Priest of all, to whom onely it is lawfull to search the secrets of every reasonable soul? Peradventure it may be possible for some one or other of his equals to enjoy the second place next after him, to wit, for the President and Captain of this warfare, whom the chief and great high-Priest himself hath ordained a shepherd of this your holy flock, enjoying the second honour of these holy things, taking in charge your people by lot and appointment of the Father, as his servant and interpreter; like a new *Aaron* or *Melchisedech*, likened unto the Sonne of God remaining and preserved by him for ever by the prayers in common of you all. Unto this man therefore onely be it lawfull next after the chief and greatest high-Priest, to see and to behold, if not the chief things, at least wise the second closet of the inner contemplation of your souls, when he hath exactly lifted every one of you by experience and prolixity of time, and wheras with his own industry and care he hath instructed you all in honesty and the Doctrine which is according unto godlinesse, and hath been made mighty above all others to set forth with works agreeable to his calling, that Doctrine which by aid of the divine power he hath gotten. The chief therefore and our great high-Priest, *The things which he seeth the Father do, the same likewise* (saith he) *doth the Sonne.* But this man secondarily even himself beholding with the clear eyes of the mind, the first as a teacher whatsoever things he saw him do, using as it were the first framed patterns, the portraiture of them, as much as lay in him, to the like resemblance, as a Workman he wrought the things which you see with your eyes, differing not a jot from that *Beseleel*, whom God himself endued with the Spirit of wisdom and understanding, and other industry and skilfull knowledge, whom he called and ordained the Workman of the building of the Temple by forms of the celestial Types. After this sort this man, garnishing and beautifying whole Christ, the Word, the wisdom and light in his mind, it may not be told with what courage of mind, with what plementous and unsatiable power of the mind, and with what great liberality of you all, and earnestly contending with largeness of gifts, least by any means you should slide away from his purpose: he hath ordained this most renowned and most excellent Temple of the high God, as a visible pattern agreeable with nature, resembling the better invisible Temple. This Quire, worthy to be spoken of, though first of all it were covered through the wiles of the adversaries, with the sink of all filthinesse, he despised not, neither yeilded he unto the cruel spite of them which were authors of that mischief; for if his pleasure had been to have passed unto some other place, (a thousand others had been easily sought in this City) he had found great ease of his labour, and had been rid of so much businesse. But first of all he stirred up himself to this work; next, all the whole people being settled with readinesse, and made of all as it were one will; first he took this labour in hand, to the end that he might specially restore her that was destroyed by the enemy, which afore-time had endured great travels, and before our time the same persecution which we suffered, Limp as the Church like a Mother deprived of her children, he thought good that she altogether with us should enjoy the magnificency of our gracious God. Forasmuch as the great Shepherd hath vouchsafed to gather in to one Fold his children, the Beasts and Wolves being driven away, and every sort of cruel savage Creatures put to flight, *The jaws of the Lion he hath broken*, as the holy Scripture doth testify, he hath also most justly restored again the very Fold of his flock; *That he might still the enemy and avenger*, and resist the rebellious enterprises of the wicked against God. And now they are not hated of God, no more were they then. But after that in short space they molested, and were also molested themselves, they suffered punishment due for their desert, and were utterly destroyed themselves, their friends and families, so that the Prophecies written of old in holy Scripture they have in very deed confirmed; where among other things the holy Scripture pronounceth these things of them: *The wicked have drawn their sword, bended their bow that they may shoot at the poor and needy, and slay the pure of heart. Their sword shall pierce their own hearts; and their bow shall be broken. And again, The remembrance of them is perished with a sound, and their name hath been wiped away for ever and ever. And when they were in misery they cried unto the Lord, but there was none to deliver them, and he heard them not. They stumbled and fell, but were not raised up: And this*

John 5.

Beseleel.

The cleansing
of the polluted
Temple.

Psal. 35.

Psal. 3.

Psal. 37.

Psal. 9.

Psal. 124.

Psal. 73.

Esay 35.

Psal. 74.

Psal. 80.

Prov. 3.

Heb. 12.

Esay 35.

The wall of
the Church.
The porch.

A space be-
tween the
Sanctuary and
porch.

that was fore-told of them (*Lord, in thy City thou shalt bring their likeness to nought*) is now in all mens sight found true, but they after the manner of the Gyants, going about to warre with God, purchased unto themselves such an end as bereaved them of their lives: but she that was desolate and bewailed among men, obtained such an end of her patience in God, as is now to be seen, that according unto the Prophecy of *Esay* it may be cryed unto her: *Rejoyce thou dry desert, let the wilderness be glad and flourish like the Lilly, the waste places shall bring forth and rejoyce. Your loose hands and dissolute knees, ye shall be strengthened. Comfort your selves, you faint hearted, you shall be strengthened, fear not. Behold, our God hath restored judgement, and will requite. He will come and save you. For (saith he) the waters shall flow in the desert, and the valleys in a thirsty Land, and the dry Land shall be turned into marish, and the fountains of waters into dry Land. And these things of old time fore-told by words were grafted in holy Scripture, but the things now brought to passe, are not only delivered unto us by hear-say, but by works themselves. This desert destitute of water, this widow and desolate (whose gates with axes like timber in the Woods they have hewed down: For they have broken her in peeces with axes and hammers: Whose Books they have destroyed, And burned with fire the Sanctuary of God: for they have thrown to the ground the Tabernacle of his name: whose grapes they have gathered as many as passed this way, and thrown down her hedges, the which the wild Boar out of the wood hath rooted out, and the wild beast of the field devoured) by the wonderfull works of Christ, presently where it pleased him, is become like the Lilly. For then by his commandment according unto the providence of the Father she was chastized, (Whom the Lord loveth he chastiseth, he scourgeth every childe whom he receiveth) and after due measure being converted, she is commanded to rejoyce from above, and now flourisheth like the Lilly, and breatheth unto all men an holy sweet smelling savour. For (saith he) the water shall flow in the desert, they (to wit) which are holy, of the saving fountain of new birth. And now that which a while ago was desert, is turned to marish, and the Wel-spring of the water of life issued out into thirsty Land. And to say the truth, the hands before loose are strengthened; these works also which we presently behold, are great and famous tokens of the wonderfull power and handy work of God. Moreover the knees of old withered and weakned, having recovered their strength and wonted paces, do enter the right and high way of divine knowledge, and hasten unto the flock of the high Shepherd. But if their minds have been amazed with the threats of sundry tyrants, neither hath the Word of salvation contemned the cure of them, but healing them notably, leadeth them into heavenly comfort: saying, *Comfort your selves ye faint hearted, be strong and fear not.* And because it behoved this Wilderness wrought for God to enjoy these benefits, this our new and passing *Zorobabel*, endued with that readinesse of mind he is of, to give ear, obeying the sayings of the Prophets, after that bitter captivity and abomination of desolation, despised not this dead carcasie, but before all things pacifying God the Father with prayers and supplications together with the consent of you all: and taking him for a helper and fellow-worker which alone quickneth the dead, raised her being fallen, after that he had purged and cured the mischiefs which were wrought: and gave her a robe, not wherewith she was clad of old, but that which she learned again of holy Scripture, which testifieth this: *And the latter glory of his house shall passe the former.* Wherefore enlarging this Quire with far greater room, he hath fortified the outer compasse of the whole building with a Wall, that it might be a most safe hedge of all the whole Work: next he hath erected a great Porth, reaching very high Eastwards unto the Sun-beams, so that unto them which stand afar off without the hallowed Walls, it yeeldeth a clear shew of the artificial Work contained within them, and with all turning, orienting the countenance of forrainers touching the Faith unto the first entrance, so that none passe by, which is not pricked in mind first with the remembrance of the former desolation past, next with the sight of this wonderfull Work (unto such as were hoped and wished for) a prick peradventure to draw men, and by the beholding thereof to entice men to enter in: them also who already are entred within the gates he suffereth not with foul and unwashed feet to draw nigh unto the inner parts of the most holy places. For making a separation with great distance between the Temple it self, and the first Entrance, he hath beautified this place on every side with four overthwart Porches, and after the Forme of a Quadrangle, he compassed them about on every side with high Pillars, the distance between he hath shut with Lattice like New,*

nets, made of wood, and measured after the breadth of the place, the middle he left void that the bright sky might be seen, and that it might yeeld the air tempered with the bright beams of the Sun. Hither hath he brought pledges of holy purgations, to wit, Fountains lying over against the Temple, which with great plenty of water give means of washing unto such as enter into the holy Cloisters. And this place in which all that go in stay first to wash themselves; as it yieldeth beauty and glory, so is it a fit mansion for them to rest in who are to be instructed in the principles of Faith. Moreover to beautifie these things with great variety of works to delight the eyes, he made large doors into the Temple, with many Galleries made within. And again he placed three Gates on the South side, whose middle distance on both sides he made to excell, both by reason of the bigness and breath thereof, the which also he notably set forth with bows of brasse, linked with iron and sundry kinds of earved work, and substituted them unto it as guarding souldiers unto a Queen. After this manner he added the same number of Porches unto the Galleries on either side of the whole Temple, and over from above he invented sundry fols of greater lights unto the whole house, and the setting out or Front of them he hath diversly wrought over with carved Timber. But the Princely Palace he hath fortified with more precious and more gorgeous stuff, using for this more plenteous liberality of expences. It seemeth unto me herein a thing superfluous, to describe the length and breadth of this house, these gorgeous ornaments, the unspeakable greatnesse, the glistering shew of the work, the height reaching unto the Heavens, and to extoll with speech the precious Cedar Trees of Libanus hanging over, the which holy Scripture hath not passed over with silence, saying: *The trees of the Lord will rejoyce, and the Cedars of Libanus which the Lord hath planted.* To what end shall I intreat more curiously of the most wise and chief devised disposition of the building, and again of the excellent Ornature of every severall part, whenas the testimony of the eyes themselves passeth and excludeth that knowledge which pierceth the ear? But this man having finished the Temple, and the most high seats for the Presidents honour; again having placed the under-seats in a passing good order; and last of all the most holy place, the Altar being set in the midst: Again he so compassed these things with wooden Rails wrought up to the top with artificial carving, that too many might not come therein, yielding a wonderfull beauty to the beholders. Neither hath he negligently paved the floor. This he gorgeously bedecked with Marble-slope, and now consequently he took in hand the utter parts of the Temple; he builded seats and goodly yles on either side very artificially, and joyned them to the Temples side: he beat out windows, and coupled them to the doors of the middle Temple, the which things also our Solomon an earnest maintainer of peace, and builder of this Temple hath brought to passe; for such as yet want the sacrifice and sprinkling done by water and the holy Ghost. So that the Prophecy above-mentioned, consisteth no longer in words, but is accomplished indeed it self. For now, as it is most true, *The later glory of this house passeth the former.* For it behoved, and most meet it was, insomuch that the Lord had been in agony, and had once imbraced death for her, and after his passion, the foul body (which for her sake he put on) being translated unto brightnesse and glory, and the flesh it self after dissolution, led from corruption to incorruption: that she in like manner should enjoy the gracious goodnesse of our Saviour. Although she had promises of the Lord himself of farre more excellent gifts, and desireth incessantly to obtain a greater glory of new birth at the resurrection of the Incorruptible body, together with the glistering brightnesse of the Angelical Quire above in the Heavens and Palaces of God, with Jesus Christ himself the chief Benefactor and Saviour in the world to come: yet in the mean space, in this present life, she which of old was a Widow and solitary, now adorned by the grace of God with these flowers, and become indeed like the Lilly, according to the saying of the Prophet, she hath put on her wedding Robe, and is compassed about with a Crown of beauty, and as it were instructed by *Esay* to dance for joy. Let us hear of her how she offereth with reverence, thanksgiving unto God the King, with the voice of praise, when she saith: *Let my soul rejoyce in the Lord. For he hath put upon me the garment of salvation, and covered me with the mantle of righteousness. He hath bedecked me like a Bridegroom with a Crown, and like a Bride with ornaments. For even as the earth multiplieth her flowers, and like as the garden sheweth forth her seeds, so hath God caused righteousness and praises to flourish before all the Heathen.* With such sayings doth she triumph, but hear with what words the Bridegroom, the celestial

Wellsprings;
Cocks or
Conduits.

Gates.

Porches.
Windows.

Psal. 104.

The floor of
pavement.Esay 61.
The Church
rejoyceeth.

Esay 54.

Esay 51.

Esay 52.
Esay 49.

2 Cor. 6.

celestial Word, Jesus Christ himself doth answer her, the Lord himself, saying: *Fear not, because thou wast confounded; neither be thou ashamed, because thou hast been set as nought. The Lord hath not called thee as a woman forsaken and faint hearted, neither as a woman hated from her youth up, saith thy God. A little while have I forsaken thee, and in great mercies will I pity thee: when I was a little while angry I turned my face from thee, but in great mercies will I pardon thee, saith the Lord thy Redeemer. Awake, awake, thou that from the hand of the Lord hast drunke the cup of his wrath. Thou hast drunke off and emptied clean the cup of destruction, the cup of my wrath. There was not of all thy sons whom thou hast begotten, not one left to comfort thee, nor one which might hold thee up with the hand. Behold I have taken the cup of destruction out of thy hand, even the cup of my wrath, and henceforth see thou drink of it no more, and I will put it into their hand which wrongfully troubled thee, and which have humbled thee to the dust, awake, awake. Put on thy strength: put on thy glory. Shake from thee the dust, arise and sit up. Pluck out thy neck from the collar. Lift up thine eyes and look about thee, and see thy sons gathered about thee. Behold they are gathered together and come unto thee. As truly as I live, saith the Lord, thou shalt put them all upon thee as apparel, and gird them unto thee as a bride doth her jewels. As for thy land that hath been desolate, wasted and destroyed, it shall be frequented of thine inhabitants, and they which have devoured thee shall be far off. For the sons which thou hast lost shall say in thine ears: this place is narrow for me, provide a place where I may dwell, and thou wilt say in thine heart: who hath bath begotten me these? I was barren and a widow, but who hath nourished these for me? I was left alone, but whence come these unto me? These things hath Isaiah prophesied. These things of old were inserted in the Scripture concerning us, and requisite it was that some where he should behold the truth thereof shewed in works themselves. Wherefore because the Bridegroom, the Word of God hath thus spoken unto the Spouse his most holy Church, very well hath this chief solemnizer of the marriage raised and restored this desert, lying after the manner of a dead carcass, destitute of all hope of man, by the common prayers of you all, and true hands stretched forth at the commandment of the universal King, and by manifestation of the power of Jesus Christ: and being raised hath ordained her such an one as he had learned by the description of holy Scripture. This miracle then passeth, and is above measure to be wondered at, of them specially which only make shew of outward things. For the renewings of that divine and reasonable structure in the souls of men, which the Son of God himself according to his own Image made like unto God in all things, that is, a nature incorruptible, incorporeal, reasonable, free from earthly matter, in it self a spiritual essence, exceeds all the chief and first spiritual types belonging unto God. Which at the beginning ordained, that it should be of that which was not, and made unto himself and to the Father, an holy Spouse, and a most sacred Temple, which he sheweth manifestly, when he saith: *I will dwell in them, and walk among them; I will be their God; and they shall be my people.* And indeed the mind of man was perfect and purged, and so prepared from the beginning, that it might beautifie the heavenly Word, and fructifie in it self: but by envy and the motion of the malicious Devil, of it own accord it became subject to passions and set on malice, so that being forsaken of God, and destitute of his help, and unarmed, it was exposed and left to the snares of them which of old envied the salvation thereof: and overthrown by the terrors and sleights of invisible and spiritual enemies, hath fallen with such a fall as may not be recovered, so that not one stone of virtue cleaved to another in it, but lay all prostrate upon the earth and dead, bereft of the natural understanding of God. And that being fallen which was made after the likenesse of God, no visible wild Boar out of the wood rooted it up, but some pernicious Devil, and spiritual wild beasts which have set it on fire with passions, as with fiery darts of their malice, and burned with fire the true Sanctuary of God, and thrown to the earth the dwelling place of his name, and troden it, thus miserably lying overcast with a great heap of earth, without any hope of salvation. But the holy Word of salvation, careful hereof, according to the goodness of his most gracious Father, revenged him of the sinners with punishment due for their desert. First therefore by taking away the lives of the most impious and pernicious of all, the most grievous tyrants hated of God, he purged the whole world, by the industry of the most godly Princes: next, he brought into the open face of the world, men well known of him, dedicated and consecrated unto him of old in godly life, and protected by him, though in secret, (the troublesome times drawing nigh) and honoured them sufficiently*

ciently with plenteousness of his spirit, and by means of these hath cleansed the souls a little before infected and oppressed with all kind of impious decrees, with reprehensive lessons of Discipline, as it were with delving instruments, and all your minds being garnished and made glorious he hath delivered unto this most wise Captain and beloved God: who otherwise prevailing in judgment and industry of invention, knowing and discerning the disposition of the souls committed to his charge, from the first day, as I may say, that he began to build, hath not as yet rested, one while framing in you all glistening gold, another while tried and purified silver, and precious stones, to the end he may accomplish afresh in you by works themselves the sacred and mystical Prophecy which is thus read: *Behold I will make thy walls of precious stone, and thy foundations of Saphyres, thy bulwarks of Jasper, thy gates of crystal, and thy borders of chosen stones. Thy children shall be taught of God. I will give all thy children plenteousness of peace, and in righteousness shall thou be grounded.* Therefore building in righteousness, he hath aptly severed the power of the whole people, by some comprising the only outward wall, he hath fortified the sincere Faith. But this people being many and great, is not sufficient to the building of a more excellent work. Unto some he committed the entrances of the house, giving them in charge to watch the doors, and to guide such as enter in, who not unworthily are shewed to be the Porches of the Temple. Some he hath firmly set about the inner Court with chief Pillars, after the manner of a quadrangle, and to the chief Bulwarks he hath referred the Scripture of the four Evangelists. Again, some he hath coupled with Fortresses on either side about the princely Palace, which as yet are novices in the Faith, they both increase and prosper, yet set farther off from the inward holy contemplation of the faithfull. Of these hath he taken the incorrupt souls, purified with the divine fountain after the manner of gold, and others hath he set up with pillars, far brighter than those outward, out of the inner writings of mystical Scripture, and let them forth lively to minister light. The glorious doctrine of the high and supreme King that is of the one and only God, hath adorned the whole Temple with one Porch, and the same very notable. He hath attributed the second beaurifull brightnesse unto the power of Christ, and to the power of the holy Ghost, and every where unto the power of the Father; as for the rest he hath expressed the excellency of every truth both plentifull and manifold throughout the whole house; and on every side he hath builded a great, a princely and a noble house full of light throughout, with lively, seasoned, sure and chosen stones of the souls. He hath beautified the inner and utter parts with the most flourishing attire of continency and temperance, inasmuch as they consist not only of soul and mind, but also of body. There are also in this Temple thrones, and infinite under-seats and receptacles in all those souls wherein the graces of the holy Ghost have their abode, such as of old appeared unto them which had their conversation with the holy Apostles, of whom also *cloven tongues were seen as if they had been fire, and rested upon each one of them.* But whole Christ himself hath fastened his seat in him which governeth all, in others secondarily next after him placed, ratably as every ones capacity can comprize the divisions of the power of Christ and his holy Spirit. The under-seats are both Angels and souls of certain men, even of such as are committed unto every one for institution and custodies sake. The noble, the great and only Altar, what other thing is it, then the most holy place, and the sincerity of the Priests soul which is common to all, at the right hand of which Altar standeth the great Highpriest of all, *Jesus* himself the only begotten Son of God, which directeth unto the Father of Heaven and the universal God, that sweet swelling perfume, the unbloudy and spiritual Sacrifices of prayers, received of all with swift eyes and stretched out arms, and first of all he himself with adoration, and alone exhibiteth due honour unto the Father, and next prayeth that he will be unto us all pacified and gentle, firmly and for ever. This great Temple, which is in the whose world under the Sun, the great workman of all, even the word of God hath ordained, and again he hath finished upon earth this spiritual likeness of them which clime over the same circular form of the Heavens, that the Father might be honoured and worshipped through him of every creature and reasonable thing on this earth: again, he hath made the supercelestial host, and the shew of these things there to be seen: to be short, that *Jerusalem* which they call new, and *Sion* the celestial Mount and supernatural City of the living God, in which infinite troops of *Angels*, and the Church of the first begotten which are written in Heaven, do honour with secret and unsearchable praises, our maker and the general Prince of all, whom no mortal man can worthily set forth: *For the eye hath not seen, and the ear hath not heard, neither hath the heart of man conceived the things which God prepared for them*

Elsy 54.

Act. 2.

1 Cor. 2.

them that love him. Whereof we now partly being thought worthy, both men, women and children, all together as well small as great, with one spirit, and with one soul, let us not cease with thanksgiving to celebrate the author of so great benefits bestowed upon us. Which hath mercy on all our sins, and cureth all our maladies, which hath redeemed our life from destruction, he crowneth us in love and mercies, and filleth our desire with goodness. For he hath dealt with us according unto our sins, neither rewarded us according unto our iniquities. For look how far the East is from the West, so far hath he set our sins from us. And even as a father tendereth his sons, so hath the Lord tendered such as fear him. Pondering therefore in our minds these things alwayes hereafter, and setting before our mind the author and sole author of this present Feast, of this joyfull and renowned day, yea day and night, every hour and as I may say, unto the last gasp, imbracing and reverencing him with all the might of our mind, and now rising, let us humbly beseech him with the great voice of our earnest desires, that he keep and defend us in his sheepfold unto the end, and that he alwayes govern the peace which he himself hath granted, never to be broken, always immovable, in Jesu our Saviour, to whom be glory world without end. Amen.

CHAP. V.

The Edicts of Constantine and Licinius touching Christian Religion, and the liberty thereof.

The copy of the Imperial Edicts translated out of the Latine into the Greek, and out of the Greek into English.

GO too now, let us proceed on and annex the Copies of the Imperial Edicts of Constantine and Licinius translated out of the Roman into the Greek tongue, as followeth: Weighing with our selves, that of old the liberty of Religion was not to be hindered, and that every one had licence after his mind and will, we have presently commanded that every one shall handle the holy affairs at his pleasure, and that the Christians shall retain the same their former opinion and wonted service. But inasmuch as manifold and different opinions by reason of that Edict in the which such a licence and liberty was granted, we have thought to lay down plainly the things whereby peradventure divers of them were restrained from observation. Whereas with prosperous success I Constantine Emperor, and I Licinius Emperor came to Millain, and enquired the things which made for the commodity and the Commonwealth, these amongst many other things seemed expedient, yet before we had purposed to decree, wherein the reverence and service due to God is comprised, that which we might grant unto the Christians altogether free, chosen to embrace what their Ceremonies pleased them best, to the end the Divinity of the Celestial Affairs now received, might in some part be pleasing unto us and to all our Subjects. Then our pleasure we have decreed with sound and most right judgement, that henceforth be henceforth denied unto none at all, of choosing or following the Christian religion, but that this liberty be granted unto every one, to settle his mind unto that which he thinketh fit for him, to the end that God may grant unto us his wonted care and favour, as was necessary for us to signify unto thee this our pleasure, to the end the opinions of our former Letters sent unto thy wisdom in the behalf of the Christians, may altogether be put away, and that the opinions which seem very foolish and far from our judgement, be put off. And now whosoever freely and firmly as thou disposedst to retain the Christians, let him do it without all molestation or grievance. These things have we determined to put unto thy carefulness, that thou maist know us to have granted unto the Christians full licence to retain their own Religion: and because that we have granted unto them full licence their observance and Religion if so please any, manifestly appearing for their own times, that every one have liberty to chuse, and to use what God pleaseth him best, to the end, lest ought of our doings seem prejudicial unto any service or religion, and that other specially we thought good to decree concerning the Christians, that they every one where afore-time they were accustomed to frequent, whithersoever in our former Letters thy wisdom, there was another order concerning the former times, that if any had brought either of our treasury, or of any other, they should without all delay, as before we had the Christians, without silver, and without any other demand in recompence, and by having obtained the same by gift graciously bestowed upon them by our predecessors, demand

in their names for recompence, let them have recourse unto the Lieutenant and Judge of the place, that consideration be had of them by our benignity: all which without any delay thou shalt by thine industry require to be granted unto the Christian Society. And because the said Christians are known, not only to have enjoyed the place of their meetings and assemblies, but also certain others peculiar, not to every one privately, but belonging by right unto their whole society: see that thou command all those according unto the decree mentioned before, to be restored unto the Christians, that is, to every their society and Synod, all delay set apart, observing in the mean time the aforesaid manner, that if any (as we said before) restore them without receiving of reward, they may assure themselves to suffer no damage through our gracious bountifulness. In all these aforesaid see thou employ great industry in the behalf of the said Christian Society, to the end this our Decree may speedily take place, and that in this behalf ye provide by our clemency for the common and publick peace and tranquillity. By this means, as is aforesaid, the goodness of God towards us, the which we have diversly tried already, shall continue at all times immoveable. And to the end, the drift of this our constitution and goodness, may be made manifest unto all men, it shall be expedient that these our writings be every where proclaimed, and brought unto the knowledge of all our loving subjects, lest that the constitution of this our gracious goodness be hid from any man.

The Coppy of another Imperial constitution, by the which it is signified, that this gift concealeth the Catholick Church.

We greet thee welbeloved Anilinus. The order of our gracious goodness is this. We will that the things which belong unto others by right, be not only not hindered, but also with speed restored. Wherefore our pleasure is, that as soon as thou hast received these letters, if any of the things which belong unto the Catholick Church of the Christians throughout every City, or in any other place, be occupied by the Citizens or by any others, thou see the same immediately restored unto their Churches. We have already heretofore decreed the same: that the possessions belonging unto the Churches aforesaid, should be restored to their right. Inasmuch then, as thy wisdom perceiveth this to be the manifest commandment of our constitution, provide that if either gardens, or houses, or other possessions whatsoever have belonged unto the title of their Churches, all the same be speedily restored unto them again, to the end, we may understand that thou hast diligently obeyed this our commandment. Farewel most honourable and our dear friend Anilinus.

Constantine and Licinius the Emperors, unto Anilinus proconsul of Affick,

The Coppy of the Emperors Epistle, by the which he summoned a Synod of Bishops to meet at Rome, for the uniting and reconciling of the Churches.

Constantine the Emperor unto Miltiades Bishop of Rome and Marcus sendeth greeting. Inasmuch as many such Epistles are brought unto me from Anilinus Lieutenant of Aphrick, in the which it is said that Cecilianus Bishop of Carthage, is reprehended in many things of divers his colleagues abiding in Aphrick, and this seemeth unto me very grievous, that there should be found in these Provinces (the which the providence of God hath allotted peculiarly unto my discretion) a great multitude of people prone unto the worse, and disagreeing, and that among Bishops there should be variance: it seemed good unto me, that Cecilianus himself together with the said Bishops which seem to reprehend him, and ten others whom he thought expedient in the behalf of his cause, do sail unto Rome: that there in presence of you all, together with Reticus, Maternus and Marcus, your colleagues, whom therefore I commanded to hasten to Rome, he may be heard, to the end, you may be instructed what things agree best with the most religious law. And that you may have full intelligence touching all these things, I have sent underneath my letters unto your said colleagues, the copy of the letters sent from Anilinus unto me. The which being read, your fidelity may prove how the aforesaid matter may exquisitely be sifted and ended, after the rule of equity. Your industry is not ignorant, but that I attribute so much reverence unto the Catholick Church, that I would have you suffer in any place no schism or dissension at all. The divinity of the great God keep you (most honourable) many years.

Constantine the Emperor, unto Miltiades Bishop of Rome.

The Copsy of the Emperors Epistle, by the which he commanded a second Synod to be summoned for the removing of the diffention and debate risen between the Bishops.

Constantine the Emperor unto Cressus Bishop of Syracusa.

Constantine the Emperor unto Cressus Bishop of Syracusa, sendeth greeting. Heretofore whenas some wickedly and perversly went about to sever themselves from the religion of the sacred and celestial power, and from the Catholick opinion, I purposing that such contentions of theirs should be cut off, have written and ordained, that certain Bishops should be cited from France, and again, that they should be called from Aphrick, which of the other part contentiously and bishly strive among themselves (the Bishop of Rome also being present) to the end, whatsoever this diffention now raised seemeth to be, it might in their presence, with great industry and diligence, be sifted out and redressed. But inasmuch as (as it commonly cometh to pass) divers of them being negligent, forgetfull of their own salvation, and the reverence due unto the most holy opinion, cease not as yet to dilate their enmity, and being altogether unwilling to consent unto the sentence already given, they definitively affirm, that few of them brought forth their sentences and judgments, and before they had narrowly sifted out all that was to be enquired, to have stepped too swiftly and in haste to give judgments. Of all these things this came to pass, that they whose part it was to maintain brotherly unity and concord, shamefully, yea, wickedly disagree among themselves, and minister an occasion of mockage unto men, whose minds are far alienated from the most sacred Religion. Wherefore I must be carefull, that that which should voluntarily have been appeased after the judgment was given, now at length in the presence of many be ended and finished. Because that we have commanded divers Bishops out of sundry Provinces to meet in the Kalends of August at the City of Orleans, we thought good to write unto thee, that thou (taking of the famous Latronianus Lieutenant of Sicilia an ordinary waggon, and together with some two of them of the second order, whom thou shalt think good to chuse; moreover, with three servants which shall be able to serve thee in thy journey) hasten within the compass of the same dayes unto the said place, that by the means of thy faithfull industry, with the peaceable and uniform wisdom of the rest which there shall meet, this diffention which hitherto wickedly endured with a certain shamefull winching and repining (all being heard which may be said of either parts varying among themselves, whom we have likewise commanded to be present) may now at length be closed with religion and faith, and brotherly concord that ought to be required of us all. The Almighty God keep thee in health many years.

CHAP. VI.

A Copsy of the Emperors Epistle, by the which he granted money unto the Churches.

Constantine unto Cecilianus Bishop of Carthage.

Pholes according unto Epiphanius is a weight otherwise called Talentum, and the same is twofold, the one containing 312 pounds and six ounces: the other weighing 208 pence, it is used of Suda, and Augustine, de civ. Dei. lib. 22. cap. 8. for a half-penny.

Constantine the Emperor unto Cecilianus Bishop of Carthage, sendeth greeting. Inasmuch as it pleased us to minister something for expences sake, unto some certain Ministers of the approved and most holy Religion throughout every the Provinces of Aphrick, Numidia and Mauritania: I have sent letters unto Ursus the renowned Lieutenant of Aphrick, and signified unto him, that he should cause three thousand pholes of silver to be sold unto thy fidelity. Therefore as soon as thou hast received the said summe of money see the same distributed unto all the aforesaid, according unto our writ sent by Ursus. If thou perceive ought to be wanting, so that our will herein towards all may not be accomplished, demand of Heraclius our treasurer as much as assuredly thou thinkest lacking. This I gave him in charge when he was present, that if thy fidelity required any money of him, he should without any more ado deliver the same to thee. And forasmuch as I understand that some troublesome persons were disposed to pervert by some lewd corruption the people of the most holy and Catholick Church: I give thee to understand, that I gave forth such injunctions in presence of Anilius the Lieutenant, and Patricius the Governors Vicegerent, that among all other things they should specially have due regard bereof, and that they should in no wise permit such a thing to fall out. Wherefore if thou perceive some such men to persist in their folly, without any more ado, have recourse unto the said Judges, and make them privy therof, that they consider of these as I charged them when they were present. The divinity of the great God long preserve thee.

CHAP.

CHAP. V.

A copy of the Epistle, by the which he freed the Bishops from paying of tax or tribute.

WE greet you most honourable Anilius. Because it appeared diversly, that if the religion wherein great estimation of holiness is maintained be set at naught, great dangers will ensue to the publick affairs: and again, if the same be orderly handled and maintained, great prosperity and special felicity will follow unto the Roman Empire, and the affairs of all men, the goodness of God exhibiting the same, it seemed good unto us, that those men which labour in this godly Religion, with due holiness and diligent observation of this law, shall receive recompence of their travells. Wherefore our pleasure is, that they of the Province committed to thy charge, which in the Catholick Church where Cecilianus governeth, minister in this holy Religion, whom we commonly term Clergy-men; be wholly free and exempt from all publick burthens, lest by any error or cursed swerving, they be withdrawn from the service due unto God, but rather may occupy themselves about their profession, without any molesting at all, who while they perform the great ministry of the holy Worship, do seem to profit very much the publick affairs. Farewel most honourable Anilius. Such things hath the divine and celestiall grace of our Saviour at the appearing thereof granted unto us: and such great benefits were bestowed upon all men by reason of our peace: and thus went our affairs in joy and solemnities.

Constantinus
unto Anilius
governor of
Aphrick.

CHAP. VIII.

The ingratitude of Licinnius towards Constantine, and his cruelty towards the Christians.

THe sight of these things was intollerable for the Devil, enemy of honesty, and worker of malice. Neither in like sort did the things which happened unto the foresaid tyrants suffice Licinnius better to advise himself. Who while he enjoyed a prosperous reign, and the second honour next after the Emperor Constantine the Great, and was highly revered for his affinity and kindred with Constantine, laying aside the example of good Princes, he imitated the wickedness and impiety of cruell tyrants, and whose tragical lives he saw ended before his face, these mens manners would he follow, rather than continue in the favour and friendship of the better. Wherefore being moved against his dear friend in all things, with the pricks of envy, he raised against him a wicked and grievous warre, neither tendering the laws of nature, nor mindfull of protested oathes, neither of blood, nor of the covenants passed between them. Yet the renowned Emperor, that he might shew him tokens of true friendship and hearty good will, disdained not at his kindred, neither denied his company in honourable wedlock with his sister: yea, he vouchsafed to make him partaker of his fathers kindred and imperial blood: and to be short, he had granted him as to his alliance and fellow-Emperor, authority over the whole Empire, and committed unto him no small part of the Nations subject to the Roman Empire for to govern and rule. But he practising the contrary, invented daily all kind of wiles against him that was of higher power, and devised all subtile sleights to recompence his dear friend evil for good. Wherefore in the beginning, to cloke his conspiracy he fained friendship, and often in the mean space, guilefully and deceitfully by his laying of wait, he hoped easily to bring to pass that which he desired. But God being the friend, favourer and keeper of Constantine, brought to light the wait laid for him in secret. For the power and strong armour of piety is of great force, both to revenge the enemy, and to preserve it self: so that the most godly Emperor being strengthened therewith, escaped the manifold sleight of the cursed enemy. But Licinnius when he perceived that his secret conspiracy framed not after his mind, for that God revealed unto the godly Emperor all his guile and deceit, when he could no longer cloak his rebellion, he raised open wars: and withall when he purposed to give battel unto Constantine, he went about to impugn Almighty God himself, whom he knew to be worshipped of Constantine. Afterward he endeavoured secretly and by little and little to impugn the Saints under his Dominion, who never molested nor goddamaged his Empire, neither hurt him any kind of way at all. And to bring

Licinnius had
married Con-
stantinus sister.

this to pass, he was pricked and stirred to do mischief of his proper malice born with him. Wherefore neither laying before his eyes the remembrance of them which persecuted the Christians before him, neither of them whom he had chastised and executed for committing of impiety, but renouncing his right wits, he embraced open madness, and purposed to impugn instead of him that was helper, God himself the helper of *Constantine*, and first of all he banished all the Christians from his Court, deprived himself (silly wretch) of their prayers, which they made unto God for him, the which also they were wont to make for all men, as their country discipline. Afterwards he commanded that the soldiers appointed in the city, should be deprived and spoiled of their honour and dignities, unless they would sacrifice unto Devils. But these were small things in respect of the greater. To what end should I rehearse the things which the enemy of God committed severally and by pieces? how the most unjust made unjust laws, who by his injunctions gave commandment, that no charity by any man should be extended towards them, which were afflicted in prison, neither compassion should be had on them, which in fetters were like to perish with famine? Neither was it lawfull, for any to be honest, or to practice charity towards their kinsfolks, whom they were bound to pity, even by the law of nature. And that law was indeed most shamefull and cruell, and far from a good nature, unto the which there was a penalty annexed, that such as had shewed compassion, were punished alike with them unto whom they had been mercifull, and such as had shewed any kindness towards them, were fettered, imprisoned, and punished alike with the afflicted. Such were the constitutions of *Licinius*. To what purpose shall I repeat his innovations, touching marriage and dead men, whereby he presumed to abolish the ancient laws of the *Romans*, well and wisely ordained, and brought in certain barbarous and cruel laws, indeed very unjust and unlawfull, and infinite deceits, the which he devised against the Nations subject to his Dominion, and sundry taxes of gold and silver, surveying of lands, gainfull penalties upon the land of those which then lived not, but were deceased long before. And to be short, the enemy of all goodness devised for this cause certain abjurations against them which had done no evil: and making away of noble and honest personages, whose youthfull and tender wives being severed from their husbands, he delivered two servants of his to be contumeliously and shamefully handled, and many married wives, virgins and maidens, hath he shamefully abused (though he were now stricken in years) to the satisfying of his lecherous and beastly lust. To what end shall I use many words in this matter, whenas the excess of his later doings, made the former which were small, to seem in a manner nothing? Wherefore his later madness assaulted the Bishops, and for that they were worshippers of Almighty God, he took them for enemies to his doings, whom as yet he invaded not openly for fear of the superior, but secretly and deceitfully, and slew through wiles divers of the best approved governors. The manner of the slaughter he used was strange, and never heard of before, his practises about *Amasia* and the other Cities of *Pontus* exceed all example of cruelty: where he overthrew some of the Churches of God even to the pavements, and shut up others, lest that any in them should assemble after the wonted manner, and perform the service due unto God. Neither was he perswaded, that they in them prayed for him, because he was of a corrupt conscience, but thought that he made supplication unto God, and did all for the godly Emperor *Constantine*: and for this cause he brake out into a furious rage against us. Moreover, the flattering Presidents supposing in this behalf to gratifie the mischievous tyrant, tormented some of the Bishops as lewd persons are punished, led them forth, and punished without cause such as had committed no evil, as if they had been murderers: whereof some endured a strange death, their bodies cut in many small pieces, as butchers do use, and after this cruel and horrible spectacle, thrown into the bottome of the Sea, to become food for fishes. While these things were a doing, again the flight of godly men began, and eftssoons the fields, the deserts, the woods and mountains receive the worshippers of Christ. When these things in this sort prevailed with the wicked tyrant, he thought thenceforth to raise persecution against all, and had brought his purpose to pass (for there was nothing to hinder him from his hainous offence) unless that God which fighteth for the souls of his servants, had speedily prevented his malicious enterprise, and had brought forth with a mighty arm in defence of the quarrel, his servant *Constantine*, a defender of all the godly, as it were a great light in a dark and thick misty night.

CHAP. XI.

Constantine having overcome Licinnius, enjoyed the Empire alone, favoured the Christians, and restored peace.

Therefore God from above granted unto this man, this worthy fruit of godliness, to wit, victory and trophies against wicked persons, and brought subject the ungracious tyrant, together with all his counsellors and friends, even groveling at the feet of *Constantine*. For when he was fallen into extream folly, the godly Emperor and furtherer of Christian Religion, perceiving that he was no longer to be born withal, weyed this matter wisely, and mingling the severity of justice, with the clemency of his nature, thought best with voluntary mind, to deliver from injury such as were oppressed by the tyrant. And to the end he might save many, he went about to cut off a few hurtfull and pestilent persons. For whereas *Constantine* in times past had used clemency, and pitied him who was worthy of no compassion at all, thereby *Licinnius* enjoyed no great commodity, for that he forsook not his malice, but rather increased his rage against the Nations subject unto him: so that now there remained no hope of safety to them that were oppressed by this savage beast. Wherefore the defender of piety, joyned the hatred of evill with the love of goodness, and together with his son *Crispus* the most humane Emperor, he went forth to battle, and stretched forth his helping hand to all that were oppressed. These therefore together, the father and the son, using for their guide and helper, God the supream King, and the Son of God the Saviour of the whole world, having both on every side scattered the armies of the enemies of God, and all the adversaries in that conflict, by the power of God (even as they wished) being soyled and overthrown, they got an easie and speedy victory. Immediately, then they which yesternight and the day before breathed out present death, and threatening thunderbolts of fiery persecution, were no more remembred, no, not so much as once named; their titles and honors had deserved shame and ignominy; and *Licinnius* himself suffered the self same things alike, the which he saw with his eyes, to chance unto the wicked tyrants his predecessors. For he admitted no correction, neither advised himself by the stripes of his kinsfolks, but treading with them the same path of impiety, is brought by just judgment into the same downfall. And thus was this man overthrown. *Constantine* then being renowned for every rare virtue and godliness, being also chief conqueror, together with his son *Crispus*, the most godly Emperor, like unto his father in all things, took the *Eastern* and the *Roman* Empire, of old time one, and brought all subject to their peace, from the *East* throughout both parts of the world, *North* and *South*, even to the farthest place of the *West*. All fear of them by whom they were aforetime oppressed being taken away, and wiped from off the face of the earth, they celebrated solemn and royall feasts. All was replenished with the bright beams of joy and gladness, and they which aforetime full sadly beheld each other, now do it with glad-some countenance and chearful eyes: and above all, they honoured the supream King, next the godly Emperor, together with his sons, beloved of God (as they were instructed) with dances and hymns, throughout towns and countries. Moreover, all old injury was forgotten, neither was there mention of any mans impiety at all, but the enjoying of present prosperity, and the expectation of goodness to come. The constitutions of the victorious Emperor full of clemency, and laws containing manifest tokens of bountifullness and true piety, were every where proclaimed. Thus therefore, all tyranny being rooted out, the Empire falling only to *Constantine* and his two sons, were preserved firm and free from all envy, who wiping away all impiety of their predecessors in life, and enjoying merrily all the benefits bestowed from above, have set forth by their laws decreed in the behalf of the Christians, the study of virtue, and love, and piety towards God, with thankfullness of mind.

The End of the Tenth Book of The Ecclesiastical History of Eusebius
Pamphilus Bishop of Caesarea in Palestine.

THE
ECCLESIASTICAL HISTORY
OF
SOCRATES SCHOLASTICUS,
Comprised in
SEVEN BOOKS,
Beginning where
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*Written in the Greek tongue above a thousand years ago, and
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LONDON:
Printed by Abraham Miller. MDCLXIII

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THE
P R E F A C E
OF THE
T R A N S L A T O R
UNTO THE
R E A D E R
TOUCHING

The Life and History of *SOCRATES*.

INsomuch, that I find not in any one Writer either ancient or otherwise howsoever, a sufficient Treatise or ample Discourse of the Life and History of *Socrates Scholasticus*, I thought good for the Christian Readers sake, to cull here and there such proofs as may bring him the better acquainted with this learned Historiographer, lest that upon the sudden, he conceive of him any sinister opinion or misliking, not knowing either who, whence, or what Doctrine he wrote of.

I do gather by his own History, that he lived in the time of *Damasus* Bishop of *Rome*, and flourished in the time of *Chrysostome* Bishop of *Constantinople*, about four hundred and twelve years after Christ. Of this opinion is *Volaterran*, where he writeth thus: *Socrates wrote the Ecclesiastical History unto the time of Chrysostome, where as it is most like, he flourished himself*. But his own words in my judgement are plainer, where the time is exactly laid down, in this sort: *Our whole History (saith he) being divided into Seven Books, compriseth the compass of one hundred and forty years, beginning at the first year of the two hundred and first Olympiad, when Constantine was proclaimed Emperor, and ending in the second year of the three hundred and fifty Olympiad, being the seventeenth Consulship of Theodosius the Emperor*. *Theodorus Zuinger* calleth *Socrates, Pistoriensem Presbyterum*, Minister of *Pistoria* in *Italy*: and *Volaterran* calleth not him, but *Sozomenus*, (who lived about that time, and wrote in like sort the *Ecclesiastical History*) Minister of *Pistoria*. I do not see, how either of them being *Grecians*, could be Minister of any the Latine or West Churches. *Sozomenus* was of *Salamina* an Isle hard by *Athens*, where he wrote his History in the Greek tongue: *Socrates* was of *Constantinople*, which *Volaterran* doth confesse, nay, his own words do testifie the same, where he writeth in this sort: *I of mine own part, (saith Socrates) insomuch as I do lead my life here at Constantinople, where I was born, bred, and brought-up, no marvel though I write more at large of the famous*

Socrat. lib. 6.

eccl. hist. c. 32.

Volaterr. lib. 1.

Autropolo.

Socrat. lib. 7.

cap. 47.

Theod. Zuing.

Volaterr.

Socrat. lib. 5.

cap. 23.

The Preface to the Reader.

Niceph. l. 6. c.
13. l. 11. c. 14.
Euseb. l. 6. c. 2.
Euseb. lib. 4.
cap. 27, 28.

Euseb. lib. 7.
cap. 23.

Socrat. lib. 1.
cap. 9.

Socrat. lib. 2.
cap. 30.

Socrat. lib. 1.
cap. 5. lib. 2.
cap. 17.

Tritemius.
lib. de Eccl.
scrip.

famous acts done within this City, partly, seeing that I saw most of them with mine eyes, and partly also, for that they are more famous, and thought far worthier of memory than many other acts. Nicephorus that fabulous Historiographer, doubteth not to slander him with the heretical sect of Novatian, whenas no such thing can be gathered by the works of Socrates. He dreameth, that inasmuch as he had familiarity with, and commendeth divers of the Novatian Bishops, for many their rare and singular virtues, therefore without all peradventure (saith he) he was a Novatian. I read that Origen was of a long time in one house together at bed and boord with an old heretick, whose name was Paulus. I see that Eusebius highly commendeth the heretick Tatianus, for his Book against the Gentiles; he extolleth also Bardeanes the Syrian, who was a Valentinian heretick. I find that Dionysius Bishop of Alexandria revered wonderfully the person of Nepos the Chilist, he doubted not to affirm, that his soul was in rest. Yet as we may in no wise call Origen an heretick, for his familiarity with Paulus, neither Eusebius a Tatian, or Valentinian for commending of Tatianus and Bardeanes; neither Dionysius a Chilist for extolling of Nepos, no more may we call Socrates a Novatian for his familiarity with Auxanion, and praising of the Novatians. Where he commendeth the Novatians, where he maketh report of Auxanion, where also he excuseth himself: his words are these, I have learned moreover (saith Socrates) that Eutychianus a man of sincere religion flourished about that time, who though he were of the Novatian sect, yet did he many strange things. I will reveal him that reported me his doings, neither will I cloak or conceal that at all, though therefore I may seem to incur suspicion or the reprehension of divers persons. Is was Auxanion a Priest of the Novatian Church. In another place he commendeth the Novatians for embracing the Nicene Creed, for joyning with the true Christians against the Arian hereticks: who would not in like sort commend them for the same? He saith further, That almost they had been at unity with the true Catholicks, had not the fault been in the Novatians themselves. What other thing is this, than commending of them well-doing, and reprehending of them for ill-doing? is he therefore to be termed a Novatian? This Nicephorus stuck not in like sort to call Eusebius an Arian, who as it is well known unto the world, was at the Council of Nice, wrote the Creed, and condemned Arius with his own hand. Sure I am of this, that touching the History, this Nicephorus hath patched together out of Eusebius, Socrates, Evagrius, and other ancient Writers, if every bird took her feather from him, there would be nothing left of his own part but fables. Tritemius wrote reverently of this author, in this sort: Socrates by birth a Grecian, a learned and eloquent man, a notable Historiographer, of great fame by reason of his profound skill, wrote a volume containing the Ecclesiastical History, from the reign of Constantinus Magnus the first Emperor of that name, unto the reign of Theodosius Junior. I find by translating of him, the doctrine sound, the stile familiar, the story faithfull: in commending he observeth a mean, in reprehension modest, in confutation earnest, and zealous in defence of the truth: the author himself learned, his judgment grave, and his writings of great antiquity.

THE

THE
FIRST BOOK
OF THE
ECCLESIASTICAL HISTORY
OF
SOCRATES SCHOLASTICUS.

CHAP. I.

The Proème of the Book, He beginneth his History where Eusebius ended.



Eusebius surnamed *Pamphilus*, comprising wholly in ten Books the Ecclesiastical History, continued the same unto the time of *Constantine* the Emperor: in the which times, the heat of persecution kindled by *Diocletian* against the Christians was quenched. The same author writing the life of *Constantine*, passed over very lightly the practices of *Arius*: for that he chiefly endeavoured to publish the praises of the Emperor, and exquisitely to set forth with majesty

of words the speech wherewith he might highly commend him, rather than diligently to describe the acts of that time. We therefore, purposing to write the things which happened in the Church since that time will begin where *Eusebius* left, not minded with curious and lofty stile, but plainly to set forth only the things which either we have found faithfully recorded, or else have been shewed unto us by such as saw them with their eyes. And in as much as it seemeth very necessary for our present purpose, to mention the manner how *Constantine* the Emperor became a Christian, we will speak somewhat thereof; and here hence take our beginning.

Socrates in this his first Book containeth the History of 31 years, being the whole reign of *Constantine*, and the end of 340 years after Christ, where *Socrates* beginneth his History.

CHAP. II.

How Constantine the Emperor became a Christian.

Whenas *Diocletian* and *Maximinian*, by surname *Herculius*, had by uniform consent deposed themselves of the Imperial scepter, and embraced a private kind of life: whenas also *Maximianus* otherwise called *Galerius*, reigned together with them had taken his journey into *Italy*, and appointed two Emperors, *Maximinus* to rule the East, and *Severus* to govern *Italy*, *Constantine* is openly proclaimed Emperor in *Britain* to succeed his father *Constantius*, which died the first year of the two hundred seventy and first Olympiad, the five and twentieth of July. But at *Rome*, *Maxentius* the sonne of *Maximianus Herculus* is chosen of the pretorian souldiers, not to govern the Empire, but rather to practice tyranny. Not long after, *Herculius* inflamed again with desire of rule, went about to dispatch his sonne *Maxentius*, but the souldiers hindred his purpose, in the end he died at *Tarsus* a City of *Cilicia*. *Severus* the Emperor, which was sent to *Rome* by *Galerius Maximianus* to take *Maxentius*, was of the souldiers betrayed and put to death. Last of all, *Maximianus Galerius* being chief Emperor, after he had crowned Emperor *Licinnius*, by original a Dane, his old fellow souldier and familiar friend, departed this life. *Maxentius* in the mean while handledeth the *Romans* ill-favouredly, he oppresseth them, and sheweth himself rather a tyrant than an Emperor towards them, he farre passeth the bounds of shamefastness, abusing the Spouses of noble personages, slaying many with the sword, and putting in ure other such like lewd practices. *Constantine* the Emperor being certified hereof, devised with himself which way possibly he might rid the *Romans* from under this grievous yoke of servitude, and dispatch the tyrant out of this life. Deliberating thus with himself, he fore-casted also what god he were best to call upon for aid, to wage battel with the adversary. He remembered how that *Diocletian* which wholly dedicated himself unto the service of the Heathenish gods, prevailed nothing thereby, also he perswaded himself for certain, that his father *Constantius*, who renounced the idolatry of the Gentiles, led a more fortunate life: musing this doubtfully with himself, and taking his journey with his souldiers, I wot not whether, a certain vision appeared unto him, as it was strange to behold, so indeed incredible to be spoken of. About noon, the day somewhat declining, he saw in the skye a lightsome pillar, in form of a Cross, wherein

Diocletian.
Maximinian.

Maximian.
Severus.
Constantine.
Maxentius.

Licinnius.
The tyranny
of *Maxentius*.

The sign of
the cross,
these

was seen of
Constantine in
the air.

Christ appear-
ed to Constan-
tine in his
sleep.

Maxentius di-
ed about the
year 318.

The godly stu-
dy of Constan-
tine.

The death of
Diocletian.
An. Dom. 318.

these words were ingraven: *In this overcome.* The which vision so amazed the Emperor, that he mistrusting his own sight, demanded of them that were present, whether they perceived the vision: which when all with one consent had affirmed, the wavering mind of the Emperor was settled with that divine and wonderfull sight. The night following in his sleep he seeth Christ saying thus unto him: frame to thy self the form of a Cross after the example of the sign which appeared unto thee, and bear the same against the enemies, as a fir banner or token of victory. He being fully perswaded with this oracle, commandeth the victorions sign of the cross (which as yet is reserved in the Palace of the Emperor) to be made, and therewith proceedeth in his affairs with greater courage and promptness of mind. And joyning with the enemy right over against Rome, about the bridge commonly called *Bulbia*, he got the victory, for *Maxentius* being drowned in the river, died. It was the seventh year of his reign when he overcame *Maxentius*. After these things whenas *Licinius* his fellow Emperor and his brother in law, having married his sister *Constantia*, led his life in the East, *Constantine* enjoying ample benefits received at the hands of God, shewed himself grateful in offering of thanks and praises unto the author of all goodness. His practices were these: to deliver the Christians from persecution, to call again the exiled unto their native soil: to set at liberty such as were in prison: to restore again the goods confiscated: to build again the Churches that were overthrown: all which things he accomplished with great promptness of mind. In the mean while *Diocletian* who had resigned the Empire, departed this life at *Salona* a City of *Dalmatia*.

CHAP. II.

How Constantine favouring the Christians, and Licinius persecuting them, wage battel one against the other.

Constantine the Emperor, fixing his whole mind upon such things as set forth the glory of God, behaved himself in all things as a Christian, erecting Churches from the ground, and adorning them with goodly and gorgeous consecrated monuments: moreover, shutting up the temples of the heathens, and publishing unto the world (in way of derision) the gay images glistering within them. But *Licinius* famous among them for his fond opinion in Gentilism, hated the Christians, whom though he durst not openly persecute for fear of *Constantine* the Emperor, yet in secret he menaced and dispatched many of them: but in process of time he endeavoured openly to afflict them. This persecution was Provincial, for it was kindled there only where *Licinius* made his abode. After these things, practising in other things also the part of a tyrant, being fully perswaded, that *Constantine* was not ignorant hereof, and knowing full well that he was greatly offended with him for it, he hasteneth to clear himself, flattering and feigning to joyn with him in league of friendship, binding himself with an oath, never to perpetrate any tyrannical act, and not only swearing, but withal forswearing himself: for he ceased not from tyranny, neither relented from raising against the Christians the grievous storm of persecution. He forbade the Bishops by decree, that they should not confer at all with the *Gentiles*, to the end, the religion of the Christians might neither take root nor be raised at all. Then was the persecution rise in every mans mouth, and in deep silence, secret in word, yet open in deed. The persecuted members of Christ endured intollerable pain of their bodies, and sustained great loss of their substance. * Whereby he incensed greatly the Emperor *Constantine* against him, so that they breaking the league of feigned friendship which was between them, became deadly foes. Not long after they waged battel, and meeting off by sea and by land, in the end at *Chysopolis* a City of *Bithyia*, to wit, at the dock or haven of *Chalcedon*, *Licinius* was overcome, and yielded himself unto *Constantine*. He taketh his alive, he dealeth curteously with him, he executeth him not, but enjoyneth him to dwell in *Thessalonica*, and there to lead a quiet and a peaceable life. It was but a smal time that he lived in peace, for immediately after he gathered an host of *Barbarians*, and endeavoured by fighting again to revenge his former foil. The which when *Constantine* understood, he commanded that he should be put to death, at whose commandment he was dispatched. *Constantine* now having the upper hand and published Emperor and King, endeavoureth forthwith to amplify the Christian affairs, and that diversly; by his means also the Christians lived in peace and tranquility, but after this peace, there ensued wars and deadly hatred among the Christians themselves: what it was, how it began, and the manner of it we will declare.

* Chap. 4. in
the Greek.

The humnity
of Constantine.

Licinius was
put to death
for his perjury
and breaking
of league.
An. Dom. 327.

CHAP. III.

Chap. 5. in
the Greek.

The contention between Arius and Alexander Bishop of Alexandria, and how that Alexander deprived Arius with his complices of the Ministry.

After Peter Bishop of Alexandria, which suffered Martyrdom under Dioclesian, Achillas succeeded in the Bishoprick. After Achillas, Alexander in the time of the afore-said peace was chosen Bishop: who leading a quiet and peaceable life brought the Church into an unity, and on a certain time in presence of the Priests which were under him, and the rest of the Clergy, he intreateth somewhat more curiously of the holy Trinity, and the Unity to be in the Trinity. Arius then being one of the Priests placed in order under him, a man very skillfull in the subtilties of sophistical Logick, suspecting the Bishop to have brought into the Church the erroneous Doctrine of Sabellius the Affrick, and being kindled with the desire of contention, set himself opposite against the opinion of Sabellius the Affrick, and as it seemed directly against the allegations of the Bishop, saying: If the Father begot the Son, then had the Son which was begotten a beginning of essence: hereby it is manifest that there was a time when the Son was not, and the consequent to follow necessarily that he had this essence of nothing. * When he had with his strange kind of Doctrine concluded and laid down this position, he provoked many to reason hereof, so that of a small sparkle a great fire was kindled. For this noisome pestilence beginning from the Churches of Alexandria spread it self throughout all Egypt, Lybia and the upper Thebais, yea passed moreover through the rest of the Provinces and Cities. Many other also embraced the pestilent opinion of Arius, of which number chiefly Eusebius (not he of Caesarea) but another which aforetime was Bishop of the Church of Berytus, but then craftily crept in to be Bishop of Nicomedia a City of Bithynia, clave fast unto him. Which things when Alexander had both heard and seen done with his eyes, was very much moved thereat, and summoning together a Council of many Bishops, he depriveth Arius and such as favoured his opinion of the Priestly order: and wrote unto the several Bishops throughout the Cities in this manner.

Peter.
Achillas.
Alexander.

Arius contra-
rieth his Bishop
and ordinary.

The original
of Arius here-
fie.

* Chap. 6. in
the Greek.

Two Eusebius;
the first was
writer of the
former History:
the second
Bishop of
Nicomedia,
and an Arian.

The Epistle of Alexander Bishop of Alexandria.

TO the welbeloved and most reverend Brethren, fellow Ministers with us throughout the Churches whereforever. Inasmuch as we are commanded by holy Scripture to retain the bond of unity and peace, it is requisite that we write and signifie one to another the things that severally happen among us, to the end that if one suffer or one rejoyce, we all may suffer together or rejoyce together. Now in our Church there are risen certain men which transgress the Laws: which impugn Christ: which lead men into Apostasy: whom a man may rightly suppose and justly terme the fore-runners of Antichrist. I was disposed truly so to be silent, and not to blaze as all so heinous an offence, if peradventure by any means possibly this blame might have been wiped away from among them which alone fell from the Church, lest that straying abroad into strange places, it might infect with the filth thereof the ears of simple and silly souls. But inasmuch as Eusebius now Bishop of Nicomedia, supposing the whole state of the Church to be under his jurisdiction, and seeing with himself that he is to be charged of none for leaving the Church of Berytus, and for that he greedily gaped after the Church of Nicomedia, and in that he is become the Patron and ring-leader of these Apostates, going about to publish Letters into all Provinces, highly extolling them, that he may plunge certain of the ignorant sort into an extreame pestilent heresie, altogether contrary to Christ himself: I think it necessary (seeing the like is written in some part of the Law) no longer to be silent, but so declare unto you all the whole matter, whereby ye may not only know them which fell from the truth, but also their detestable Doctrines, and the circumstance of their heresie, and also if peradventure Eusebius do write unto you that you give no ear unto him. For he having concealed for a season his old seftered corruption of mind, and now disposed to renew the same, feigneth so further his cause by his Epistles, but in very deed he sheweth plainly that these his practices be directed to the furtherance of his own cause.

The blasphemies of Arius and his complices.

The confutation of Arius.
John i.

Pfal. 44.
Pfal. 109.
Col. i.
Heb. i.
John 14.

John 14.
John 10.
Mal. 3.

Heb. 13.

1 Cor. 8.

John 10.

Prov. 18.

Achilius, Eithales, Carpones, a second Arius, Sarmates, Euzojus, Lucius, Julianus, Menas, Helladius, Gaius, and together with them also Secundus and Theonas which sometime were called Bishops. The things which they published abroad contrary to holy Scripture were such: That God was not alwayes a Father, but that there was some time when he was no Father: and that the Word of God was not from everlasting, but had his beginning of nothing. For that God which is, made him which was not, of that which is not, for which cause there was a time, when he was not: That the Son was a creature, and made, neither like unto the Father in substance, neither the true Word of the Father by nature, neither his true wisdom, but made metaphorically the Word and the wisdom, and the same to be made by the proper Word of God, and by the wisdom which is in God, in the which God made all things, and him too. For which cause he is of a changeable and divers nature as all other reasonable creatures be. That the Word is strange, diverse and severed from the wisdom of God. That the Father cannot be expressed by the Son, that the Son knoweth not the Father fully, neither absolutely, neither can perfectly discern him. And that the Son perceiveth not the substance of the Father as he is, but that he was made for our sakes, that God by him as by an instrument might create us, and that he had not been, had not God been moved to create us. One at that time demanded of them, whether the Word of God could be changed as the Devil was changed? and they were not afraid to answer: Yea, it may be. For that he is of a changeable nature and begotten, he is mutable. Arius therefore and his adherents which uttered these things and impudently avouched them together with all such as favour the like fond opinions, we together with other Bishops of Egypt and Libya in number well nigh a hundred, meeting for the same purpose, have pronounced to be held of all men for accursed. Eusebius and his adherents endeavour to mingle falsehood with the truth, and piety with impiety, but they shall not prevail, for truth getteth the victory, and light hath no fellowship with darknes, no agreement between Christ and Belial. Who ever heard of the like practices? and who presently if he heard the like would not wonder as at strange things, and stop his ears lest the dregs of so detestable a doctrine should annoy the sense of hearing? What man hearing John affirming: In the beginning was the Word, will not forthwith condemn these which say: there was a time when he was not? Or who is it when he heareth in the Gospel: The only begotten Son, and by him were all things made, that will not detest these, which affirm that the Son is one of the creatures? And how can he resemble the things which were made by him? Or how can the only begotten (as their opinion is) be numbred with all other living creatures? Or how is he made of nothing, when the Father saith: My heart hath indited a good matter. And, Before the morning in the womb have I begotten thee? Or how is he in substance different from the Father, being the perfect Image and brightness of the Father? And when as he himself saith, He that hath seen me, hath seen also the Father. Or how can it be if the only Son of God be the Word or the wisdom, that there was a time when that he was not? It is as if a man would say: God sometime wanted both Word and wisdom. Or how is he changeable and mutable, when as he reporteth of himself, I am in the Father, and the Father is in me? Also, I and the Father be both one. And by the Prophet Malachi also: Consider me that I am God, and am not changed. And although this saying may be referred unto the Father himself, yet presently it is applied more aptly unto the Son, for in that he was born and became man, he is not changed at all, but as the Apostle writeth: Jesus Christ yesterday night, and to day, and he is the same for ever. What therefore led them (I beseech you unto so erroneous and detestable an opinion, for to say he was made for us: when as the Apostle writeth, For of him and by him are all things? No marvel at all, in that they falsely reported, the Son not fully and perfectly to know the Father, for when they had once determined with themselves to war against Christ, they utterly rejected the word of our Lord, where he saith, As the Father knoweth me (saith the Son) so do I know the Father. If the Father knoweth the Son unperfectly, then is it manifest that the Son knoweth the Father unperfectly also. But if this be impiety and open blasphemy, and that the Father knoweth the Son perfectly and fully, then doth it follow, that even as the Father knoweth his own Word, so the Word knoweth his own Father, whose Word he is. But when as at sundry times we convinced them with allegations and expositions out of the sacred and heavenly Scriptures, for all that, they again changed themselves like unto the changeling, and diversly bespotted beast Chameleon, wristing with all might possible to light upon their own pates the saying of the Wise man: When the ungodly person cometh to extremum impiety, then he disdaineth. And though many heresies sprang before their time, which exceeding out of measure in impudency, fell out at length for all that into extremum folly: yet these

men which endeavour with all their glosses to take away the Divinity of the Word, drawing nearer unto the time of Antichrist, do in manner declare those heresies, in comparison of the impiety of their blasphemous opinion, to be in the right truth. Wherefore they were excommunicated and banished the Church, and pronounced to be held of all men for accursed. And though we took their fall heavily, specially because that sometime they sipped the sweet juice of the Ecclesiastical Doctrine, and now are fallen from the same: yet we marvel not greatly at them, for the like happened heretofore not only to Hymenæus and Philetus, but also before them unto Judas, which was the Disciple of our Saviour, afterwards a traitor and an Apostata. Neither are we hereof ignorant or unmindfull. For our Saviour hath forewarned: Take heed, least any deceive you. For many will come in my name, saying: I am, and the time is now at hand, and they will deceive many, go not after them. And Paul when he had learned these things of our Saviour, wrote: That in the latter times some shall fall from the sound faith, and shall give ear unto spirits of error, and doctrine of devils, oppugning the truth. Now therefore inasmuch as our Saviour Jesus Christ hath commanded the same, and signified also unto men by his Apostle, and we truly hearing their impiety with our ears, not without just cause, have (as we said before) pronounced this kind of men for accursed, and proclaimed openly that they are cut off from the Catholick Church, and far from the right faith. And we have certified your holiness, welbeloved and most reverend Brethren which are joynt with us in the same fellowship of the publick Ministry, that if peradventure some of them overboldly presume to present themselves before you, ye give no heed unto them, neither be perswaded by Eusebius, neither by any other whatsoever that shall write unto you in their behalf. For it becometh us that be Christians, to eschew all such as open their mouths against Christ, and such as are alienated in mind from him, as enemies of God and rotten sheep, corrupting the sense of mans mind, and that we bid not such kind of men (as St. John hath commanded) no not so much as God speed, lest that we become partakers of their offences. Salute them which are among you, brethren: the brethren with us salute you also. When Alexander had written these Letters unto the Bishops every where throughout the several Cities, this pestilent infection hereby was the more scattered abroad, because that those unto whom these Letters were directed, began to burn among themselves with the sparkles of contention and discord. For some condescended and subscribed unto the Letters: some others with all might impugned them. But specially among all the rest, Eusebius Bishop of Nicomedia was provoked to the schisme and dissention, for that Alexander had often in his Letters charged him by name. And at that time Eusebius was able to do much, because that the Emperor then made his abode at Nicomedia; where Diocletian a litle before had builded a Princely Palace. For which cause many Bishops favoured the opinion of Eusebius. But he ceased not to write unto Alexander, that he would let passe the controversie raised between them: that he would admit again Arius and his adherents into the Church: and others also throughout the Cities be exhorted that they should by no means condescend unto the drift of Alexander. Whereby there arose every where no small tumult. For then a man might have seen not only the Presidents and chief Rulers of the Churches, inveying one against another with spitefull and opprobrious terms: but also the Lay multitude severed asunder into two parts, the one favouring the one side, the other the other side: Wherefore the case became so hainous and shamefull and in so lamentable a plight, that the Christian Religion was openly derided of all men, even in the publick Theatres and solemn spectacles. The inhabitants of Alexandria contended very childishly, yea without all modesty, about the chief points of Christian Religion, they sent also Legats and Embassadors unto the Bishops throughout the other Provinces, who severing themselves unto sides, raised the like contention. The Meletians who not long before were cut off from the Church, joynted themselves with the Arians. I think it expedient to note what kind of men they are. Meletius Bishop of a certain City in Egypt, besides sundry other causes, specially for that in the time of persecution he had renounced the faith, and sacrificed to Idols, was deprived of his Bishoprick by Peter Bishop of Alexandria, which suffered Martyrdom under Diocletian. Who being deprived, and favoured of many for all his fond doings, became the ring-leaders of the heresie among them, who in Egypt, of him unto this present day are called Meletians; and having no just cause or cloak to defend his doings, in that he presumed to separate himself from the Church, made a sleeveless answer: saying, that he was greatly injured, wherefore he brake out into railing speeches and reviled Peter. And as soon as Peter, in that heat of persecution, had ended

Arius and his
complices ex-
communicated

2 Tim. 2.

Mat. 24.

1 Tim. 4.

2 John.

The Meletian
hereticks joynt
with the Ari-
ans.
Meletius why
he was depriv-
ed by Peter
Bishop of
Alexandria.

his life with Martyrdom, he posted over his opprobrious terms and railing speeches to the painting of *Achilles* who succeeded *Peter* in the seat of *Alexandria*. And last of all he levelled the piercing darts of spitefull language at *Alexander*, who after the death of *Achilles* was there placed Bishop. While this tumult and dissention was tossed too and fro, the opinion of *Arius* was called into controversie, then *Meletius* with his complices took part with *Arius*, and together with him conspired against the Bishop. But they unto whom the opinion of *Arius* seemed absurd, approved of *Alexander's* sentence touching *Arius*, and affirmed the condemnation pronounced against such as were of that opinion, to be just and according to right. But *Eusebius* Bishop of *Nicomedia*, and as many as favoured the fond opinion of *Arius*, wrote unto *Alexander*, that he should revoke the deprivation and digraduation past, and admit into the Church, such as were excommunicated and excluded the company of the faithfull, and that they maintained no detestable doctrine at all. So then when of either side letters were brought unto *Alexander* Bishop of *Alexandria*, the letters of both sides were gathered together into one, *Arius* took such as were in his behalf, *Alexander* gathered the contrary. Here occasion was ministred unto the heretical sects of the *Arians*, *Eunomians* and *Macedonians*, which in these days disperse themselves abroad, to defend their damnable doctrine. For every one severally alledgeth for proof and testimony of his opinion, the Epistles of such as are of his own sect.

Arians.
Eunomians.
Macedonians.

Chap. 7. in
the Greek.

CHAP. IV.

How Constantine the Emperor being carefull for the Concord and Unity of the Church, sent Osius a Spaniard unto Alexandria to reconcile Alexander and Arius, Writing also an Epistle unto both the parties.

Osius a Spaniard
and Bishop of
Corduba.

When the Emperor was certified hereof, he was wonderfull sorry, and supposed this schism to be his own calamity. Forthwith therefore he went seriously about to quench the heat of discord kindled among them, and sent Letters unto *Alexander* and *Arius* by a man worthy of credit, whose name was *Osius* Bishop of *Corduba*, a City of *Spain*; this man the Emperor loved entirely and highly honoured. Some part of which Letters I supposed not impertinent for this place, which are wholly alledged by *Eusebius* in his Books of the Life of *Constantine*.

Constantine the puissant, the mighty, and noble Emperor, unto Alexander and Arius, sendeth greeting.

The Epistle of
Constantine
unto *Alexander*
and *Arius*,
taken out of
the second
Book of *Eusebius*
of the life
of *Constantine*.

Hereby I gather the original ground of this controversie, in that thou *Alexander* hast demanded of the Elders touching a certain place of holy Scripture, yea rather touching a certain vain piece of a Question, what every ones opinion was: and thou *Arius* hast unadvisedly blazed abroad and set abroad that which thou shouldest not at the first have conceived, and having conceived it, thou shouldest have passed it over with silence. Whereby this dissention is risen among you, the wonted assembly of the Church hindered, the most devout people diversly distracted into either side, and rent asunder, being aforetime one body compacted together in harmonical unity. Wherefore let either of you, pardoning each other, like of that which your fellow-minister not without cause exhorteth you unto: and what is that? that you neither object at all, neither answer any objection that concerneth such matters. For such questions as no Law or Ecclesiastical Canon necessarily deserveth, but the fruitlesse contention of idle brains set on abroad, though the exercise thereof avail for the sharpening of the wit, yet ought we to restrain them within the inner closet of our mind, and not rashly to broach them in the publick Assembly of the vulgar people, neither unadvisedly to grant the common sort the hearing thereof. For how many be there that can worthily explicate and sufficiently ponder the weight of so grave so intricate, and so obscure a matter? But if there be any such that perswades himself able easily to compasse, and to attain unto it, how many parts are there (I beseech you) of the multitude whom he can sufficiently instruct therein? And what is there in sitting out so common a Question, that can well pass the peril of plunging in errour? Wherefore in such cases we must refrain from verbal disputations, lest that either we by reason of the imbecillity of our wit, and our explication

our mind, either our auditors when we teach by reason of their dull capacity cannot comprehend the curious drift of our Doctrine, whereby the people of necessity incur the danger either of blasphemy, or the poisoned infection of discord. Wherefore both the rash objection, and the unadvised answer (being cause of the heretical sects of the Arians, Eunomians, and of as many as favour the like folly) ought each one of each other crave pardon. Neither is there occasion ministered to contend about the chiefest commandments in holy Scripture, neither is there sprung any new opinion touching the service of God: for you retain the one and the same sentence in substance of faith, so that you may easily embrace the uniforme consent of unity and concord. For it is not well that for your contention about slender matters, and trifling toys, so great a multitude of the people of God through your negligence should be at such discord among themselves. Yea it is supposed not only not well, but altogether intolerable. And that in few words I may lay before your eyes some president hereof, I will reason with you: Ye are not ignorant, as I suppose, that the Philosophers agree among themselves, all jointly profess one title and name of Discipline, yet for all that, they vary and disagree in some odder opinion which severally they hold, who though they dissent by reason of their several opinion, yet because of their compacted profession, they joyn hands and hold together like birds. If then the case be thus, why may it not be thought more expedient, that we wearing the Cognizance of the most mighty God, even for the Christian Religion the which we profess, should be at peace and unity among our selves? But let us weigh more diligently and consider more deeply with our selves what I shall now say: whether it be right or reason that for light and vain contention about words, one brother should dissent from another, and the renowned peace by pestilent discord through us which spite one another for slender and unnecessary matters, should thus miserably be prophaned and rent in pieces. These practices are rather popular, and farre more agreeable with the youthfully rashnesse of green heads, than with the sobriety of the grave and Priestly personages. Wherefore of our own accord let us put to flight the temptation of the Devil. And inasmuch as our Lord God Almighty the Saviour of all men, hath gracionly given abroad of his common light unto all, therefore he it lawfull unto me (I beseech you) as much as in you lieth, that I being aided with the helping hand of his providence, may happily bring my purpose to good effect, and that also I may lead his people partly with often calling upon them, partly with the diligens oversight of their life, and partly also with sharp admonition to mutual love and amity one with another. And seeing that (as I said) there is but one faith among you, one consent of profession, one trade of life and order of law, the which with mutual consent of the mind linketh and compacteth into one the whole body with the severall members of the same: that therefore, which through your discord moved no small stirre among you, for that it concerneth not any weighty substance of all our Religion, there is no reason why it should breed any division at all in mind, or discord in Doctrine. And this do I say, not to compell you in this light and fond question, of what sort soever it be, altogether to condescend unto the same sentence; and though you dissent among your selves about a matter of small importance (for neither truly are we all in all things like minded, neither have we all the same nature and gift ingrafted in us) nevertheless for all that, it may come to passe that the sacred unity may soundly and inviolably be retained among you, and one consent and fellowship conserved between all. But touching the providence of God let there be one faith among all, one consent of mind, and one opinion concerning God. And as touching the sleighty and subtile fisting out of these vain questions, though you agree not altogether into one, yet should you have limited them within the bounds of your capacity, and laid them up within the secret closet of your mind. Let the common link of amity, let true faith, let the honour due unto God, and the reverence of his Law, dwell for sure and certain among you, joyn hands together, be friends one with another, render unto the whole multitude of the people their wonted familiarity, and purging your minds of the spot of contention, embrace ye again one another after the most loving and friendliest manner. For oftentimes when enmity is banished, amity is of more delectable force among friends. Let us therefore enjoy the dayes in peace, and the nights without molestation, that the pleasure which riseth of the pure light of concord and quiet life, may henceforth inviolably be conserved. If it otherwise happen, it behoveth us to sob and sigh, and to bed many a salt tear. For it cannot be that henceforth we lead the rest of our life in peace and tranquillity: for it cannot be that the people of God (I mean that people which jointly with us is tied to the service of God) as long as they thus unjustly and dangerously disagree one from another, do live peaceably: or how can I in this case quiet my self, and settle my conscience?

The contenti-
on of Philoso-
phers:

Brethren and
Christians may
not brawl
contentiously
about words.

And that you may perceive the great grief and sorrow I conceive in my heart for the same. I beseech you give ear unto me. Of late I came into the City of Nicomedia, forthwith I purposed in mind speedily to travel towards the East, and when I hastened towards you, and had passed the greater part of my journey, so that now I seemed in manner to be with you, tidings thereof constrained me to alter my mind, lest that I should with mine eyes behold the things which I verily supposed my self not able to tolerate with mine ears. Touching that which remaineth, see that with your peace and concord ye make plain and set wide open the way for my journey into the East, the which you have shut with your debate and discord, kindled of the one against the other. And bring speedily to passe, that I may perceive not only you to hold together, but also the whole multitude of Lay-people rejoicing, and let us all joyntly render thanks (as our bounden duty requirith) unto God Almighty, with convenient laud and praise, for the publick peace, the common unity and liberty of all men.

CHAP. V.

Chap. 8. in
the Greck.

Constantine the Emperor summoneth the Nicene Council, it was held at Nicæa a City of Bithynia, for the debating of the controversie about the feast of Easter, and the rooting out of the heresie of Arius.

The messenger
was Osius Bi-
shop of Cordu-
ba in Spain.

The first ge-
neral Council
of Nice.
Euseb. l. 3. de
vii. Const.

* Osius Bishop
of Corduba, as
I suppose.
The Bishop of
Rome was not
at the Council,
but sent thi-
ther certain of
his Clergy.
Act. 2.

THough the Emperors Letters contained a wonderfull exhortation full of grave and sober counsel, yet the poison of dissention had taken such root, that neither the industry of the Emperor, neither the credit of the messenger which brought the Letters could suppress it. For neither Alexander nor Arius, tempered the madnesse of their contentious minds for all the Emperors Letters. There was moreover no small contention, and a great tumult among the vulgar sort, before the which there was another pestilent kind of sedition, scattered abroad into certain particular Provinces, which greatly molested the quiet state of the Church: to wit, the schism about the time of the celebration of the Feast of Easter, which then had only possessed the Eastern parts, whilst that some curiously observed the Judaical Celebration of the Feast, some other the general custom and manner of the Christians throughout the world. And while they thus contend about the Feast, they communicate neverthelesse one with another, and accomplish the solemnity with bitter contention of mind. When therefore the Emperor saw the Church vehemently tossed by reason of both these troublesome tumults, he summoned a general Council, and cited by his Letters from every where the Bishops to appear and meet at Nicæa a City of Bithynia. So that many Bishops out of many Provinces and Cities came thither, of the which Eusebius called Pamphilus, in his third Book of the Life of Constantine, writeth thus: There were gathered together into one the chief Ministers of God inhabiting all the Churches throughout all Europe, Africk and Asia: There was one sacred Senate framed as it were by the handy work of God, which also received into the bounds thereof both Syrians and Cylicians, and such as came from Phœnicia, Egypt, Arabia, Palestina, Thebais, Lybia, and Mesopotamia: There was also in this Synod the Bishop of Perses, neither was the Scythian absent from this company. Pontus, Galatia, Pamphilia, Cappadocia, Asia and Phrygia, ministred chosen men from amongst them. Moreover the Thracians, Macedonians, Achaians, Epirotes, and they whose dwelling was far distant came thither: Of the Spaniards also there was present together with many others in that company, * one that was counted notable, of great fame and renown. But the Bishop of the princely City by reason of his old age absented himself, yet there were then present of his Clergy which supplied his room. Such a Garland of immortal memory, twisted the Emperor Constantine being but one, through the band of unity unto the glory of Christ: and to the end he might be found thankfull unto his Saviour, he set up that renowned signe of victory against the enemy, lively resembling in this our assembly the Apostolick Quire. For it is written that in those times there were gathered together holy men of every Nation which is under Heaven, among whom there were Parthians, Medes, Elamites, and inhabitants of Mesopotamia, Judæa, and Cappadocia, Pontus and Asia, Phrygia and Pamphilia, Egypt and the parts of Lybia, which is beyond Cyren, strangers of Rome, Jews and Proselytes,

Profelytes, Cretes and Arabians. But this one thing failed them, for all they that met there, were not of the Ministers of God. The number of Bishops in this assembly was three hundred and over, but of Priests, Deacons, Acolytes, and others which accompanied them, the number could not be told. And of the Ministers of God, some for their sage and sober speech, some for their gravity in life, and patience in adversity, some other for their trade of living as mean between both, were highly commended. There were of these not a few, who for their old years and ancient dayes were greatly honoured: Other some in the flower of their youth, for sharpnesse of wit, gave a glistering shine: Certain others were late practitioners and novices in the Ministry. Unto all which the Emperor commanded that all necessities, large and liberal food for sustenance should daily be ministered. And so farre out of Eusebius touching that Assembly. When the Emperor had finished the triumph solemnized in remembrance of his victory against Licinius, he took his journey into Nicaea. Among the Bishops there assembled, Paphnutius Bishop of the upper Thebais, and Spyridion Bishop of Cyprus were reckoned famous. But the cause that moved us to rehearse them, hereafter shall be shewed. There were present also many of the Laity, which were skillfull Logicians, ready to defend each other part. Eusebius Bishop of Nicomedia (as I have said before) Theognis and Marius maintained the opinion of Arius. This Theognis was Bishop of Nicaea, and Marius Bishop of Chalcedon a City of Bithynia. Against these Athanasius Deacon of the Church of Alexandria, strove manfully; this Athanasius did Alexander the Bishop highly esteem, and therefore there ensued great envy against him, as hereafter shall be declared. Before the Bishops met together in one place, the Logicians busied themselves, propounding against divers others certain preambles of Disputation, and when divers were thus drawn to Disputation, and allured as it were by bait, a Lay-man one of the number of Confessors, of a simple and sincere mind set himself against the Logicians, and told them thus in plain words: *That neither Christ, nor his Apostles had delivered unto us the art of Logick, neither vain fallacies, but an open and plain mind to be preserved of us with faith and good works.* The which when he had spoken, all that were present had him in admiration, and held with his sentence. Then the Logicians after they had heard the pure words of plain truth, quieted and settled themselves aright. So that at length by that means the stirre raised by occasion of Logick, was wholly suppressed. The day after all the Bishops met in one place, after them came the Emperor, being come he standeth in the midst, neither would he first sit down, before he had beckned to the Bishops to do the same. So great a reverence of person and shamefastnesse of mind did the Emperor shew unto those grave Fathers. After that all were silent, as the opportunity of the time did require, the Emperor as he sat in his seat made an Oration unto them, exhorting them to imbrace unity of mind, concord and agreement, wherein also he counselled them to remove from their minds all private malice and grudge, which they did owe one towards another. For divers of them had accused each other, and put up the day before unto the Emperor libels one against the other. But he exhorted them earnestly to apply themselves unto the purposed businesse, which was the cause of their Assembly, and caused the libels to be burned: joyning withall this only saying: *That Christ commanded him that looketh for forgiveness, to forgive likewise his brother.* When that he had largely treated of Concord and Peace to be preserved among them, he referred unto their discretion to discern more exquisitely of the principles of Christian Religion, even as the self-same Eusebius reporteth in his third Book of the Life of Constantine, whose allegation may presently seem very commodious. For thus he writeth: *When many things of either side were alledged, and a great controversie raised even at the entrance into disputation, the Emperor gave patient and peaceable ear unto all, he received their positions with earnest and careful study: sometimes he help in reasoning each other part: when that they disputed with heat of contention, he reconciled them by little and little: he conferred with everyone lovingly and courteously: he uttered his mind in Greek, for he was not ignorant of that language. His speech was both sweet and pleasant, perswading with some, pacifying some other with gentle words, praising others for their sage sentences. He ceased not to reduce them all unto concord, untill that he had brought them to that passe, that they all became of one mind, and concluded with one opinion touching all the things that ever tofore were called to question, so that not only there flourished among them one Faith, but also they agreed all together to celebrate the solemn Feast of Easter at one and the same time throughout the world. Now therefore the Canons concluded upon by common consent of all;*

Paphnutius
Bishop of
Thebais.
Spyridion Bishi.
of Cyprus.
Eusebius Nico-
media.
Theognis an
Arian.
Marius an Arian
Athanasius.
Alexander.

Ruffinus in his
first book, c. 3.
layeth down
the circum-
stances of this
History more
at large.
Constantine the
Emperor
sheweth great
revenue unto
the Bishops.
Constantine ex-
horteth to uni-
ty, and burn-
eth their li-
bels.
Mat. 28.

Euseb. l. 3. de
vit. Constant.

He confuteth the slanderous report which *Sabinus* made of the Bishops assembled in the Council of *Nice*.

* This *Nicene* Creed was not found thus placed in the Greek copy, wherefore the Greek seemed imperfect, for to what end should *Socrates* write: The uniform Doctrine of faith, &c. is this, unless some thing followed: or how could he after all conclude as he doth: This faith, unless there were somewhat interlaced. We have therefore supplied the want of this imperfect place, by borrowing the copy of this Creed written truly in the same words by *Eusebius Pamphilus*, and recited toward the later end of this Chapter by *Socrates*, the which we have presently laid down in different letters.

* *Arius* is accursed with his complices.
* *Eusebius* and *Theognis* being *Arians* do recant.

were ratified by the Subscription of every one, and recorded for the posterity. These things hath *Eusebius* to like purpose rehearsed and left behind him in writing, neither have we in this place cited them out of season, yea we have used his words for witnesses, and knit them to this our History, to the end we give not ear unto some which have condemned the Council assembled at *Nice*, as though it had erred in the Faith: again that we credit not *Sabinus* the *Macedonian*, who called the men that met there, idiots and rude persons. For this *Sabinus* Bishop of the *Macedonians*, which inhabit *Heraclea* a City of *Thracia*, whilst he gathered into one volume those things which divers Councils and Assemblies of Bishops have committed to writing; he condemneth with opprobrious languages the Bishops which met at *Nice* for unlearned and ignorant men. Not remembring that in so doing he condemneth *Eusebius* for an idiot, who published the same Faith with the great trial and experience he had therein. Moreover some things of set purpose he ever skippeth: some other he perverteth: those things which seemed to make for his purpose, which tended to the mark he shot at, all those he culled out diligently. And though he praiseth *Eusebius Pamphilus* for a witnesse to whom credit may worthily be given, and though he highly commend the Emperor as one that prevailed very much in the establishing of Christian Religion, yet for all that doth he reprehend the Faith published in the Council of *Nice*, as delivered by such as were rude and altogether unlearned. And whom he calleth a wise man, and counteth a true witnesse, the same mans testimony of set purpose doth he reject. For *Eusebius* reporteth, that of the Ministers of God which then were present, some excelled for their sage and sober sentences, some for their gravity of life, and that the Emperor with his presence reduced them all unto concord, and linked them together in one mind, and in one opinion. But of *Sabinus*, if time do serve and occasion hereafter be offered, we will say more. The uniform Doctrine of Faith agreed upon and published by open consent of all in the general Council of *Nice*, is this: * We believe in one God the Father Almighty, maker of all things visible and invisible, and in one Lord Jesus Christ the Son of God, the only begotten Son of the Father, that is of the substance of the Father, God of God, light of light, very God of very God, begotten not made, being of one substance with the Father, by whom all things were made, both the things in Heaven, and the things in earth. Who for us men and for our salvation came down, and was incarnate, he was made man, he suffered and rose the third day, he ascended into the Heaven, he shall come to judge both the quick and the dead. And we believe in the holy Ghost. Therefore they which say there was a time when he was not, before he was begotten, or that he had his beginning of nothing, or that he is of another substance or essence, or that affirm the Son of God to be made, or to be convertible or mutable: these the Catholick and Apostolick Church of God doth pronounce for accursed. This Faith three hundred and eighteen Bishops have confirmed, and all consented thereunto; and as *Eusebius* writeth, they all with one voice and one mind subscribed thereunto. Five onely excepted, which allowed not of this clause, to wit, Of one substance, by name *Eusebius* Bishop of *Nicomedia*, *Theognis* of *Nice*, *Marius* of *Chalcedon*, *Theognis* of *Marmarica*, and *Secundus* of *Ptolemais*. For they affirmed, that to be Of one substance, which hath his original of some thing, either by division, or derivation, or production. By production is a bud out of the roots: by derivation as children of the parents: by division as two or three pieces out of a masse of gold. The Son of God by relation was after one of these manners, and therefore they said they would not agree unto the form of Faith confirmed in the Council of *Nice*. Whereupon they derided exceedingly the clause Of one substance, and would not subscribe unto the deposition of *Arius*. * For which cause the Council not onely accursed *Arius* and all his adherents, but also forbad him *Alexandria*. Moreover by the Emperors Edict *Arius*, *Eusebius* and *Theognis* were exiled. * whereupon *Eusebius* and *Theognis* in a while after they were banished, gave up a Book of their conversion and repentance, signifying with all their consent touching the Faith Of one substance, as hereafter in processe of our History we will declare more at large. At the same time *Eusebius* commonly called *Pamphilus* Bishop of *Cæsarea* in *Palestina*, when in the same Council he had a while staggered, and advisedly pondered with himself whether it were his part to admit that platform and definition of Faith, at length approved it, together with the other Bishops, and subscribed thereunto; and sent the same form of Faith in writing unto the people whose charge he had, expounding the clause Of one substance, lest that any thenceforth should suspect him to have doubted thereof.

thereof at all. The things which he wrote were after this manner: It is very like (wellbeloved) that the acts concerning the Ecclesiastical faith concluded in the great and famous Council held at Nice, came hitherto to your knowledge, specially in that same spreadeth herself abroad faster than the truth curiously tried or handled of us: yet than the truth may, not only be embraced of you by hear-say, I have thought necessary to send unto you in writing, first that form of faith which I exhibited to the Council, next the other published by the Bishops, where they have annexed and added certain things to ours. The form of our faith which then was read in presence of our most holy Emperor, and then approved for sound and certain, was in this sort. As we have received of the Bishops our predecessors, both when we were catechized, as also when we were signed with the seal of Baptism: as we have learned of holy Scripture: as we have believed being Priest, and preached being Bishop, even so now, also believing we have made manifest our faith unto you, which is this. We believe in one God the Father Almighty, maker of all things visible and invisible, and in one Lord Jesus Christ the Word of God, God of God, light of light, life of life, the only begotten Son, the first begotten of all creatures, begotten of God the Father before all worlds, by whom all things were made, who for our salvation was incarnate and conversant among men, who suffered and rose the third day, who ascended unto the Father, and shall come again to judge both the quick and the dead. We believe also in one holy Ghost, believing moreover every one of these to be in essence and substance. The Father to be a Father in deed, the Son to be a Son in deed. The holy Ghost to be a holy Ghost in deed, even as our Lord sending his Disciples to preach said: Go therefore teach all Nations baptizing them in the Name of the Father, and of the Son, and of the holy Ghost. Touching all which we firmly protest, that we are of this mind, that we are of this opinion, and have been, and that we mind to persevere in this faith until death do sever and part asunder body and soul, holding for accursed all cankered heresies the which godlesse persons have sown in the world, and that you may fully persuade your selves of us, that we have heretofore believed and spoken unfeignedly and from the heart touching all the premises, presently also we protest, that we both believe aright, and speak as we ought of God Almighty and our Lord Jesus Christ, and we are able with plain demonstrations to prove, and with reason to persuade, that in times past our faith was alike, that then we preached things correspondent unto this form of faith now published by us, so that none in this behalf can repine or gain-say us. Moreover our most holy Emperor hath testified the same to be most true, and affirming himself to be of the same opinion, he commanded that all should give their assent unto the same, that they should subscribe unto the particulars, that they should condescend unto the premises, so that this only clause, of One substance, were therein interlaced. The which he himself explicated in these words: To be of One substance, may not be taken according unto corporal affections, neither to consist of the Father by division, neither by incision or parting asunder. It may not be, that an immaterial, an intellectual, and an incorporeal Nature should admit or be subject to any corporal passion, for it becometh us to conceive such mysteries with sacred and secret terms. Our most sage and vertuous Emperor reasoned of these things after this sort. The Bishops because of the clause of One substance, published this form of faith. We believe in one God the Father Almighty, maker of all things visible and invisible, and in one Lord Jesus Christ the Son of God, the only begotten Son of the Father, that is of the substance of the Father, God of God, light of light, very God of very God, begotten not made, being of one substance with the Father, by whom all things were made, both the things in Heaven, and the things in earth. Who for us men, and for our salvation came down, and was incarnate, he was made man, he suffered and rose the third day, he ascended into the Heavens, he shall come to judge both the quick and the dead. And we believe in the holy Ghost. Therefore they which say there was a time when he was not before he was begotten, or that he had his beginning of nothing, or that he is of another substance or essence, or that affirm the Son of God to be made, or to be convertible or mutable: these the Catholick and Apostolick Church of God doth pronounce for accursed. When they had prescribed this form of faith, we ceased not diligently to demand of them, how they understood that sentence, To be of the substance of the Father, and that, To be of one substance with the Father. Whereupon there arose objections and resolutions, so that the right sense of the aforesaid sentences was curiously sought out. They said that, to be of One substance, signified nothing else than to be of the Father, yet not to be as a part of the Father. This seemed unto us very well to agree with the exposition of that blessed Doctrine which teacheth the Son to be of the Father, yet not to be part of his substance. Therefore we accorded with his sentence, neither repined we the clause of One substance, because

Eusebius Pamphilus witnesseth thus from the Council of Nice unto the Church of Caesarea in Palestine, whereof he was Bishop.

The Creed which Eusebius Pamphilus himself made and exhibited unto the Council of Nice, whereunto the Bishops added the clause Of one substance. Mar. 28.

The Emperor Constantine Commandeth the clause of One substance to be added unto Eusebius Creed: he expounded himself the meaning thereof. The Creed laid down by 218 Bishops in the Council of Nice, the which Eusebius in these words sendeth to Caesarea.

Of the substance

Begotten not made.

The Son to be one substance with the Father.

Before Arim time the clause of one substance was known.

because that peace was placed before our eyes as a mark to behold, and moreover we had special care not to fall from the faith. In like manner we approved, Begotten, not Made. For Made they counted a common word with other creatures which were made by the Son, that the Son had nothing in him which resembled or was like unto them, and for that cause he was not a creature like unto those which were made by him, but of a far more excellent substance than any creature is framed, the which holy Scripture declareth to be begotten of the Father, in as much as no mortal nature can either by word expresse, or by thought comprehend or attain unto the manner of this generation. In like sort also that clause, The Son to be of one substance with the Father, was sifted and allowed, to be understood after no corporal manner, neither to have any likelihood with mortal living things, neither to be by division of substance, neither by fiction or parting asunder, neither by mutation of the Fathers essence and power, that the unbegotten nature of the Father was far from all these things. And that To be of one substance with the Father, signified no other thing, than that the Son of God was in nothing like the rest of the creatures, but altogether like unto the Father alone which begat him, neither begotten of any other than of the Fathers substance and essence, unto the which thing thus set forth, right and reason required that we should descend. For we have known for surety divers ancient Bishops, and writers of great learning and renown to have mentioned this clause, of One substance, in setting forth the Divinity of the Father and the Son. So far of the faith published in the Council of Nice. Wherunto we all condescended, not rashly and unadvisedly, but according unto the sentences set forth in the presence of the most godly Emperor, which were discussed, and by common assent approved for the causes afore-alleged. And wisthall we thought good to ratifie the form of curse published after the exposition of the faith, because that is forbiddeth that no man do acquaint himself with foreign speeches and unwritten languages, whereby in manner all confusion and discord is drawn and crept into the Church. For Whenas the sacred Scripture maketh mention no where of any such sentences: to wit, That the Son of God had his beginning of nothing, and that there was a time when he was not, and such like sentences, it seemed not agreeable with reason, either in words to talk of them, or indeed to teach them. Unto which notable Decree we have subscribed, although heretofore we never accustomed neither acquainted our selves with such speeches. These things (wellbeloved) we have necessarily sent unto you, not only to certifie you of the censure concluded of us after our curious sifting and advised assent, but also to let you understand, that while at the first the diversity of reports written unto you offended us not a little, we persisted in one and the same mind (as it was most meet) even to the last hour. But afterwards with small ado, we embraced without any disquietnesse at all such things as were not offensive, whenas we with tractable mind sought out the sense and understanding of the words which were then in controversy, and found them altogether agreeable with the things contained in the form of faith published by us our self. These things Eusebius Pamphilus did send in writing unto Casarea in Palestina.

Chap. 9. in the Greek.

CHAP. VI.

The Epistle of the Synod, containing their Decrees, and the expulsion of Arius with his complices: sundry Epistles of Constantine the Emperor.

THe Council it self by general consent wrote these things which follow unto the Church of Alexandria, and unto the Inhabitants of Egypt, Lybia, and Pentapolis.

Unto the holy (through the grace of God) and the renowned Church of Alexandria, and to the beloved Brethren throughout Egypt, Lybia and Pentapolis, the Bishops assembled at Nice, and summoned to the great and sacred Senate, send greeting in the Lord.

The Synodical Epistle of the Council of Nice.

Whenas by the grace of God, and the commandment of the most virtuous Emperor Constantine, who gathered us together from divers Cities and Provinces, the great and sacred Council of Nice is summoned: It seemed expedient that Letters from the whole sacred Assembly should be sent unto you, whereby you might be certified as well of the things called into question

and exquisitely decided: as also of the Canons therein confirmed. First of all the things which did concern the impious and perverse opinions of Arius and his complices, were fully handled in the presence of the most godly Emperor Constantine, whereupon it pleased the Council by common consent of all, to pronounce his wicked opinion to be held for accursed, and the execrable words and blasphemous sentences he used, saying: That the Sonne of God had his beginning of nothing: That there was a time when he was not: That the Sonne of God was of free will inclined to virtue and to vice: That he was a creature, and that he was made: all which the holy Council did accurse; nay it may not be permitted, that his impious opinion, his insolent madnesse, his blasphemous words should come within hearing. Moreover you have heard, or at leastwise ye shall hear of us touching him and his end, lest that we seem rashly and without cause to insult and inveigh against a man which received due for his desert. His impiety grew to that passe, and so prevailed: that he led Theonas Bishop of Marmarica, and Secundus of Ptolemais, together with him into perdition: for they were partakers of the same punishment with him. After that the grace of God had delivered us from that perverse opinion, from that impiety and blasphemy, and from such people as presumed to sow discord and debate in the midst of such as lead a peaceable and quiet life, there remained as yet touching the contumacy of Meletius, and such as he had advanced unto Ecclesiastical Orders to be determined of us, and what the Council decreed touching him thus understand well beloved Brethren. The Council being bent to deal with more clemency towards Meletius than he deserved (for by just judgment he was worthy of no pardon) decreed, That he should remain in his proper City, that he should have no authority to make Ministers, no authority to advance any unto the Ecclesiastical function, neither to appear or present himself in any other region, or in any other City for that purpose, but only to retain the bare name and title of his Office and Dignity: They decreed further touching such as were entered into holy Orders by his laying on of hands, That they after Confirmation with more mysticall laying on of hands should be admitted into the fellowship of the Church: with this condition, that they should enjoy their dignity and degree of the Ministry, yet that they be inferior unto all the Pastors throughout every Province and Church, the which the most honourable man and our colleague Alexander hath ordained. Moreover that they have no authority to elect the Ministers approved by their censures, no not so much as to nominate them which are to execute the Ecclesiastical function, nor to intermeddle with any thing touching them that are within Alexanders jurisdiction, without the consent of the Bishop of the Catholick Church. But they who through the grace of God, and the means of your prayers were found no maintainers of schism, but contained themselves within the bounds of the Catholick and Apostolick Church, void of all erroneous blemish, let these have authority to consecrate Ministers, to nominate such as shall be thought worthy of the Clergy, and in fine freely to do all according unto the Rule and Canon of the Church. If in case that one of them which presently enjoy the Ecclesiastical dignity, chance to finish his mortal race, then one of them lately admitted into the Church (so that he be found worthy, and the people chuse him, so that the Bishop of Alexandria consent thereunto, and confirm his election) may succeed in the place of the deceased. Our will is also, That liberty be granted unto all others. But of Meletius namely it is otherwise decreed, to wit, That both for his insolent boldnesse, wherewith heretofore he molested the quiet state of the Church, and also for his temerity and wilfull ignorance openly shewed, he should have neither power, neither authority given him, for in that he is a man, he may again vex the Church with the like disorder. And these Decrees properly and severally do concern Egypt, and the most holy Church of Alexandria. But if any other thing besides this be decreed and concluded upon whilest that the most honourable Lord our fellow Minister and brother Alexander is present with us, he being both President and privy to our doings, will in presence of you all more exactly recite the whole unto you. We send you glad tidings of the uniform consent and agreement touching the celebration of the sacred feast of Easter, that by the means of your prayers the stirre raised in that behalf was quietly appeased. So that all the Brethren which inhabit the East, observing heretofore the manner of the Jews, now with uniform consent do follow the Romans and us, and you which of old time have retained with us the self same order and manner of Celebration. Wherefore rejoyce, partly because of these prosperous affairs, and partly for the peace and uniform agreement of all, and partly also that all heresies are bandoned and plucked up by the roots, and embrace with greater honour and more fervent love our fellow Minister Alexander, but your Bishop,

The blasphemous opinions of Arius that cursed heretic touching the blessed Son of God.

This Meletius as Socrates said before cap. 3. in time of persecution denied the faith, and sacrificed to Idols, therefore he was excommunicated, and being in this taking he took part with the Arians, who for company together with Arius in this Council is condemned.

The question of Easter concluded upon in the Council of Nice.

Why the Meletians are severed from the Church. The wanton book which Arius wrote and entituled *Thalia*.

Bishop, whose presence was a great pleasure unto us, who in those years took great pains and laboured exceedingly to reduce the affairs of your Church unto a quiet and peaceable state. Pear unto God hearty prayers for us all, that the things rightly decreed and established may continue for firm and inviolable through God the Father Almighty, and our Lord Jesus Christ, together with the holy Ghost, to whom be glory for ever and ever, Amen. It is evident by this Synodical Epistle, that they accursed not only Arius and his complices, but also the sentences of his perverse opinion, moreover that they agreed among themselves touching the Celebration of Easter: that they received the grand heretick Meletius, granting him licence to retain his Episcopal dignity, yet depriving him of all authority to execute the function as a Bishop useth. For which cause I suppose the Meletians in Egypt unto this day to have been severed from the Church, because that the Council took away from Meletius all authority. We have moreover to understand, that Arius wrote a Book of his opinion, the which he entituled *Thalia*, the stile and phrase of the Book is both wanton and dissolute, resembling in all points the bawdy ballads and rimes of the wanton Poet *Sotades*. The which Book also the Council then did condemn. Neither was the Council only carefull by writing to certifie of the peace established, but the Emperor also signified the same by his Letters unto the Church of Alexandria.

Constantine the Emperor unto the Catholick Church of Alexandria.

Constantine Magnus unto the Church of Alexandria.

We wish you health in the Lord welbeloved Brethren. A great and a singular benefit of the Divine Providence of God is conferred on us, in that all error and deceit being quite put to flight, we acknowledge one and the self-same faith. From henceforth there remaineth no refuge for the sleights of the Devil intended against us, whatsoever through fraud he pretended, the same is wholly taken away. The bright beams of the truth according unto the commandment of Christ, overcame those dissensions, schisms, those tumults, and (as I may so terme it) that deadly poison of discord. One God therefore all we both in name do adore, and in faith do believe to be. And to the end the same through the forewarning of God might be brought to passe. I have called together a great company of Bishops unto the City of Nice, with whom I also being one of your number, and most willingly adding my self wholly together with you unto the same business, have indeavoured that the truth then in controversie might thoroughly be tried out. Wherefore all things that seemed to breed occasion of discord or dissention, were narrowly sifted and sought out. How great and what horrible blasphemies (God of his goodness be mercifull unto us) have some unreverently uttered against our great Saviour, against our hope and life, and impudently not only blazed things contrary unto the Scriptures inspired from above, and the sacred faith, but also affirmed they believed the same? For when as three hundred Bishops and above, men of great fame both for modesty of mind and sharpnesse of wit, had confirmed one and the same faith, which was found to be a true faith by the truth itself, and plain testimonies of holy Scripture sought out for the purpose: Arius alone was found (being overcome with the power and fraud of the Devil) to fall from the same: and being prone thereunto through the perversity of his mind, scattered and sowed first of all amongst you, afterwards amongst us, this poisoned error of perdition. Wherefore let us embrace that doctrine which Almighty God, the Father of Heaven hath delivered unto us: let us return unto our dearly beloved Brethren, whom the wicked and impudent minister of Satan hath severed asunder: let us with might and main, and (as commonly we say) with all the veins in our heart, go home again unto the general society and body of the Church, and unto our own natural members. This above all other things becometh your wisdom, your faith and holinesse, after the removing from your minds the cankered poison of the adversary, who set himself opposite against the truth: that without all delay ye have recourse unto the grace and goodnesse of Almighty God. For that which seemed good unto the three hundred Bishops, is no otherwise to be taken then for the sentence of God, specially in as much as the holy Ghost was present in the minds of so worthy and so notable men, inspiring them with the divine will of God himself. Wherefore let none of you stagger at the matter, let none of you make any delay at all, but all joyntly with most willing minds return unto the most perfect way of truth: that as soon as I my self come amongst you, I may together with you render due thanks unto the God whose eye nothing doth escape: because that he

hath not only revealed unto us the true and sincere faith, but also given unto us most graciously the love and charity which was to be wished of us all. God keep and preserve you welbeloved brethren. This the Emperor wrote unto the people of *Alexandria*, signifying in plain words, that the final conclusion and definitive sentence of the faith was not laid down unadvisedly, neither came to pass by hap-hazard: but after great labour and industry, after diligent searching and sifting out of the truth, to have been published by the Council: and not some things to have been handled, some other things to have been omitted: but all whatsoever seemed necessary to be entreated of, touching the confirmation of the doctrine of faith, to have been sufficiently discoursed: neither to have been first unadvisedly decreed, before all were curiously handled, in so much, that all whatsoever seemed to breed occasion of controversy or discord, was quite plucked up by the roots. But (that I may utter all in one word) *Constantine*, calleth the censure of the whole assembly, the sentence of God himself, neither doubted he but that so great a company of Bishops was united and linked together in one mind and in one opinion, by the motion and insinuation of the holy Ghost. Yet for all this, *Sabinius* who is the ring-leader of the *Macedonian* heresie, wilfully and of set purpose impugneth these things: yea, moreover, he termeth such as met at *Nice*, unlearned and doltish idiots: neither is he ashamed to charge *Eusebius*, Bishop of *Cæsarea* with the reproachfull spot and blemish of ignorance, neither weighed he this of himself, that such as were present at the Council, though they were unlearned men (as he reporteth) yet being inspired from above, and endued with the grace of the Spirit of God, could in no wise stray from the truth. But let us hear what the Emperor laid down in other letters against the opinions of *Arius* and his complices, the which also he sent abroad unto the Bishops and Congregations throughout Christendome.

Another Epistle of Constantine.

Constantine the puissant, the mighty and noble Emperor, unto the Bishops, Pastors, and people wheresoever. Inasmuch as *Arius* traceth the steps of detestable and impious persons, it is requisite that he be partaker with them of the self same infamy and reproach. For as *Porphyrius* the sworn adversary and deadly foe of divine service, who lately published lewd Commentaries, in the confusion and defiance of Christian Religion, was rewarded according unto his desert, and so recompenced, that within the compass of these few years, he was not only grieved with great reproach, and blemished with the shamefull spot of infamy, but also his impious and blasphemous works perished, and utterly were abolished: even so now it seemed good unto us to call *Arius* and his complices, the wicked brood of *Porphyrius*, that look whose manners they have imitated, they may enjoy also the privilege of their name. Moreover, we thought good, that if there can be found extant any work or book compiled by *Arius*, the same should be burned to ashes, so that not only his damnable doctrine may thereby be wholly rooted out, but also that no reliick thereof may remain unto the posterity. This also we straightly command and charge, that if any man be found to hide or conceal any book made by *Arius*, and not immediately bring forth the said book, and deliver it up to be burned, that the said offender for so doing, shall dye the death. For as soon as he is taken, our pleasure is, that his head be stricken off from his shoulders. God keep you in his tuition.

Constantine writ
to the Bishops
and people,
&c.

Another Epistle of Constantine.

Constantine the Emperor, unto the Churches throughout Christendome sendeth greeting, Whenas I perceived by the flourishing and prosperous estate of the publick weal, how greatly we are beholding unto the goodness of Almighty God conferred upon us: I deemed that above all things it behoved me of duty to foresee, that in the most holy and sacred assemblies of the Catholick Church under heaven, there should one faith, sincere love and charity, uniform consent and agreement, touching the religion and service of Almighty God, unviolably be retained. But since that the same could by no other way or means be compassed, neither in any other sure or certain place be settled, unless that either all the Bishops, or at leastwise, the greater part of them assembled together, and laid down their several censures concerning the most holy religion and service of God: therefore when the greatest company that could be got, met together

Constantine the
Emperor writ
to the Churches.

ther, I my self as one of your number, was present with them. Neither took I in scorn (whereas now I greatly rejoyce) that I coupled my self with you in those affairs. We proceed so far in the premises, and handled all things so exquisitely, untill the sentence which seemed grateful and acceptable unto God the overseer of all things, for the concord and consent in religion was openly pronounced, so that there remained nothing hereafter to be concluded upon, which seemed to tend or grow either unto discord or disagreement touching the faith. When at that time we reasoned of the most sacred solemnity and feast of Easter, it seemed good by universal consent of all, that all men, in all places, should celebrate it upon one and the self same day. For what was there more available? or what could there be more glorious, than that this feast (whereby we retain and hold fast the firm hope of immortality) should after one and the same order, and after the same custome, without novelty or alteration be observed? And first of all it seemed altogether contrary to order, that in the celebration of the said most sacred feast, we should imitate the rites and manner of the Jews, who inasmuch as they have defiled their hands with an heinous offence, reason it is, as impure persons, their minds should be held shut in blindness. It remaineth therefore, that we lay aside their custome, and publish for a remembrance unto the posterity in time to come, the celebration of this feast after a truer and more sincere institution, the which unto this present time, from the first day of the passion we have observed. Wherefore let us have nothing common with that most odious brood of the Jews, for we are taught by our Saviour to tread another way, the which we must cleave unto. There is laid down a race and a limit both decent and lawfull for our most sacred Religion. Let us joyntly retain this with uniform consent (most honourable brethren) and withdraw our selves from that spitefull Nation. For in very deed it is the greatest absurdity that can be, for them arrogantly to vaunt that we can in no wise observe these things, without the aid and help of their discipline. What is whereof they are able to savour aright, who after they had put the Lord Jesus to death, having removed the right sense of their mind, out of his quiet seat, were carried not with the weight of reason, but with an intollerable wilfulness of rash enterprises, whithersoever the frensie and madness that was ingrafted in their minds did lead them? And in this point it is apparent, they sit not the manifest truth (no marvel then they erre in many things) in that they besides the appointed time for celebration of this feast, within the compass the self same year, do celebrate a second Easter. What cause then shall move us to imitate these men, whom we see thus manifestly infected with the grievous malady of error? We will in no wise permit the same feast in one and the self same year, the second time to be solemnized. If that I had been careless, and neglected my self herein nothing at all, it had been my part and duty, to have employed both your diligence, and also with earnest and continual prayer to have craved, that the righteal and sincerity of your minds should in no wise participate, neither in any thing have fellowship with the wicked wayes of Jewish persons. Besides all this, we may easily perceive, how shameful and distastable a thing it is to dissent and disagree about so weighty a matter, and about so high and so religious a feast. One festival day of purchased freedom, to wit, of the most blessed passion and blood-shedding hath our Saviour commended unto us, one Catholick Church, he would have to be collected of all, whose members though they be many, and in sundry places dispersed under heaven, yet do they knit and close together in one spirit, that is, in the will and pleasure of Almighty God. I would that of your wisdom and holiness, you deeply weighed with your selves how disordered and indecent a thing it is, upon the self same dayes, for some religiously to fast, and for some other riotously to feast it out: and after Easter holydayes, for some to feast, and yield themselves to fulness of pleasure, for others to abstain, and observe the prescribed dayes of fasting. Wherefore this is to be reformed, and reduced unto one manner and custome, this (as I am sure you do all know very well) is the pleasure of God himself. And inasmuch as the same is so to be ordered, that we have nothing common with worshippers of Fustens, and such as have put their Lord and Master to death: and inasmuch as that orderly, and comely manner remained of all the Churches throughout the world, inhabiting either the West, the South, or the North, and in sundry places also of the East, was to be observed of us: therefore it is, that presently all have thought right well thereof. I myself also have taken upon mine own person, your available wisdom, that look what custome soever with uniform consent, is observed in the City of Rome, in Italy, and Africk, in all Egypt, Spain, France and Brittain, Lybia and all Greece, in the Provinces of Asia, Pontus and Cilicia: the same also with willing and grateful minds should be ratified and approved of you all. Considering of this carefully with our selves, that we may the greater number of

Congregation

congregations lye in the places before mentioned, but also that it is a most godly purpose for all men jointly with one heart and voice, to desire that established, which right and reason requireth to be done, which also hath no fellowship with the damnable perjury of the despitfull Jewes. But that I may utter the whole in few words, it seemeth good by common assent of the whole assembly, that the most sacred feast of Easter, should be celebrated upon one and the self same day. For it may not be, that variance and dissension should raige about the celebration of so holy and high a feast; yea, moreover it is very commendable, to condescend unto this sentence, which is far from all error, that doth prejudice the faith, and from all fellowship with shamefull sin. Wherefore the matter being brought to this pass, embrace this decree with willing minds, as an heavenly and most godly commandment. For whatsoever is decreed in the holy Councils of Bishops, the same is to be attributed to the will of God. Wherefore when you have certified all our welbeloved brethren of the Canons of this Council, the sentence already laid down, and the manner of celebrating of the most holy feast, it is your part to approve the same, and duly to observe it: that as soon as I can perceive the right disposition of you all, the which of long time I have desired, I may upon one and the self same day, together with you all, solemnize this most sacred feast, and joy for your sakes: the which shall come to pass, if that I may understand, that not only the spite and outrageous dealing of the Devil, through your well-doing aided from above, is wholly put to flight, and abandoned from amongst you: but that also our faith, by reason of peace and concord, doth every where notably flourish. God preserve you welbeloved brethren.

Another Epistle unto Eusebius.

Constantine the puissant, the mighty and noble Emperor, unto Eusebius sendeth greeting. Even as (welbeloved brother) I have learned of a truth, and am fully perswaded that all Churches from the foundations, are either through negligence gone to decay, or through fear of the danger that was like to ensue, have been less repaired than they should have been, yea, unto this present day, by reason of the grievous malady of spite, and great tyranny exercised upon the Saints of God, and the servants of our Saviour Jesus Christ: so now liberty being restored unto all men, and that Dragon and Persecutor Lycinius being foyled, and the direction of Ecclesiastical affairs, removed from the disposition of the vulgar sort, by the providence of Almighty God, and the vigilant labour of our Ministry, I suppose that the power and might of God is made manifest unto all men, and that they which fell by reason of fear, or incredulity, or either infirmity whatsoever; inasmuch as now they acknowledge the true God indeed, will repent and return unto the true and right way. Wherefore what Churches soever thou dost govern, or other places, where other Bishops, Priests, and Deacons of thy acquaintance do oversee, our will is, that thou admonish them all, that with watchfull eye the buildings of the Churches be looked unto: to the end, that such as stand may be repaired, and also be enlarged, or else where necessary so constraineth, they may be erected all new from the foundations. Look what things are necessarily required for building, see that either thou thy self, or some other in thy name, demand them of the Lieutenants, or Rulers of our Provinces. For we have signified unto them by our letters, that with all celerity and promptness of mind, they shall supply the want of such things as thine holiness doth prescribe. And thus welbeloved brother, I commit thee to the tuition of Almighty God. These things the Emperor wrote, for the building of the Churches, unto the Bishops of every Province, and what severally he wrote unto Eusebius Bishop of Caesarea in Palestina, for the copying of holy Scripture, it may easily be gathered by these letters of his as followeth. Constantine the puissant, the mighty and the noble Emperor, unto Eusebius Bishop of Caesarea, sendeth greeting. Inasmuch, that in the City which is called after our name, there inhabiteth a great multitude of men (our Saviour Jesus, and God the Father, of his providence sending increase thereunto) which embraceth the most holy Church, to the end, all the Ecclesiastical affairs, may in the same place daily increase more and more, we have thought good, that more Churches should be erected and builded there. Wherefore accept with loving heart, what our will and pleasure is. We have thought good to signify unto thy wisdom, that thou shouldst prepare fifty Volumes, or Coppies of holy Scripture, written in Parchment, which shall be both legible, handsome, and portable; and that thou command moreover, that they be written of skilfull Scriveners, exercised in the Art of Penning. Our will is, that the Volumes comprise those Books of holy Scripture, whose Penning and use thou thy self shalt think most necessary.

The Epistle of Constantine unto Eusebius, Pamphilus.

The Epistle of Constantine unto Eusebius. * After the name of Constantine Biazium was called Constantinople.

cessary to avail for the edifying of the Church. Our Highness hath sent letters unto our dear Treasurer, that she should minister all necessaries for the provision of these Books. It is thy part then to oversee with speed, that these written Coppies be made ready. Moreover, by virtue of these our letters (as right requirith) we give thee liberty to take up two common wagons, for the conveying of them thither, for so the written Coppies shall the sooner be brought unto us, and so much the better, if one of the Deacons be put in trust therewith. Who whenas he cometh in place, shall find the proof of our liberality. God keep thee in health welbeloved brother.

Another Epistle unto Macarius.

The Epistle of
Constantine un-
to Macarius,
concerning
the sepulchre
of our Saviour
found there,
and the build-
ing of a
Church in
that place.

Constantine the puissant, the mighty, and noble Emperor, unto Macarius Bishop of Jerusalem, sendeth greeting. So bountifully was the goodness of our Saviour shewed towards us, that no tongue is able for the worthiness thereof, sufficiently to express this present miracle: for, that the pledge or monument of his most blessed passion, which of late lay hid in the bowels of the earth, the space of so many years, should at length be revealed unto the servants of God, being set at liberty, after conquering of the common and general enemy, is far exceedeth all humane sense, and capacity of mans wit. For if all the sages, and wisest sort of men throughout the world, assembled themselves together, and purposed to reason and enquire hereof, without doubt they could not, for the worthiness thereof, satisfy with any circumstance, no, nor the least point thereof. The faith annexed unto this miracle, is of such force, and so far exceedeth the sense and capacity of mans nature, as celestial and divine things do pass humane and worldly affairs. Wherefore this is alwayes my principall and only mark to follow, that even as the true faith revealeth her self daily by new and strange miracles: so all our minds with all modesty, and uniform readiness, should be fixed and more prone, to the observation of the most holy and blessed Gospel. Moreover, this also (the which I think every man knoweth well) I would have thee fully assured to be my chief care, that the said holy place (the which, by the commandment of God, we have purged from the foul weight of the filthy laide overlaid therewith, as it were, with a most grievous burden: the which place also we know to have been recounted holy in manner from the beginning of the world, and afterwards also to have yielded more evident proofs of holiness, by stirring up again the faith of the passion of our Saviour, as it were from out of darkness into light) be beautified with goodly and gorgeous building. It is requisite, that thy wisdom do cast with myself, and set in order this work, and carefully provide necessaries for all circumstances, to the end, that not only the sanctuary may excel for beauty all the rest wheresoever, but that also the other parts thereof may be such, as shall far pass in excellency of building, all the principall Churches throughout every City. I certify thee further, that touching the making up of the walls, and the curious workmanship thereof, I have charged our friend Dracilianus, who governeth divers others crafts, and also the Ruler of your Province. Our grace hath charged them, that what artificers, what workmen, what other things soever shall seem expedient for the building, they should learn of thy wisdom, and forthwith be sent thither for the provision thereof. Concerning the pillars, and other parts of the Temple to be made of marble, look what thou supposest fittest, both for the majesty of the workmanship, and continuance of the building, taking with thy self good advisement therein, that thou certify us thereof by thy letters, to the end, that we understanding by thy letters what thou have need of, may from every where, convey the same thither unto you. For it behooveth us, to garnish and set forth with great majesty, the head and chief place of the whole world. Our will is besides, that thou certify us, what thine opinion is, whether it be better to have the roof of the sanctuary embowed archwise, or wrought after some other kind of artificial cunning. If embowed archwise, then may it finely be gilded all over. It resteth then that thy holiness, unto whose prudent consideration (as it is premised) we have referred the whole, do certify us with all speed, what workmen, what artificers, what provision ye shall have need of: and also that thou signify unto us thy mind, touching the marble, and pillars to be made thereof, and the embowed roof, if that kind of work please thee best. God keep thee in health welbeloved brother. The Emperor wrote also solemn and large Epistles against Arius and his complices, the which he caused every where, and in every City to be blazed abroad: taunting him bitterly for his folly, and scoffing-wise nettled him more sharply. Besides he wrote letters unto the Nicomediens, wherein he inveighed against Eusebius and Theognis. He charged Eusebius with

ſubtle treachery and lewd behaviour: and not only that he had infected himſelf with the noiſome filth of *Arianisme*, but alſo in the * tyrants behalf, wrought treaſon againſt him, and after the manner of a rebell reſiſted his enterpriſes. Wherefore he exhorted them to chuſe another Biſhop in his room. The which Epistles of his, becauſe that they are ſomewhat long, I thought good preſently not to trouble the Reader withall, inſomuch as ſuch as are deſirous thereof, may eaſily and at pleaſure both find and peruſe them. And of theſe things thus much.

Eusebius Bi-
shop of *Nico-*
media and *The-*
ogon were *A-*
rians.

* *Licinius*.

CHAP. VII.

* Chap. 10. in
the Greek.

*How that the Emperor Constantine, called Aceſius a Novatian Biſhop
unto the Council Nice.*

THE Emperors care and induſtry moveth me to mention another act of that Council, wherein he applied himſelf to the maintenance of peace. And becauſe he greatly reſpected the unity and concord in Eccleſiaſtical affairs, he ſummoned *Aceſius* Biſhop of the *Novatian* ſect to the Council. And after the determination of the Council touching the faith, was both laid down in writing, and ratified with the ſeveral ſubſcriptions of all their hands, the Emperor demandeth of *Aceſius*, whether he would aſſent unto the ſame faith, and alſo unto the Canon concluded upon, touching the obſervation of the feaſt of Eaſter. Who made answer : The Council (O Emperor) hath concluded, and decreed no new thing; For I have learned of old, that even from the beginning and in the Apoſtolick times themſelves, the ſelf ſaith was retained, and the ſame time for the celebration of the feaſt of Eaſter was obſerved. Again, when the Emperor demanded of him, the cauſe why he ſevered himſelf from the Communion of the faithfull : he alledged for himſelf ſuch things as had hapned under the reign of *Decius*, and about the perſecution of that time, and alſo he brought forth the precise obſervation of a certain ſevere Canon, to wit, * That ſuch as after Baptiſm, through frailty of the fleſh, had fallen unto that kind of ſin which holy Scripture termeth the ſin unto death, ſhould not be partakers of the holy mysteries, but exhorted unto repentance: and that they ſhould wait for remiſſion of ſin to proceed, not of the Priests, but of God himſelf, who both can and is of power ſufficient to remit ſin. The which, when *Aceſius* had uttered, the Emperor ſaid unto him again : Provide thee a ladder (O *Aceſius*) and clime alone into heaven. Theſe things did neither *Eusebius Pamphilus*, nor any other writer once make mention of, but I my ſelf learned it of one that was of no ſmall credit, of great years, and ſuch a one as rehearſed the things he ſaw done in the Council. Whereby I conjecture the ſelf ſame to have happened unto ſuch as herein have been ſilent, the which thing divers Hiſtoriographers have practiſed. For theſe men overſkip many things, either becauſe they favour ſome one ſide, or flatter ſome kind of men. And ſo much of *Aceſius*.

* A Canon
touching ſuch
as in perſecuti-
on had denied
Chriſt.

* The repor-
ter was *Ana-*
non a *Novatian*,
as it is Chap. 9.
following.

CHAP. VIII.

Chap. 11 after
the Greek.

*Of Paphnutius Biſhop of a certain place in the upper Thebais, and Spyridion Biſhop
of Trimithous, a City of Cyprus.*

INſomuch as heretofore we have promiſed to ſpeak of *Paphnutius* and *Spyridion*, now fit opportunity is offered to perform the ſame. This *Paphnutius* was Biſhop of a certain City in the upper *Thebais*, ſo virtuous and ſo holy a man, that ſtrange miracles were wrought by him. He had one of his eyes pulled out in the time of perſecution. Wherefore the Emperor had him in very great reverence, and ſent for him at ſundry times, to come unto his ſumptuous Palace. The empty place of the baniſhed eye, he was wont to kiſs. So great a reverence and honour did the Emperor *Constantine* ſhew unto the ancient and holy Father. And this is one thing which I had to ſay of *Paphnutius*. Another thing alſo I will report, which came to paſs through his advice, both profitable for the Church, and honourable for Eccleſiaſtical perſons. The Biſhops thought good to bring a new Law into the Church, to wit, that they which were of the Clergy, (I mean Biſhops, Priests, and Deacons,) ſhould thenceforth not company with their Wives, the which they had coupled unto them being Lay-men. When as they went about to reaſon hereof, and to conſult among themſelves

Paphnutius.

* Paphnutius
a single man,
yet a favourer
of Priests mar-
riages in the
Council of
Nice.

* Heb. 13.

* Chap. 12. in
the Greek.
Spyridion.

This Bishop kept a
flock of sheep.

Miracles

Irene the
daughter of
Spyridion.

Ruffinus hist.
lib. 1. cap. 5.

Chap. 13. after
the Greek.

themselves touching this matter, * Paphnutius stood up in the midst of the assembly of Bishops, and brake out into loud speeches and language, that the necks of Clergy-men, and such as were entred into holy Orders, were not to be pressed down with an heavy yoke and grievous burthen, saying: * that marriage was honourable, and the bed undefiled: that it was their part to foresee, lest that with two severe a censure, they should greatly injure and offend the Word of God: that all possibly could not away with so austere a discipline, to be void of all perturbation and frailty of the flesh: and that peradventure, likewise every of their wives could not brook so rare a rule of continency prescribed unto them. He termed the company of man and wife, lawfully coupled together, chastity: and that to seem sufficient enough for such as had entered into holy Orders, being single men, thenceforth (according unto the old Ecclesiastical tradition) to live a single life: and not to separate any man asunder from his wife, which he had married, being a lay man. Such speeches used Paphnutius, when he himself had never been married, and (as I may justly avouch) never knew what womans company meant. For of a child he led a strait life in the company of the religious worshippers, and excelled all others in fame (if then there was any such in the world) for continency of mind, and chaste behaviour. To conclude, the whole Council then assembled of Ecclesiastical persons, yielded unto the sentence of Paphnutius, wholly ending all controversie that might rise in this behalf, and permitting liberty unto every man at his own pleasure, to refrain as him listed, the company of the married wife. So far of Paphnutius. * And that I may say something of Spyridion, he was so holy, and so virtuous a shepherd of cattle, that he seemed worthy to be appointed a shepherd of men. He was Bishop of Trimisihou, a City of Cyprus, who when as there he executed the function of a Bishop, yet for his singular modesty, he kept also a flock of sheep. And although many notable things are reported of him, yet lest we seem to digress too far from the purpose, we will content our selves with the relation of one or two of his famous acts. Thieves on a certain time about midnight, brake into his sheeppcote, and by stealth went about to convey away some of his sheep, but God who kept the shepherd saved also the sheep: for the thieves with a certain invisible kind of force, were held fast bound unto the sheeppcote. At the dawning of the day, Spyridion came to his fold, and seeing the hands of the thieves tied behind them, forthwith understood the circumstance, and by prayer which he made unto God loosed their hands, and exhorted them earnestly to get their living, not with the spoil of other mens substance, but with the sweat of their own brows. Yet in the end he gave to them a fat wether, bidding them farewell in this sort: I give you this, lest it repent you that ye have laboured all night in vain. One of his doings was this. The other in this sort. He had to his daughter a Virgin, endued with her fathers piety and holiness, her name was Irene, in whose custody a dear and familiar friend left a precious jewel: she weying the charge of the jewel hid it in the ground, and in a while after departed this life. Then came the owner, and seeing that the maid was dead, he went about to entangle the father, sometimes charging and threatening him with foul means, some other times intreating him with fair words. The old man weying the loss of his friend as much as his own, got him unto the sepulchre of his daughter, praying unto God, that now before the time he would vouchsafe to shew unto him the promised resurrection, the which hope of his failed him nothing at all. For the maid revived, and came to the presence of her father, which also, as soon as she had revealed unto him the place where the jewel lay hid, vanished away out of his sight. Such men there flourished in many of the Churches of God, in the time of Constantine the Emperor. These things I both heard with mine ears, many of the Isle of Cyprus reporting to be true, and also I read it in a certain Book of Ruffinus a Priest, written in the Latine tongue, whence I have borrowed these and sundry other things which I will hereafter alledge.

CHAP. IX.

Of Eutychians the Monk, The dissolving of the Council of Nice. The time thereof, and the chief men there present.

I Have learned also that Eutychianus a man of sincere religion, flourished at that time, who though he were of the Novatian sect, yet did he many strange things, nothing inferior unto the acts mentioned a little before. I will reveal him that reported unto me his doings, neither will I cloak or conceal that at all, though therefore I may incur the danger of suspicion, or the reprehension of divers persons. It was Anaxogen a Priest of the Novatian Church, who

having

having lived many years, went being a very young man unto the Council of Nice, together with *Aceſius*, that told me all the things which happened unto *Aceſius*, of whom I ſpoke before. It was even he that lengthened his dayes, and continued his years from that time unto the reign of *Theodoſius* the younger, and rehearſed unto me being a very young man, all the famous acts of *Eutychianus*. And though he ran over many gifts of the grace of God beſtowed upon him, yet reported he of him one notable thing which happened in the reign of *Conſtantine* the Emperor, which was thus. One of the guard whom the Emperor calleth ordinary, as ſoon as he was once ſuſpected of traiterous conſpiracy, fled away. The Emperor being thoroughly moved with indignation againſt him, gave great charge and commandment, that whereſoever he were taken, there immediately he ſhould be executed. He was found about *Olympus* in *Bithynia*, and fettered with cruel and grievous bonds in the parts of *Olympus*, then chapt in priſon. In thoſe parts *Eutychianus* had his abode, leading a ſolitary life, curing many of their grievous maladies, both outwardly in body, and inwardly in their mind. With him this *Auxanon* had his converſation, being as then a young ſtripling, who afterwards lived many years, and learned under him the monaſtical trade of living. They flock about *Eutychianus* that he would releaſe the priſoner, and intreat the Emperor for him (for the miracles wrought by *Eutychianus* were famous, and being bruted abroad, they came to the ears of the Emperor) he eutſoons with a willing and prompt mind, promiſeth that he will take his journey to the Emperor in his behalf. But whiſt that the priſoner endured extream torments, by reaſon of the intollerable fetters wherewith he was faſtned, the ſolicitors of his cauſe informed *Eutychianus*, that death, becauſe of his bitter puniſhment, would prevent both the execution enjoyed by the Emperor, and the ſupplication that was to be made for him. *Eutychianus* then ſent unto the keepers of the Jayl, requeſting them to loſe the man. And when they had answered, that the deliverance of the priſoner would be the great danger of their lives, *Eutychianus* together with *Auxanon*, went ſtrait way unto the priſon. Whenas the keepers being intreated, would not open the priſon, the gift of God enclouſed in the breaſt of *Eutychianus*, revealed it ſelf with greater brightneſs in the world. For the gates of the priſon voluntarily ſet themſelves wide open, yea, when the keys were aſent and tied to the keepers girdle. Moreover, when *Eutychianus* and *Auxanon* entred in, and all the beholders were now aſtoniſhed, the fetters of their own accord fell off the priſoners feet. Theſe things being done, *Eutychianus* and *Auxanon* take their journey together, towards the City which of old was called *Bizantium*, afterwards *Conſtantinople*. *Eutychianus* forthwith got him into the Emperors Court, and purchaſed pardon for the priſoner. For the Emperor without delay, (for the great reverence he owed unto *Eutychianus*) granted him his requeſt with a willing mind. This was done in a while after. At that time the Biſhops which met together at the Council of Nice, as ſoon as they had diſpatched, both other things, and alſo laid down in writing the Decrees (which alſo they call Canons) already concluded upon, every one returneth unto his own City. I think it very expedient to lay down in this place, not only the names of the Biſhops, aſſembled at Nice, which among all the reſt were moſt famous (I mean ſuch as I could learn by Records) but alſo the Province and place where every one governed, together with the time of their aſſembly. There was preſent at this Council: *Oſius* Biſhop of *Corduba*: *Viton* and *Vincenſius* Priests: *Alexander* Biſhop of *Egypt*: *Eufſathius* Biſhop of great *Antioch*: *Macarius* Biſhop of *Jeruſalem*: *Harpocratian*, *Cynon*, with others: whoſe names are ſeverally and exquisitely cited by *Athanaſius* Biſhop of *Alexandria*, in his Book entituled *Synodicon*. Touching the time when this Council was ſummoned, as it appeareth by Chronicles of Record, it was in the Conſulſhip of *Paulinus* and *Julianus*, the eleventh Kalends of June, to wit: the 20. day of May, the 336 year after the reign of *Alexander* King of *Macedonia*. Thus was the Council broken up, which being done, we have to learn that the Emperor departed into the Eaſtern parts.

Eutychianus, though he was a *Novation*, yet was he a rare man, both for life and learning.

Auxanon a *Novation* heretic.

Oſius.
Viton.
Vincenſius.
Alexander.
Eufſathius.
Macarius.
Harpocratian.
Cynon.
* Anno 324.
ſome ſay 325.
ſome other
328.
Chap. 14. after
the Greek,

CHAP. X.

How that *Eufebius* Biſhop of *Nicomedia*, and *Theognis* Biſhop of *Nice*, being exiled for *Arianisme*; after they had given a Book of their recantation and repenſance were reſtored to their former dignity.

E *Uſebius* and *Theognis* ſent a little Book unto the chief Biſhops, wherein they ſhewed their penitence: mends for their wiſſall folly: wherefore by the Emperors commandment, they were not only called home from baniſhment, but alſo reſtored to the government

The recantation of *Eusebius* Bishop of *Nicomedia* and *Theognis* Bishop of *Nice*, which were Arian hereticks exhibited unto the chief Bishops.

vernment of their Churches: removing from their dignities such as were substituted in their rooms, to wit, *Amphion* removed by *Eusebius* and *Chrestus* by *Theognis*. The Copy of the Recantation we have here laid down as followeth: *Although it was our part, heretofore being condemned by your holiness, not to have muttered, but quietly to have borne whatsoever your wisdom both godly and religiously had decreed: yet because it seemed a shamefull thing, that with our silence we should cause others to conceive an ill opinion of us, and so to condemn us for devisers of falsehood, therefore have we signified unto you our assent touching the determination of the faith: and having diligently weyed and examined with our selves the force and signification of the clause of One substance, we wholly addit our selves, to the embracing of peace and unity, never henceforth to intangle our selves in the snares of error; and partly, to the end we might provide for the peaceable security of the Church of God, we have laid wide open before you the secrets of our mind: partly also, that they which to mans seeming, should yield to our censure and judgement, might in this behalf settle and confirm themselves, we have subscribed to the form of faith which the holy assembly hath laid down. We protest unto you moreover, in that heretofore we subscribed not to the condemnation or accursing of *Arius*, it was not because we disliked with that form of faith, but because we could not be fully persuaded, that he was such a kind of fellow as report went of him: specially whenas by such things as privately pass by Epistles between us, and also by his own protestation pronounced with his own lips in our presence, we were fully persuaded that he was far from that kind of disposition. If that then that sacred Senate and holy assembly will give any credit unto our words, we have fully purposed and determined with our selves, not to impugn by gainsaying, but by assenting and prompt minds, to ratifie those Canons which your sincere and religious piety hath already concluded. And by this our Book of submission, we do seal our consent therein, not for that we are grieved with exile and banishment, but that most willingly, we would not only abandon heresie, but also avoid, yea, the suspicion thereof. And if that you will vouchsafe us your presence, you shall find indeed as you read by word, that we will subscribe unto your Decrees. Forasmuch as it pleased your wonted goodness to call before you, and courteously to intreat the ringleader of this sect, it seems far out of order, whenas he being guilty, was sent for, and answered for himself, that we with silence should condemn our selves. Let it not grieve you then, as it becometh your reverend fatherhood, to put our most religious Emperor in remembrance of us, to present our humble suit to him, and speedily to determine what your discreet wisdom thinketh best touching this our estate. This was the recantation of *Eusebius* and *Theognis*. By which circumstances I do conjecture, though they subscribed unto the form of faith decreed by the Council, yet that they would not condescend to the renouncing of *Arius*: and that *Arius* before this time was sent for. And for all that it was so, yet was it straitly commanded, that *Arius* should not tread within *Alexandria*. The which plainly appeareth by the subtle treachery he found out, for to return unto the Church and to the City of *Alexandria*, through false and fained shew of repentance. But of this hereafter.*

Chap. 15. after the Greek.

CHAP. XI.

After the dissolving of the Council, when Alexander had departed this life, Athanasius was chosen Bishop of Alexandria.

Athanasius Bishop of *Alexandria*. *Ruffinus* lib. 1. hist. cap. 14.

NOr long after, *Alexander* Bishop of *Alexandria*, having run the race of his mortal life, died, and *Athanasius* is appointed to govern the Church in his place, *Ruffinus* reporteth of him, that being a child of tender years, he played a part in an holy play, together with his co-aged companions. The play was nothing else but an imitation or resemblance of Priesthood, and of the whole Ecclesiastical Order, in the which *Athanasius* plaid the Bishop, of the rest of the children, some plaid the Priests, some other the Deacons. Thus plaid the children on that day, in the which the Church of *Alexandria* accusmeth to celebrate the memorial of *Peter*, sometime there Bishop and martyred. At that time (as it fell out) *Alexander* Bishop of *Alexandria* passing by, beheld the whole order and discourse of the play. He sent for the children to come unto him, and demanded of them, what part every one handled in the play, gathering hereby, something to be foreswewed and prognosticated unto them all. Which being done, he charged they should be brought up in the Church, and

perward

nurtured in good learning, but above all *Athanasius*. Whom when he came to ripeness of years, he made Deacon, and brought him in his company to the Council of *Nice*, for to aid him in disputation. These things hath *Rufinus* written in his histories of *Athanasius*. Neither is it unlike, but that these circumstances might be, for it is most true, that many such things have oftentimes heretofore come to pass. Thus much by the way of *Athanasius*.

Alexander Bishop of *Alexandria*, made *Athanasius* Deacon. *Athanasius* being Deacon, was at the Council of *Nice*. Chap. 16. after the Greek.

CHAP. XII.

How that Constantine the Emperor, enlarging the City which of old was called Bizantium, termed it after his own name Constantinople.

THe Emperor, after the ending the Council, lived in great tranquility. And as soon as (after the wonted guise) he had celebrated the twentieth year of his reign, without all delay or variance, he turned himself wholly to the building of Churches, the which he brought to pass, as well in other Cities, as in that City which he called after his name, but of old bare the name of *Bizantium*. This he enlarged exceedingly, he environed with great and goodly walls, he beautified with glorious building, and made her nothing inferior to the princely City of *Rome*, calling her after his own name *Constantinople*. He made moreover a Law, that she should be called the *Second Rome*. The which Law is engraven in a stony pillar, and reserved in the publick pretory, nigh the Emperors martial picture. In this City he erected from the foundation, two Churches, calling the one, of *Peace*, the other, of the *Apostles*. He increased, not only (as I said before) Christian affairs, but altogether rooted out the rites of the *Gentiles*. He carried away the images out of the idol groves, and to the end they might set out the City of *Constantinople*, they were to be seen abroad in the open market-place. He environed about in the open air, the threefooted trestle (upon the which the Priest of *Apollo* in *Delphos*, was wont to receive his Oracle) with a grate. Peradventure some men will count the recital of these things altogether impertinent, specially, inasmuch as of late in manner all men have either seen them with their eyes, or heard of them with their ears. At that time, the Christian Religion spread itself far and nigh. For under the reign of the Emperor *Constantine*, besides the prosperous affairs of many other things, the providence of God so provided, that the faith in Christ should take great encrease. And although *Eusebius Pamphilus* hath set forth the praises of this Emperor, with a large and lofty stile: yet in my opinion, I shall nothing offend, if that after my simple manner, I say something to his commendation.

Constantinople called New *Rome*, but of old *Bizantium*.

CHAP. XIII.

How that Helene the Emperors mother, leaving Jerusalem, sought out the cross of Christ and found it, and afterwards built there a Church.

Chap. 17. after the Greek.

Helene the Emperors mother, (which of the village *Drepane* made a City, the which afterwards the Emperor called *Helenopolis*) being warned by a vision in her sleep, took her journey to *Jerusalem*. And whenas she found that ancient *Jerusalem*, lying all wast, in a heap of stones, (as it is in the Prophet) she searched diligently for the sepulchre of Christ, in the which he was laid, and out of the which he arose again, and at length, although with much ado, through the help of God she found it. And why it was so hard a matter to find, I will declare in few words. Even as they which embraced the faith of Christ, highly esteemed of the sepulchre and monument after his passion: so on the contrary, such as abhorred Christian Religion, heaped in that place much earth, and raised great hillocks, and builded there the Temple of *Venus*, and having suppressed the remembrance of the place, they set up her Idol. This have we learned of old to be true. But whenas the Emperors mother was made privy hereunto, she threw down the Idol: she digged up the place: she caused the great heap of earth to be hurled aside, and the filth to be removed: she finds three crosses in the grave, one, I mean that blessed, upon the which Christ suffered: other two, on the which the two thieves ended their lives. Together with which crosses, the table of *Pisare* was found, whereupon he had written with sundry tongues, and signified unto the world, that Christ crucified was the King of the *Jews*. Yet because there arose some doubt, whether of these three should be the Cross of Christ, for the which they had made this search, the

Helene the mother of *Constantine*, was the daughter of *Geok King* of *England*. *Helenopolis*. *Psal.* 78. The Idol of *Venus* set up where Christ was buried.

Emperors

The cross of
Christ was
found out by
a miracle.

New Jerusa-
lem.

The nails
were found.

The good
deeds, the vir-
tuous life and
godly ends of
Helene.

Chap. 18. after
the Greek.

Serapis had in
his Temple an
ell or fathome,
signifying the
measure of the
water in depth
which was
thought by his
power to o-
verflow.
The Barbari-
ans being over-
come in battle,
received the
faith of Christ.

Emperors mother was not a little pensive. The which sorrowfull heaviness of hers, *Macarius* Bishop of *Jerusalem*, not long after asswaged, for he made manifest by his faith, that which afore was doubtfull and ambiguous. He desired of God a sign, and obtained his suit. The sign was this: there was a certain woman of that coast, which by reason of her long and grievous disease, lay at the point of death. As she was yielding up the ghost, the Bishop laid every one of the crosses upon her, being fully perswaded, that he should recover her former health, if that she touched the reverend cross of our Saviour, which indeed failed him not. For whenas both the crosses which belonged not unto the Lord, were laid to the woman, she captioned nevertheless at the point of death: but as soon as the third (which in very deed was the cross of Christ) was laid unto her, although she seemed presently to leave this world, yet leaped she up, and was restored to her former health. After this sort was the cross of Christ found out. The Emperors mother builded over the sepulchre a goodly and gorgeous Church, calling it *New Jerusalem*, right over against that old and walled *Jerusalem*. The one half of the cross she lockt up in a silver chest, and left there to be seen, of such as were desirous to behold such monuments, the other half she sent unto the Emperor. The which when he had received, supposing the City to be in great safety, wherein it was kept, compassed it with his own picture, which was set up in the market-place at *Constantinople*, (so called of *Constantine*) over a mighty pillar of red Marble. Although I commit this to writing, which I have only learned by hearsay, yet in manner all they which inhabit *Constantinople*, affirm it to be most true. Moreover, when *Constantine* had received the nails, wherewith the naked hands of Christ were fastened to the tree (for his mother had found these also in the sepulchre of Christ and sent them unto him) he caused bits for bridles, helmets and headpieces, to be made thereof, the which he wore in battle. The Emperor furthermore made provision for all such necessities as were required to the building of the Churches, and wrote unto *Macarius* the Bishop, that with all diligence he should further the building. The Emperors mother, as soon as she had finished the Church, which she called *New Jerusalem*, builded a second, nothing inferior to the first, at *Bethlem*, in the hollow rock, where Christ was born, according unto the flesh; also a third, upon the Mount where Christ ascended unto the Father. Besides, she was so virtuous and so meek, that she would fall down to her prayers in the midst of the vulgar sort of women: that she would invite to her table, Virgins which were consecrated to holy life, according unto the Canon of the Church: that she would bring in meat, and serve them her self. Many things she gave to Churches, and to poor people; she lived godly and religiously, and departed this life, being fourscore years old. Her body was brought to *Constantinople*, called *New Rome*, and buried there with princely funeral.

CHAP. XIV.

How the Emperor Constantine, destroying the Idol-groves of the Gentiles, erected in sundry places, many notable Churches.

THE Emperor after this went about to promote Christian Religion with greater care and industry, to banish the Rites and Ceremonies of the Ethnicks, to restrain the lewd combats of Fencers and Sword-players, and to set up his own image in their Idolatrical Temples. And whenas the Ethnicks affirmed, that the god *Serapis* was he, which made the River *Nilus* to overflow, and to water the Countrey of *Egypt*, because that a certain elle was brought into the Temple of *Serapis*: the Emperor commanded that elle to be conveyed into the Church of *Alexandria*. When that it was noised, that *Nilus* would no longer overflow; because the god *Serapis* took great indignation, that he was thus abused: the year following, the River did not only overflow, (after his wonted manner) and from that time forth kept his course, but also thereby declared unto the world, that *Nilus* was accustomed to overflow, not after their superstitious opinion, but by the secret determination of the divine providence. Although the *Samaritans*, *Barbarians* and *Goths*, at the same time, assailed the right of the *Roman* Empire: yet for all that, the Emperors care and industry for the building of Churches was not slackened, but diligently with great advice did he provide for both. For he valiantly overcame these Nations, under the banner of the cross, which is the peculiar cognizance of Christian profession, so that not only he deprived them of the tribute, which the Emperors of old were wont to pay unto the

Barbarians

Barbarians: but also they being astonished at this strange victory, yielded themselves the first of all, wholly to embrace Christian Religion, by means of the which, *Constantine* had preferred himself. *Constantine* again applied himself to building of other Churches, and one he erected in the oke-grove of *Mambræ*, where holy Scripture reporteth, the *Angels* to have been harboured by *Abraham*. When that he was certified the altars were erected at that oke, and that the *Ethnicks* offered sacrifice and incense in that place to their feigned gods, he sharply rebuked *Eusebius* Bishop of *Cæsarea*, by his letters, because that through his slackness, in executing his office, that wickedness was committed. He commandeth therefore the altars to be turned upside down, and a Church hard by the oke, to be builded. He commandeth another Church to be builded in *Heliopolis* of *Phœnicia*, and that for this cause. What Law-maker the *Heliopolites* had of old, I am not able to say, but the laws and customs of the City do manifestly declare what kind of man he was. By the custom of their Country, they have all women in common, and therefore of their children there can no certainty be had. Among them there is no difference either of father or son. They give their virgins to strangers, which come amongst them, to be defoured. The Emperor endeavoured wholly to abrogate this old and rotten custom of theirs. For when he had taken away this brutish and beastly kind of behaviour, he made a sacred and a severe law: that kindreds and families should be known amongst them, and severed one from another. To be short, when he had builded Churches among them, he hastened to consecrate them a Bishop, and to ordain the holy company of Clergy-men. Thus the state of the *Heliopolites* after the removing of the former filth, was reformed into modest behaviour. In like manner, he overthrew the Temple of *Venus* in *Aphaca*, standing at the foot of mount *Libanus*, and rooted out all the wicked rites and ceremonies which were wont to be done there, both impudently and unreverently. What shall I speak of the familiar *Devil*, and the spirit of divination, the which he foyled in *Cilicia*, and commanded the Idol, in whose closets he had craftily hid himself, to be destroyed? Furthermore, he was so fervent in promoting Christian Religion, that when he should have warred against the *Persians*, he made him a tent much like the Tabernacle of *Moses* in the desert, in form and figure resembling the Church of God, and the same of a changeable coloured yail, the which he carried about with him, that in the vast wilderness and desert places, he might always find ready an holy Church, to sing hymns, and devoutly to serve the living God. But the same battle went not forwards, for the *Persians* feared the power of the Emperor, and so all injuries were put up, and peaceably ended. That the Emperor also employed great labour and travel, in building towns, and cities, and that of divers pelling villages, he made princely cities (for example *Drepane*, after his mothers name, and *Constantia* in *Palestine*, the name of his sister *Constantia*) I think it presently not needfull to commit to writing for the posterity. For it is not our drift to declare the other famous acts of the Emperor, but only those which appertain unto Christian Religion, and specially the estate of the Churches. Wherefore inasmuch as the famous acts of the Emperor, tend to another purpose, and require a proper and a peculiar kind of handling, I leave them for others, which both know, and can sufficiently discourse thereof. I of mine own part, would never have laid pen to paper, if the Church had been at unity and concord within it self. For where there is no matter ministered to write, there the writer seemeth to be fond, and his travel frustrate. But inasmuch as the subtilty of Sophisters fond quibbles, and fallacies of Satan, depraved in those dayes the Apostolick and sincere character of Christian Religion, severed also, and as it were injoynted the members of Christ, I thought good to say something of them, whereby the Ecclesiastical affairs may not fall into the dust of oblivion. For the knowledge thereof is much set by among most men, and useful for experience; the mind of such a one as is well seen therein. For when any vain controversie riseth about the signification of a word, it teacheth him to have a staied head.

CHAP. XV.

How that in the time of Constantine the middle Indians embraced the face of Christ by the means of *Edephus* and *Frumentius*; for *Athanasius* Bishop of *Alexandria* created *Frumentius* Bishop, and sent him to preach unto the Indians:

Now it remaineth, that we declare how, and by what means, Christian Religion enlarged and spread it self under the reign of this Emperor. For the Nations which inhabited

Gen. 11.

Constantine abrogated the most filthy laws of the *Heliopolites*, and brought them to the Christian faith.

The Temple of *Venus* overthrown.

The devil was fain to fly out of the Idol. The tent of *Constantine*, like the tabernacle of *Moses*. Exod. 33.

Chip. 19. of the Greek.

The increase of Christian Religion under *Constantine*.

The middle
Indians were
not Christen-
ed afore the
raign of Con-
stantine, that is,
300 and odd
years after
Christ.

quoT dnt
suo was to
suo

new first, dnt
suo dnt
to dnt
suo dnt
suo dnt
suo dnt
suo dnt

Frumentius
was consecra-
ted Bishop by
Athanasius, and
sent to convert
the Indians.
Ruffinus Eccl.
hist. l. i. c. 9.

Frumentius was
miracles

Chap. 20. after
the Greek.

The Sea Enn-
inus divideth
Europe from
Asia.

habited the middle *India* and *Iberia*, then first of all received the faith of Christ, and why I have joynted therewith the middle *India*, I will declare in few words. When the Apostles by lot had sorted themselves to travel into certain Nations: *Thomas* chose *Parthia*, there to execute the function of an Apostle: *Matthew*, *Ethiopia*: *Bartholomew* chose *India*, which adjoyneth herewith. But the middle *India*, inhabited of many Barbarous Nations, varying among themselves also in language, was not lightened with the Word of God, and the faith of Christ, afore the raign of *Constantine*. And what drew them to embrace the faith I am now about to declare. *Macrobius* a certain Philosopher, born in *Tyrus*, longed to see, and was very desirous to travel into the *Indian* country, as I am perswaded, he was assured therunto by the example of *Macrobius* the Philosopher, who aforetime had thoroughly travelled that country. *Macrobius* then, taking with him two young men, that were his kinsmen, which also were skilful in the Greek tongue, took ship, and sailed to the same country, and whenas he had enjoyed his full desire, and now again longed to be at home, being pinched with want of necessary food, he arrived at a place, where there was a sure and a safe haven. It fell out at the very same time, that the league concluded between the *Romans* and the *Indians* was broken. The *Indians* then laid hands upon the Philosopher, and such as sailed with him, and slew them all, the Philosopher and two young kinsmen only excepted. The children they spoiled, because of their tender years, and being saved, they are given for a present unto the king of *India*. The King liking very well of their young countenances, made the one whose name was *Adesius* his cup-bearer, to attend upon his cup at the table, and the other whose name was *Frumentius*, he made Master of the Kings Robe. Not long after the King died, leaving behind him a son that was very young, and the Scepter of his Kingdome unto his wife, manumising also *Adesius* and *Frumentius*. The Queen being very carefull over this young Prince, requesting them both to take the guard and government of him, until he came to lawfull years and mans estate. The young men according unto her request, diligently apply themselves about the Princes affairs, but specially *Frumentius*, who was in chiefest authority. This *Frumentius* enquired earnestly of the *Roman* Merchants, which did traffick in that country, whether there was any Christian in that company. When he had found certain, and signified unto them his companions estate and his own, he prayed them to chuse unto themselves several places, whereafter the manner of the Christians, they might pour out prayers unto the living God. In process of time, *Frumentius* builded a Church for prayer. And those Christians joyn unto them certain *Indians*, whom they instructed in the principles of the faith. Whenas the Kings son came to full years, *Frumentius* and *Adesius* resign up unto him his Kingdome, the which they had prudently governed, and crave licence of him, for them to depart unto their native country. But whenas the King and his mother earnestly intreated them to tarry and could not prevail, being very desirous to visit their native soil, they take their leave and bid farewell. *Adesius* went to *Tyrus*, for to see his parents and kinsfolks. *Frumentius* got him to *Alexandria*, and opened the whole matter, and all the circumstances unto *Athanasius*, who a few dayes before, was there stilled Bishop. He told him what happened in his journey, that there was good hope that the *Indians* would receive the faith of Christ. He prayeth them to send thither a Bishop, and withal, other Clergy-men, and that he should not make light account of such as might easily be brought to save their souls. *Athanasius* pondering with himself, what preparation was fittest for his voyage, made *Frumentius* himself Bishop, and said, that he knew none fitter for this function than himself. And the matter was thus concluded. *Frumentius* being consecrated Bishop, went back again into the *Indian* country, preached the faith of Christ, builded many Churches, and through the power of God wrought many miracles, curing many, both outwardly in body, and inwardly in mind. These things *Ruffinus* reporteth himself to have heard with his ears, even of *Adesius* himself, who after that was made priest at *Tyrus*.

CHAP. XVI.

How the Nation inhabiting *Iberia*, was converted unto the faith of Christ.

NOW I am constrained, for the time so requireth, to make relation how the *Iberians* at that time received the Christian faith. There was a certain godly and devout woman taken captive of the *Iberians*. These *Iberians* dwell nigh the *Sea Enninus*, a people they are,

are having their original of the *Iberians* which inhabit *Spain*. This woman being a captive, and having her conversation with *Barbarians*, gave her self wholly to godliness. For she exercised very much the discipline of continency, she used a severe kind of abstinence, and alwayes applied her self to fervent prayer. The which thing when the *Barbarians* perceived, they wondered at the strangeness of the act. It fell out that the Kings son of very tender years, fell into a dangerous disease. The Queen (after that Countrey manner) sent the child unto other women for physick, to try if experience had taught them any medicine that might cure that malady. But when the nurse had carried the child about unto every woman, and could purchase remedy of none, at length he is brought unto the woman that was captive. She in the presence of many women, although she laid thereunto no salve or remedy in the world (for of truth she knew none) yet took she the child, laid her sackcloth upon him, and said only these words: Christ which healed many, will also heal this infant. When she had uttered these words, and prayed unto God for aid and assistance, the child forthwith recovered, and thenceforth enjoyed perfect health. The same of this act was bruted abroad among all the *Barbarian* wives, and came at length unto the Queens ear, so that her name was famous and the captive woman much spoken of. In a while after the Queen her self fell sick, and this simple woman was sent for. She refused to go, lest that peradventure some violence, contrary to the modesty of her nature, were offered unto her. The Queen then is conveyed unto her. She practiseth the like as she had done before unto the child. Forthwith the Queen is rid of her disease, she thanketh the woman. But the woman answered: it is not my doing, but Christs the Son of God, and maker of heaven and earth. She exhorteth the Queen to call upon him, and to acknowledge him for the true God. The King marvelling that this malady which raigned among the *Iberians* was so soon cured, made inquisition who healed his wife, and commanded the captive woman should be bountifully rewarded. Who made answer: that she wanted no riches, but esteemed godliness as great treasure: and that the King should receive a precious jewel, if that he would acknowledge that God whom she professed. With these words she sent back the rewards. The King laid up these sayings in his breast. The next day after as the King went a hunting, such a thing happened. The hills and forrests where his gamelay, were overcast with dark clouds and thick mist, the game was uncertain and doubtfull, the way stopt and intricate. The King being at his wits end, not knowing what was best in this case to be done, called earnestly upon the gods which he accustomed to serve. But when his calling upon them stood him in no stead, it came to his mind to think upon the God of the captive woman, unto him he turneth and crieth for help. As soon then as he had prayed unto him, the cloud was dissolved, and the mist scattered it self and vanished away. The King wondring returned home joyfully and told his wife all that had happened. Immediately he sends for the captive woman: when she came, he demanded of her what God it was whom she served. She so instructed the *Iberian* King, that he published abroad the praises of Christ. For he embracing the faith of Christ by the means of this devout woman, made proclamation that all his subjects should come together. To them he rehearsed the manner of his sons curing, the healing of his wife, and what happened unto him as he went a hunting. He exhorted them to serve the God of the captive woman. They preach Christ to both sex, the King to men, and the Queen to women. As soon as he had learned of the captive woman the form and fashion of Churches which the *Romans* used, he caused a Church to be builded, and gave charge, that with all speed provision should be made for building. To be short, the house of prayer is erected. As soon as they were about to lift up the pillars, the wisdom of God even in the work it self, settled the minds of the people, and drew them to Christ. It fell out that one of the pillars remained immoveable, and could by no device be removed, the ropes break, and the engines crack in pieces, the workmen despair, and return every man to his home. Then the faith of the captive woman made it self manifest. For in the night season when no man perceived, she came unto the place, and continued in prayer all night long: by the divine providence of God the pillar is winded up in the air over the foundation, and there hangeth level-wise, without either prop or buttrels. At the breaking of the day, the King being a carefull man, not forgetfull of his business, came to see the building, and beholdeth the pillar hanging in the air level over his place. He wondereth at the sight, and all that saw it were astonished. In a little space after, before their faces, the pillar came down, and fastened it self in his proper place. Whereupon they

Miracles

The King of the *Iberians* child is cured.The Queen of the *Iberians* healed.How the King of the *Iberians* was converted unto the faith.

they all shouted, the Kings faith is held for true, and the God of the captive woman was extolled with praises. Thenceforth they stagger not at all, but with chearfull minds they raise the rest of the pillars, and in a while after they finish the building. After this they send Embassadors unto *Constantine*, requesting league thenceforth to be concluded between them and the *Romans*, they crave a Bishop and Clergy-men to instruct them, protesting their sincere and unsained belief in Christ. *Raffinus* reporteth that he learned these things of *Barbarus*, who sometime governed the *Iberians*, afterwards coming unto the *Romans* was made captain over their souldiers in *Palastina*: and in his later dayes he stood the Emperor *Theodosius* in great stead in the battel which he gave to *Maximus* the tyrant. Thus did the *Iberians* receive the Christian faith in the dayes of *Constantine* the Emperor.

Chap. 21. after
the Greek.

CHAP. XVII.

Of Anthony the Monke, and Manes the Heretick,
and his original.

Anthony the
Eremite.

* Chap. 22. in
the Greek.
The Manichees
blazed their heresie
a little before
the Raig of
Constantine,
Anno. 281.
Euseb. lib. 7.
cap. 30.

The original
and authors of
the heresie of
the Manichees.
Buddas otherwise
Terebynthus an heretick
dieth miserably.

Manes the heretick
and his detestable opinions.

THE same time lived *Anthony* the Monk in the deserts of *Egypt*. But in as much as *Atanasius* Bishop of *Alexandria*, hath lately set forth in a several volume, entituled of his life, his manners and conversation, how openly he buckled with devils, how he over-reached their sleights and subtle combates, and wrought many marvellous and strange miracles, I thinke it superfluous of my part to entreat thereof. The dayes of *Constantine* have yielded great plenty of rare and singular men, * but among the good wheat cares are accustomed to grow, and the spite of Satan is the sworn enemy of prosperous affairs. For a little before the Raig of *Constantine*, a counterfeite Religion, no other in shew than the service of Pagans, mingled it self with the true and Christian Religion, no otherwise than false Prophets are wont to rise among the true Prophets of God, and false Apostles among the zealous Apostles of Christ. Then went *Manichæus* about covertly to bring into the Church of God the doctrine of *Empedocles* the heathen Philosopher, of whom *Eusebius Pamphilus* made mention in the seventh Book of his Ecclesiastical History, yet not exquisitely handling his doings. Wherefore look what he omitted, that I suppose necessary to be supplied of us, for so we shall soon learn both who and what this *Manichæus* was, and also by what means he presumed to practise such lewd enterprises. A certain *Saracen* of *Scythia* had to his wife a captive, born in the upper *Thebaïs*, for whose sake he settled himself to dwell in *Egypt*: and being well seen in the discipline of the *Egyptians*, he endeavoured to sow among the doctrine of Christ, the opinions of *Empedocles* and *Pythagoras*. That then were two natures (as *Empedocles* dreamed) one good, another bad: the bad enmity the good unity. This *Scythian* had to his Disciple one *Buddas*, who afore that time was called *Terebynthus*, which went to the Coasts of *Babylon* inhabited of *Per sians*, and there published of himself many false wonders: that he was born of a virgin, that he was bred and brought up in the mountains; after this he wrote four Books: one of *Mysteries*: the second he entituled *The Gospel*: the third, *The sayings*: the fourth, *A summary*. He sained on a time, that he would work certain fays, and offer sacrifice, but he being on high, the devil threw him down, so that he brake his neck and died miserably. His hostels buried him, took all that he had, and bought therewith a lad of seven years old, whose name was *Cubricus*. The woman after that she had made him a free denizon, and trained him up in learning, not long after dieth, and gave him by legacy all the goods of *Terebynthus*, the Books also which he had written being the *Scythians* Disciple. Which things when this free denizon *Cubricus* had gotten, he conveyed himself forthwith into *Persia*, he changeth his name, and in stead of *Cubricus* he calls himself *Manes*. The Books of *Buddas* otherwise called *Terebynthus*, he setteth abroad as his own doings, unto such as were snared with his folly. The titles of the Books barely gave a shew or colour of Christian Religion, but in truth it self the doctrine tasted and favoured of Paganisme. For *Manes* as he was indeed a wicked man, taught the world to serve many gods: he commanded the Sun to be worshipped: he was a favourer of fatal destiny: and denied free will in man. He said plainly the soul went from one body into another, following herein the fond opinions of *Empedocles*, *Pythagoras*, and the *Egyptians*. He would not confess that Christ was born, but said that

he had the form or figure of a man. He rejected the Law and Prophets, and called himself the Comforter, all which things are far from the true and right faith of the Church of God. In his Epistles he was not ashamed to entitle himself an Apostle. But these lewd and shameless leavings were recompenced with due punishment, and that for this cause. The King of *Persia* his son fell into a dangerous disease, the father used all means possible to restore his son to his former health. Being told of *Manes*, and perswaded that his feats were far from falsehood and legerdemain, sent for him by the name of an Apostle, hoping with himself that by his means his son should recover. Being come he takes the Kings son in hand with sorcery and witchcraft: the King seeing his son already gone, and departed under his hands, commanded the sorcerer should be clapt in prison, and provided execution for him, but he brake prison, fled into *Mesopotamia*, and so shifted for himself. The King hearing that he was in those Coasts, made him to be apprehended, flaid him alive, took his skin, filled it full of chaff, and hanged it at the gates of the City. These things we report to be most true and faithfully alleadged by us out of the Book entituled, *The disputation of Archelaus Bishop of Caschurnum* a City in *Mesopotamia*. This *Archelaus* reporteth that he disputed with him face to face, and there layeth downall that we wrote before of his life and conversation. Thus as (I said before) it falleth out in all ages, that the spite of Satan will not suffer godliness to have good success, but sends forth such lewd varlets to entrap the simple people. But what is the reason thereof, why our loving and mercifull God permits such lewdness, whether it be to try and sift the true doctrine of his Church, and to cut off the vain conceits and opinions which many have of Religion: or whether it be for some other cause whatsoever, as it is hard to determine thereof, so few words will not suffice, neither is presently fit opportunity and occasion ministred to discourse of that matter. It is not verily the mark we shoor at, exquisitely to entreat of divers and variable opinions and sentences of men, neither to search out the secret and hid mysteries of the providence and wisdom of God, but truly as much as in us lieth, to set forth the Ecclesiastical History. And because we have reported after what sort the cursed opinions of the *Manichees* sprang up a little before the Reign of *Constantine*, now let us return to discourse of the times incident to this our purposed History.

The miserable death of the heretick *Manes*.

CHAP. XVIII.

Chap. 23. after the Greek.

How that Eusebius Bishop of Nicomedia, and Theognis Bishop of Nice, remembering themselves after their recantation, wrought all the spite they could to overthrow the faith established in the Council of Nice, and sought means to mischief Athanasius. Of the Council summoned at Antioch, which deposed Eustathius, about whom there arose such a sedition in Antioch as destroyed in manner the whole City.

Eusebius and Theognis returning from exile, received their former dignities, removing (as I said before) such as were placed in their Sees. They were in great reverence and estimation with the Emperor, and enjoyed great liberty, for that they had forsaken the cursed and cankered opinion of *Arius*, and given themselves to the true and right faith. But these men for all that abused their liberty, and made more stir in the world than ever was before. Two things drove them thereunto: the detestable heresie of *Arius*, which held their minds of a long time, and the deadly hatred they bare unto *Athanasius*. Because he valiantly withstood them as they disputed in the Council of *Nice*, first of spite they challenge his degree and vocation, saying: he was no fit man for the room of a Bishop, next that he was elected by unlawfull persons. But although he cleared himself of those opprobrious and slanderous reports (his upright conversation was such, he could not be removed from the Bishops See of *Alexandria*), and contended earnestly for the faith decreed by the Council of *Nice*: *Eusebius* Bishop of *Nicomedia* endeavoured with might and main, through wiles and subtlety to depose *Athanasius*, and to bring *Arius* into *Alexandria*. For by this means he thought best to root out of the Church the faith of *Homonson*, to wit, *Of one substance*, ratified of the Council, and to plant the pestilent doctrine of *Arius*. And as at some times he entreated him by letters and fair words: so on the contrary, at other times he went about to

Hatred and heresie joyned together.

terrifie him with threats. But whenas *Athanasius* would in no wise yeeld, he sought to perswade the Emperor, that of his wonted clemency he would give *Arius* the hearing, and pardon him, that he might return unto *Alexandria*. But what treachery he practised to bring this his purpose to effect, I will shew in another place. Afore that these things were fully come to an end, there arose another hurlyburly in the Church. For the members themselves brake asunder the peaceable and quiet bond of the Church. *Eusebius Pamphilus* reporteth, that immediately after the breaking up of the Council, a civil dissention arose throughout all *Egypt*, the cause he hath concealed, whereby he was of divers suspected of double dealing. He was thought with silence to have overskipped the causes, for that he had determined with himself not to subscribe unto the Decrees of the *Nicene Council*. But as we have learned manifestly by divers Epistles the which Bishops wrote privately one to another after the Council, the clause of *One substance*, troubled exceedingly their minds, and whilst that they sifted and searched out the sense and understanding thereof, even unto the quick, they raised civil discord among themselves, so that their conclusions seemed nothing else, but combates in the night and darkness, or blindfolded babling. It seemed that neither side understood well the cause that made them to revile each other. For such as rejected the clause of *One substance* (thinking verily that they which received it, went about to establish again the heresie of *Sabellius* and *Montanus*) called the true professors blasphemous persons, as if they had gone about to take away the substance of the Son of God. Such as on the contrary cleaved unto the Canon of *One substance*, thought their adversaries brought in the service of many Gods, and abhorred them as furtherers of Paganisme. Moreover *Eustathius* Bishop of *Antioch* sharply rebuked *Eusebius Pamphilus*, as though he had gone about to corrupt the *Nicene Creed*: but *Eusebius Pamphilus* both cleared himself of that slander, and also charged *Eustathius* with the heresie of *Sabellius*. And so all the Bishops wrote invectives one against the other, as if they had been deadly foes. Whenas both parts said, that the Son of God had his being together with the Father, and was in the Father, and confessed the Unity to be in Trinity: yet (I wot not why, nor wherefore) they could not agree among themselves, nor set their hearts at rest. * Wherefore there was a Council summoned at *Antioch*, where *Eustathius*, for favouring the heresie of *Sabellius* more than furthering the Canons of the *Nicene Council*, was deposed, but divers do report that there were other matters of no small importance, and less honesty, laid to his charge, as causes of his deprivation, yet do they not openly rehearse them. For it is the manner among Bishops, to accuse them that are deposed, to pronounce them for wicked persons, yet to conceal the particular faults. *Georgius* Bishop of *Laodicea* in *Syria*, one of them that rejected the clause of *One substance*, in his Book of the praise of *Eusebius Emisenus* writeth himself to have reported, that the Bishops deposed *Eustathius* the *Sabellian* heretick, *Cyrus* Bishop of *Berrhaa* being his accuser. But of this *Eusebius Emisenus* we mind to speak in another place. *Georgius* writeth, that *Eustathius* the *Sabellian* accused by *Cyrus*, and again *Cyrus* himself convicted of the same heresie, to have been both removed out of their Bishopricks. But how can it be that *Cyrus*, being himself infected with the foul heresie of *Sabellius* should accuse *Eustathius* of the same? Therefore it seemeth that *Eustathius* was deposed for some other cause. After this there was kindled in *Antioch* such a fiery flame of sedition, that in manner the whole City was therewith turned upside down. The faction was twofold: the one went about to translate *Eusebius Pamphilus* Bishop of *Casarea* in *Palestina*, to *Antioch*: the other would needs bring again *Eustathius*. The common sort of people, some cleaved to this side, some to that side. The whole garrison and band of souldiers was so divided and set one against the other, that if God, and the Allegiance they owed unto the good Emperor, had not been called to remembrance, they would lamentably have murdered each other. For the Emperor by his Letters appeased the tumult and sedition that was raised amongst them. But *Eusebius* refused to be their Bishop, and therefore the Emperor did highly commend him. The Emperor wrote unto him of that matter, he praiseth his mind, and pronounceth him happy, for that by the report of all men he was worthy to be a Bishop, not of one City, but of the whole world. The See of *Antioch* is said to have wanted a Bishop the space of eight years together. But at length, by the means of such as endeavoured to overthrow the *Nicene Creed*, *Euphronius* was made Bishop. And thus much shall suffice touching the Council held at *Antioch*, for the deposition of *Eustathius*.

Eusebius Pamphilus was no Arian.

* Chap. 24. in the Greek. The Council of *Antioch* where *Eustathius* was deposed.

Eusebius Pamphilus refused to be Bishop of *Antioch*, for the which the Emperor *Constantine* did highly commend him. *Euphronius* an Arian, yet Bishop of *Antioch*.

CHAP. XIX.

Of the means that were wrought to call Arius home, and how Arius delivered unto the Emperor his recantation in writing, craftily subscribing unto the Nicene Creed.

Immediately after, *Eusebius*, who a little before had left the Bishoprick of *Berytus*, and at that present was Bishop of *Nicomedia*, stirred with might and main, together with his confederates to bring *Arius* into *Alexandria*. But how, and after what sort they brought their purpose to pass, and the means they used to perswade the Emperor to call before him *Arius* and *Euzoius*; now I think it best to declare. * The Emperor had to his sister one *Constantia*, she was the wife of *Licinius*, who sometime was fellow Emperor with *Constantine*, but afterwards for his tyranny was put to death. This *Constantia* had great acquaintance and familiarity with a certain Priest *Arian* sect, whom she made very much of. Who through the perswasion of *Eusebius*, and other of his familiar and dear friends, made sute unto her in the behalf of *Arius*, signifying that the Synod had done him injury, and that he was not of the opinion he was reported to be. *Constantia* hearing this, believed the Priest, but durst not make the Emperor privy thereunto. It fell out that *Constantia* was visited with great sickness, so that the Emperor came very oft to see her. When the woman perceived her self to be dangerously sick, and waited for no other than present death, she commends unto the Emperor this Priest, she praiseth his industry, his godliness, his good will and loyalty unto the imperial scepter. In a short while after she departeth this life. The Priest is in great authority with the Emperor; and creeping every day more and more into better estimation, breaketh the same matter unto the Emperor as before unto his sister: that *Arius* was of no other opinion than the Council had decreed: and if he would vouchsafe him his presence, that he would subscribe unto the Canons: and that he was falsely accused. This report that the Priest made of *Arius*, seemed very strange unto the Emperor, who gave again this answer: If (saith he) *Arius* be of that mind, and (as you say) agreeth with the faith confirmed by the Council, I will not only give him the hearing my self, but also send him with honour to *Alexandria*. When he had thus spoken, immediately he wrote unto him as followeth.

* Chap. 25. after the Greek.

The Epistle of Constantine the Emperor unto the heretick Arius.

Constantine the puissant, the mighty, and noble Emperor. Notice was given now a good while ago unto thy wisdom, that thou shouldest repair unto our camp, to the end thou mightest enjoy our presence, wherefore I cannot but marvel why thou camest not with speed, according unto our will. Now therefore take one of the common wagons, and make hast to our camp, that understanding our clemency, and the care we have over thee, thou mayest return to thy native Country, God keep thee well beloved. Written the fifth of the Calends of December. This was the Epistle which the Emperor wrote unto *Arius*. I cannot verily but wonder at the marvellous endeavour and entire love the Emperor bare unto piety and Christian profession. For it appeareth by the Epistle that the Emperor admonished *Arius* oftentimes to recant, and therefore now doth he reprehend him, for that he being oft allured by his letters, made no speedy reformation of himself. *Arius* in a while after the receipt of the Emperors letters, came to *Constantinople*: there accompanied him *Euzoius* who had been Deacon, whom *Alexander* deposed the self same time together with the other *Arians*. The Emperor bids them welcome, and demandeth of them, whether they would subscribe unto the *Nicene Creed*: they answer the Emperor that they would do it with a good will. The Emperor bids them quickly lay down in writing their Creed. * They frame their recantation, and offer it up unto the Emperor in this form. Unto the most victorious and our most godly lord and Emperor *Constantine*: *Arius* and *Euzoius*. We have laid down in writing (noble Emperor) the form of our faith, even as your godly and singular zeal hath given us in charge: We do protest that both we our selves, and all they that be of our side, do believe as followeth: We believe in one God the Father Almighty, and in his Son our Lord Jesus Christ, begotten of him before all worlds, God the Word, by whom all things were made both in heaven and earth, who came down from heaven, and was made man, who suffered, rose again, and ascended into heaven, and shall come again, to judge both the quick and the dead. And we believe in the Holy Ghost, the resurrection of the flesh, the life of the world to come, the kingdome of heaven, the one Catholick Church of God scattered far, and

Constantine was informed of *Arius* his recantation when he wrote this.

* Chap. 26. in the Greek. The recantation of *Arius* & *Euzoius* given up unto the Emperor, together with the form of their faith, where they dissemble both with God and man, writing one thing, and meaning another, as it appeareth in the Chapter following.

Mat. 28.

wide over the face of the whole earth. This faith have we learned of the most holy Evangelists, where the Lord himself said unto his Disciples: Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghost: even as the whole Catholick Church, and the Scriptures do teach, all which we faithfully believe. God is our Judge, both now, and at the day of judgement. Wherefore (most holy Emperor) we humbly crave of your godly highness, in as much as we are Clergy men, and retain the faith and affection both of the Church, and of the holy Scriptures, that of your wonted zeal, wherewith you provide for unity, and the right honour of God (all controversies, and quarrels, and cavillations and subtle quivres whatsoever laid aside) couple us with our mother the Church: that both we and the Church of God among you with ourselves may live quietly, and joyfully with one heart and voice pour unto God the accustomed prayers for the peaceable and prosperous estate of your Empire, and for all mankind.

Chap. 27. after the Greek.

CHAP. XX.

How Arius by the commandment of the Emperor returned to Alexandria, whom Athanasius would in no wise admit: against Athanasius, Eusebius and his confederates patched divers crimes, and presented them unto the Emperor so that in the end a Synod was summoned at Tyrus, to pacifie these quarrels.

Athanasius would not receive Arius into the Church of Alexandria.

When that Arius had perswaded the Emperor in such sort as we said before, he returns to Alexandria, but yet he could not with all his wiles tread down the truth, the which he so egregiously dissembled. Athanasius would not receive him into the Church of Alexandria after his return, for he detested him as a monster of the world. Arius nevertheless whilst that he privily sowed his pestilent opinion, goeth about to set the whole City on an uproar. At what time Eusebius himself both wrote unto Athanasius, and procured also the Emperor to command him by his letters, to condescend unto the admission of Arius and his complices. Athanasius for all that would not receive them into the Church, but wrote back again unto the Emperor: that it was not lawfull for such as had made shipwrack of their faith, and had been held for accurfed of the Church, after their return and conversion, to receive their former dignities. The Emperor was in a great chafe, and conceived great displeasure against Athanasius for this answer, threatening him by his letters as followeth: In as much as thou art made privy to our will and pleasure, see that thou make the door wide open to all that desire to enter into the Church. For if I understand that any one (which desired to be made a member of the Church) hath by any means through thee been hindered, or his entrance stopped, I will forthwith send one of mine Officers, who by authority from me, shall both depose thee of thy Bishoprick, and also place another in thy room. This the Emperor wrote respecting the commodity of the Church, and the unity of the Council, lest that through variance it were dissolved. Eusebius then, who hated Athanasius with deadly enmity, thought no time fitter than that to bring his purpose to effect (for he had the Emperor incensed against him, which was meat and drink for Eusebius) and therefore he raised all that troublesome stir, to the end he might cause Athanasius to be deposed of his Bishoprick. For he thought verily, that if Athanasius were once removed, Arianisme then should bear away the bell. Wherefore there conspire against him at once, Eusebius Bishop of Nicomedia, Theognis Bishop of Nice, Maria Bishop of Chalcedon, Ursacius Bishop of Singidon a City of the upper Pannonia, and Valens Bishop of Mursa, a City also in Pannonia. These men hired certain of the Meletian sect, and caused divers crimes to be laid unto Athanasius charge. And first of all, by the depositions of Eufion, Endemon, and Callinicus, that were the Meletian hereticks, they charge Athanasius, that he had enjoyned the Egyptians, to pay for a yearly tribute unto the Church of Alexandria a linen garment. But Alpinius and Macarius, Priests of the Church of Alexandria (who then as it chanced were at Nicomedia) confuted this slanderous report that was laid against Athanasius, and perswaded the Emperor, that all their malicious tales were manifest untruths. Wherefore the Emperor wrote unto his adversaries, and rebuked them sharply, but he requesteth Athanasius to repair to him. Yet again Eusebius together with his complices, before his coming patched another crime, far more hainous than the former: that Athanasius went about traiterously to defeat the Emperors Edicts, in sending to one Philumenus a basket or forfar full of gold. The Emperor then being at Psamathin, a Mannor without the walls of Nicomedia, by sitting out of this matter, found

Constantine wrote this to Athanasius Bishop of Alexandria in the behalf of Arius the heretick who deceived them both.

Athanasius is falsely accused of extortion.

Athanasius is falsely accused of treason.

found *Athanasius* to be guiltless, and sent him away with honour, writing also to the Church of *Alexandria*, that their Bishop was falsely accused before him. But I think best, and with more honesty a great deal, to pass over with silence the sundry kinds of slanders *Eusebius* together with his adherents invented afterwards against *Athanasius*, lest that the Church of God be blemished and slandered of them which have their minds far estranged from the religion and faith in Christ Jesus. For the things committed to writing, are wont to be known of all, and therefore it was our part to comprise in few words such things as required a several tract. But nevertheless I think it my duty, in few words to declare out of what fountain these false accusations issued, and whence such as forged them had their original. *Mareotis* is a Countrey of *Alexandria*, in it there are many villages, and the same well peopled: within the same also there are many Churches, yea of great fame, all which are under the Bishop of *Alexandria*, within the jurisdiction of his Sea and Bishoprick. In this *Mareotis*, one *Ischyrius* (for so they called him) practised privily such a kind of offence as deserved a hundred kinds of death. For whenas he had never taken orders, he called himself a Minister, and presumed to execute the function of a Priest. Who when he was taken with the manner, fled away privily, and got him straight to *Nicomedia*, to the faction of *Eusebius* as a sure and safe refuge. They, for hatred they owed to *Athanasius* entertained him for a Priest, and promised to make him a Bishop, if he would accuse *Athanasius*, so that thereby, I mean by the false reports of *Ischyrius*, they took occasion to slander *Athanasius*. For *Ischyrius* blazed abroad that upon a suddain they brake in upon him, and dealt with him very contumeliously: that *Macarius* beat the Altar with his heels, overthrew the Lords Table, brake the holy Cup, and burned the blessed Bible. They promised him for these his malicious accusations (as I said before) a Bishoprick, for they were fully perswaded, that the crime laid to *Macarius* charge was of force sufficient, not only to displace *Macarius* that was accused, but also to remove *Athanasius* who had sent him thither. This slander was compassed against him in a while after. Afore that time the complices of *Eusebius* had forged against him another accusation, full of spite and cankered malice, whereof I will presently intreat. They got I wot not where, a mans hand: whether they slew a man and stroke off his hand, or cut off the hand of a dead man, God knoweth alone, and the authors of this treachery: this hand the Bishops of *Melietius* sect bring forth, in the name of *Arsenius*, and protest that it was his hand: the hand they bring forth, but *Arsenius* they hid at home. They say moreover, that *Athanasius* used this hand to magick and sorcery. And although this was the chiefest thing that was laid to *Athanasius* charge: yet as it falleth out in such kind of dealing, other men charged him with other things. For they which spited him unto the death, went then about to work all means possible to mischief him. When these things were told the Emperor, he wrote unto *Dalmatius* the Censor, who was his sisters son, and then abode at *Antioch* in *Syria*: that he should call such as were accused before the bar: that he should hear the matter, and execute the offenders. He sent thither *Eusebius*, and also *Theognis*, that *Athanasius* might be tried in their presence. *Athanasius* being cited to appear before the Censor, sent into *Egypt*, to seek out *Arsenius*, for he understood that he hid himself. But he could not take him, because that he fled from place to place. In the mean while the Emperor cut off the hearing of *Athanasius* matter before the Censor, for this cause. * He called a Synod of Bishops for to consecrate the Temple which he had builded at *Jerusalem*. The Emperor had willed the Bishops assembled at *Tyrrus*, to debate together with other matters the contention raised about *Athanasius*, to the end (all quarrels being removed) they might cheerfully solemnize the consecration of the Church, and dedicate the same unto God. *Constantine* went now on the thirtieth year of his Reign. The Bishops that met from every where at *Tyrrus*, being cited by *Dionysius* the Senator, were in number threescore. *Macarius* the Priest of *Alexandria* being fast bound with fetters and bolts of iron, was brought thither by the souldiers. *Athanasius* would not come to *Tyrrus*, not dismayed so much with the slanderous reports that were laid to his charge (for his conscience accused him of nothing) as he feared greatly, lest that they should bring in some innovation prejudicial to the Decrees of the *Nicean Council*. But because that the angry lines and threatening letters of the Emperor moved him not a little (for he had written unto him, that if he came not of his own accord, he should be brought thither with a vengeance) he came of necessity unto the Council.

Ischyrius a false Minister forging orders unto himself. *Athanasius* is falsely charged with the misdemeanor of his Clergy.

Macarius

Athanasius is falsely accused of murder and magick.

* Chap. 28. after the Greek.

Macarius a Minister being falsely accused by the Arians and Melitian hereticks; is thus shamefully dealt withall.

Chap. 29. after
the Greek.

CHAP. XXI.

How Arsenius (whose hand they said had been cut off) was found out, and brought before the bar, to the confusion of Athanasius accusers, which then fled away for shame: and how that Athanasius being otherwise partially dealt withall of the Council, appealed unto the Emperor.

THe divine providence of God brought to pass, that *Arsenius* also came to *Tyrus*. For he quite forgetting the lessons given him by those false accusers that bribed him for the purpose, came thither as it were by stealth, to know what news there were in those Coasts. It fell out that the servants of *Archelamus* a Senator, heard say in a certain tippling house, that *Arsenius* whom they reported to have been slain, was there and hid himself in a certain house of the Town. When they heard these things, and eyed well the authors of this report, they reveal the whole matter unto their lord and master. He forthwith laying all delays aside, sought out the man, being sought found him, being found he laid him fast by the heels, and bids *Athanasius* be of good cheer: that *Arsenius* was come thither alive. *Arsenius* being in hold, denieth himself to be the man. But *Paulus* Bishop of *Tyrus*, who knowing him of old, affirmed plainly that he was *Arsenius* indeed. These things being thus rightly disposed by the wisdom and providence of God, *Athanasius* not long after is called before the Council, in whose presence the accusers bring forth the hand, and charge him with the bainous offence. He behaveth himself so wisely and circumspectly, and demandeth first of them all that were present, and also of his accusers: whether any of them did ever know *Arsenius*? When that divers of them had answered, that they knew him very well, he caused *Arsenius* to be brought before them, with his hands covered under his cloak, and then again demandeth of them: Is this fellow that *Arsenius* which lost his hand? At the sight of the fellow, some of them that were present (except them that knew whence the hand came) were astonished: some others thought verily that *Arsenius* wanted a hand, and gave diligent ear, to see what other shift *Athanasius* had to save himself. But he turning up the one side of *Arsenius* his cloak, shewed them one of his hands. Again when some did surmise that his other hand was cut off, *Athanasius* at first paused a while, and in so doing brought their minds into a great doubt: but in the end without any more ado, he casteth upon his shoulder the other side of his cloak: and sheweth them the second hand, saying unto all that beheld it: You see that *Arsenius* hath two hands, now let my accusers shew unto you the place where the third hand was cut off. * This treachery of theirs touching *Arsenius*, being thus come to light, the dealing was so shamefull, that the accusers could not tell which way to turn themselves. *Achaab* otherwise called *Jannes*, the accuser of *Athanasius*, crept by stealth from the bar, thrust himself among the throng, and privily ran away. Thus did *Athanasius* clear himself of this slander, using exception against no man. For he doubted not at all, but that the very presence of *Arsenius* would astonish the slanderers, to their utter shame and overthrow. * But for the wiping away of the crimes laid to *Macarius* charge, he took the benefit of the Law, using such exceptions as were lawfully prescribed for the Defendant. And first of all he excepteth against *Eusebius* and his adherents, as open enemies, saying: by Law it was not permitted for enemies to be Judges. Secondly he requireth that they shew unto him, whether *Ischyrius* the accuser had lawfully received orders and Priesthood, for so it was laid down in the Bill of Inditement. But the Judges considered nothing of these circumstances: the Law proceedeth against *Macarius*. When the accusers were to seek for proof, the sute is delayed upon this consideration, that certain chosen men should go in commission to *Mareotes*, and there sit upon this matter. When that *Athanasius* perceived such as he had excepted against, to have been pricked in the commission (for *Theognis*, *Marius*, *Theodorus*, *Macedonius*, *Valens* and *Ursacius* were sent) he exclaimed that there was deceit and double dealing in the handling thereof. He pronounced that it was open wrong, for to keep *Macarius* the Priest in fetters and close prison, and to suffer his accuser to accompany such Judges as were known to be his professed enemies. He said moreover, that it was for no other end, but that records and the doing of the one side might be known, the other unknown: the one quitted, the other condemned. When that *Athanasius* had founded out these and the like sentences: when that he had both called the whole Assembly to witness, and also opened this lamentable plight before *Dionysius* the Senator, and no man pitied the case:

* Chap. 30. in
the Greek.
The accuser of
Athanasius ran
away for
shame.

* Chap. 31. in
the Greek.

he privily conveyed him away. Such as were sent into *Mariotes* recorded only the acts of one side, and look what the accuser reported, the same was judged to be most true. * When as *Athanasius* was gone, and had taken his journey to the Emperor, he was first of all condemned by the Council, the party being absent and the cause unknown. Next, when as the dealings in *Mariotes* were joyned with these, they agree upon his deposition: many slanders are contumeliously fathered upon him, at the recital of the causes which moved them to depose him: but not a word of the slanderers, for they passed them over with silence that of malice falsely accused him, and were shamefully foiled themselves. *Arsenius* who afore was reported to have been slain, is now entertained of them. And he who aforetime was counted a Bishop of the *Melitan* sect, even then subscribed to the deposition of *Athanasius*, and called himself Bishop of *Hysopolis*. And that which seemeth incredible, he that was said to have died under the hands of *Athanasius*, is now alive, and deposeth *Athanasius*.

* Chap. 32. in the Greek.

Chap. 33. after the Greek.

CHAP. XXII.

How that the Council assembled at Tyrus, removed to Jerusalem, and celebrated the dedication of the new Jerusalem, at what time the Arians were admitted to the Communion. And how that the Emperor by his Letters caused the Council summoned at Tyrus, to meet at Constantinople, that in his presence the truth touching Athanasius cause might the more narrowly be sifted out.

Immediately after these things, the Emperors Letters came to the Council, signifying that with all speed, his will was they should repair to *Jerusalem*; Therefore the Bishops laying all other matters aside, do leave *Tyrus* and take their journey to *Jerusalem*. A solemn feast is there held for the consecration of those places: *Arius* with his confederates is admitted into the Church. For the Bishops said, that in that behalf they would satisfy the Emperors Letters, whereby he had signified unto them that he allowed very well of the faith of *Arius*, and *Euzoios*. The Bishops also wrote unto the Church of *Alexandria*, that they should banish from among them, all rancor, spite, and malice, and settle their Ecclesiastical affairs at peace and quietness. They signified moreover by their Letters, that *Arius* had repented him of his heresie: that he had acknowledged the truth: that thenceforth he would cleave unto the Church: and that therefore they had not without good cause received him, and by the consent of them all exiled *Athanasius*. Of the self same things likewise they wrote unto the Emperor. While these things were in handling, there came eftsoons other Letters from the Emperor unto the Council, signifying that *Athanasius* was fled unto the Emperor himself, and that of necessity they must meet at *Constantinople* about his matters. The Letters sent from the Emperor were written as followeth:

The Council held at *Tyrus* being most of Arians, do depose *Athanasius*, and commend in their Letters to the Church of *Alexandria*, the heretick *Arius*.

Constantine the puissant, the mighty and noble Emperor, unto the Bishops assembled at Tyrus, sendeth greeting.

Chap. 34. after the Greek:

Verily I know not what matters your Assembly, through tumult and troublesome stir hath decreed: methinks the truth is self you have in manner subverted, by means of your hurly-burly and kindled heat of contention. For whilst that you prosecute your private spite and hatred one towards another, she which you will leave in no wise unpractised, you seem to neglect the service of God, and the furtherance of his truth. But I trust the divine providence of God will bring to pass, that after the proof of this pestilent contention, it may wholly be banished, that we may also perceive whether your Council and Assembly hath had any care of the truth, and also whether you have decided the matters called into question, and given sentence without partial favour and poisoned malice. Wherefore my will is, that with all speed you all repair unto me, to the end you your selves, by no other than your selves, may yield an exquisite account. The cause that moved me to write this unto you, and to summon you hither by my Letters, you may learn by that which followeth. As I rode in my wagon unto a certain place within the City, and happy foil called after my name *Constantinople*, *Athanasius* the Bishop together with certain other Priests in his company, met me in the midst of the street upon a sudden, and unlooked for, which amazed me not a little. I take God to witness who seeth all things, that I could not have known him at the first sight, had not some of my train (whom that I gave diligent ear

The Epistle of Constantine unto the Bishops assembled at the Council of *Tyrus*.

thence:

thereunto, as reason did require) both told me who he was, and what injury he had done unto him. I truly did neither talk with him at that time, nor reason of any circumstance. And when he created that I would give him the hearing, I was so far from it, that with the denial, I had almost caused him to be sent packing with rough entertainment. His suit was nothing else, but that all you might be brought thither, to the end he might in our presence expostulate face to face with you the injury he suffered, necessity driving him thereunto. The which suit of his seeming very reasonable unto me, and the season also requiring the same, made me very willing to write this unto you, that all you being already assembled at Tyrus, should forthwith hasten unto my camp, and justify in my presence (whom you will not deny to be the right servant of God) your right and sincere judgement and sentence in this behalf. For peace reigneth every where through my religious worshipping of God: and the name of God is devoutly and reverently extolled of the Barbarians themselves, who unto this day, were ignorant of the truth. Every man knoweth that he which is ignorant of the truth, is also ignorant of God. But the Barbarians through my industry, that (as I said before) am a right worshipper of God, came to the knowledge of God, and learn to serve him in holiness, whom they perceive in all things with the careful eye of his divine providence to defend me. This thing moved them at the first to tast of the truth in Christ, whom also for the awe and loyalty they owe unto our imperial scepter, they serve uprightly: but we, which would seem (I will not say to observe) nay to maintain the sacred and holy mysteries of his Church, do practise nothing else but that which breedeth discord and dissension, and to be short, that which tendeth to the utter overthrow and destruction of mankind. But see that you come unto us (as I said) with speed, perswading your selves of this, that our mind is, as much as in us lieth, first of all, to maintain soundly without corruption all that is contained in holy Scripture: so that no blemish of slander or infamy may redound thereunto: abandoning, wearing away, and rooting out all the rotten adversaries of Christian Religion, who under colour of Christian profession have crept in and sowed in the Church of God sundry blasphemous sects and heretical schismes.

Chap. 35. after
the Greek.

CHAP. XXIII.

When as all the Synod came not unto the Emperor, Eusebius together with that crew framed a new accusation against Athanasius: that he should report he would stay the carrying of corn from Alexandria to Constantinople. Whereat the Emperor being moved, banished Athanasius into France.

Athanasius is
accused by the
Arians.

* Socrat. lib. 2.
cap. 2. in the
Epistle of Con-
stantine saith so.
Chap. 36. after
the Greek.

THE aforesaid Letters of the Emperor set the whole Council together by the ears, so that divers of them returned home to their Cities. But Eusebius, Theognis, Maris, Petrophilus, Ursacius, and Valens got them to Constantinople, they reason no longer of the broken cup, or the table that was overthrown, or of Arsenius that was said to be murdered: but they frame themselves to forge out another accusation. They inform the Emperor, that Athanasius threatened he would cause that no corn should be conveyed from Alexandria (as they then used) to Constantinople: and that Adamantius, Annubion, Arbathin and Peter that were Bishops, heard it out of Athanasius his own mouth. But then truly the accusation is like to be heard, when the accuser carrieth credit with his person. The Emperor was wonderfully moved at this, and took great indignation against Athanasius, exiled him, and commanded that he should abide in France. Some report that the Emperor did it for this policy, * to see whether with his absence he could reduce the Church to unity and concord. For Athanasius was the man that would in no wise communicate with the Arians, being exiled he led his life at Treves a City in France.

CHAP. XXIV.

Of Marcellus Bishop of Ancyra, and Asterius professor of humanity.

Asterius an A-
rian heretick.

THE Bishops then being assembled at Constantinople deposed also Marcellus Bishop of the lesser Galatia, for this cause. There was one Asterius in Cappadocia, that professed humanity, and leaving that, embraced the faith in Christ: wrote Books thereof which unto this day are extant. The pestilent doctrine of Arius is proved out of them, to wit that Christ is

no otherwise the power of God, than the locusts and flies are said in *Moses* to proceed from the handywork of God, and other such fiewd reasons. This *Asterius* kept company with Bishops, and specially of the damnable sect of *Arius*. He frequented unto their Assemblies, for he longed after some Bishoprick or other. But because that in the time of persecution he had sacrificed unto Idols, he was not admitted to execute the function of a Priest, he wandreth and rogueth throughout *Syria*, shewing the Books he had written. *Marcellus* understanding of this, going about to set himself against *Asterius*, sell himself into the contrary heresie. For he was not affraid (even as *Paulus Samosatennus* said before) to affirm that Christ was but a bare and naked man. The Bishops that met at *Jerusalem*, hearing of this, made no account of *Asterius*, because he was a Lay-man; but *Marcellus* who was of the Clergy they called to an account for that Book he had written. When they perceived that he maintained the opinion of *Paulus Samosatennus*, they charge him to recant. He with shame enough promisseth to burn the Book: but whenas the Council was dissolved in hast (for the Emperor had called the Bishops to *Constantinople*) again they reason of *Marcellus* at *Constantinople*, before *Eusebius* and the other Bishops then present. As soon as *Marcellus* refused to perform his former promise, that is to fire the Book which he had unadvisedly framed, the Bishops then present depose him of his Bishoprick, and sent *Basilius* in his room to be Bishop of *Ancyra*. *Eusebius* moreover wrote three Books against his Pamphlet, and confuted his wicked opinion. *Marcellus* after that recovered his Bishoprick again in the Council held at *Sardice*, where he said, they understood not his Book, and therefore suspected him that he favoured of the opinion of *Paulus Samosatennus*. But what opinion we may conceive of this man, we will declare in another place.

The error of
Marcellus.

C H A P. XXV.

Chap. 27. after
the Greek.

How that Arius being called from Alexandria to Constantinople after the exile of Athanasius, for to render an account before the Emperor of the tumult he made at Alexandria, raised a great stir against Alexander Bishop of Constantinople, and in the end died miserably.

W Hile these things were a doing, the thirtieth year of *Constantines* Raign was expired. *Arius* with his company returning to *Alexandria*, set the whole City on an uproar. The citizens of *Alexandria* took very grievously, that not only *Arius* with his confederates were restored: but also that *Athanasius* their Bishop was condemned to banishment. When the Emperor understood of the perverse mind and corrupt purpose of *Arius*, he sends for him again to *Constantinople*, there to render an account of the tumult and sedition he had raised afresh. At that time *Alexander* who a little before succeeded *Motrophanes* in the Bishoprick of *Constantinople*, governed that Church. This *Alexander* proved himself a religious, a godly, and devout man in the quarrel then between him and *Arius*. For when *Arius* came, and the people was divided into two parts, and a great tumult raised in the City, whilst that some maintained the *Nicene Creed*, and the same to remain firm and stable, others affirmed the opinion of *Arius* to be lawfull and agreeable with the truth; *Alexander* came forth into this great heat of disputation, specially because that *Eusebius* Bishop of *Nicomedia* had given out great threats, that without all peradventure he would work his deprivation unless he would admit *Arius* and his company to the Communion. But *Alexander* feared not the deposition so much as the abrogation of the *Nicene Creed*, which they endeavoured with all might possible to overthrow. For when he took upon him the patronship of that Councils Decrees, he supposed it was his bounden duty to foresee lest the Canons and Decrees of that Council should any way be impaired. Wherefore being now busied with this controversy, he laid aside the quirks of Logick, and fled for aid and assistance unto Almighty God: he gave himself to continuall fasting, and left no prayer un-repeated. Such a kind of service and devotion he solemnly embraced. He got him into the Church of peace (for so they called the Church) he locked in himself, and finished such kind of service as pleased him best: he got him to the Altar, and down he fell on his bare knees before the Communion Table, praying unto God with tears that trickled down his cheeks. In which kind of order he continued many dayes and many nights. He called for help at the hands of God, and his petition was granted. His prayer was thus: Grant I beseech thee O Lord (saith he) that if the opinion of *Arius* be true, I my self may never see the end of this sedition.

Arius raised
sedition in
Alexandria.

The prayer of
Alexander Bi-
shop of *Con-
stantinople*.

* Chap. 38. in
the Greek.

The craft of
Arim in swear-
ing before the
Emperor.

The miserable
end of *Arim*
the heretick.

The sons of
Constantine the
great.
1. *Constantine*.
2. *Constantius*.
3. *Constans*.

Chap. 39. after
the Greek.

The death of
Constantine
the great.
Anno. Dom.
348.
Chap. 40. after
the Greek.

disputation: but if the faith which I hold be true, that *Arim* the author of all this mischief may receive due punishment for his impious desert. This was the zealous prayer of *Alexander*. * The Emperor being desirous to know the mind and disposition of *Arim*, sent for him to his Palace, demands of him whether he would subscribe unto the Canons of the *Nicene Council*. He without any more ado very cheerfully puts to his hand, whenas for all that he dallied both craftily and lewdly with the Decrees of that Council. The Emperor marvelling at this, put him to his oath: he falsly and fainedly swore also. The crafty juggling which he used to blear their eyes in subscribing, as I have heard, was this. *Arim* wrote his opinion in a piece of paper of his own, the same he carrieth under his arm in his bosome: coming to the Book he takes his oath, that he verily believed as he had written. This which I write of him, I have heard to be most true. But I gather plainly out of the Emperors Letters, that he swore after his subscription. The Emperor believing verily that he dealt plainly, commanded *Alexander* Bishop of *Constantinople* to receive him to the communion. It was upon a Saturday: the day after *Arim* looked to be received into the Church and communion of the faithfull, but vengeance lighted forthwith upon his lewd and bold enterprises. When he had taken his leave and departed out of the Emperors Hall, he passed through the midst of the City with great pomp and pontificality, compassed and accompanied with the faction and train of *Eusebius* Bishop of *Nicomedia*, that waited upon him. As soon as he came nigh *Constantines market* (for so was the place called) where there stood a pillar of red marble, sudden fear of the hainous faults he had committed took *Arim*, and withall he felt a great lask: Sirs (saith *Arim*) is there any draught or jakes nigh? when they told him that there was one in the back-side of *Constantines market*, he got him thither straight. Then he was taken with faintness, and together with his excrements he voided his guts: a great stream of blood followeth after: the slender and small bowels slide out: blood together with the spleen and liver, gusheth out, and immediately he dieth like a dog. Those jakes are to be seen unto this day at *Constantinople*, behind (as I said before) *Constantines market* and the porch *shambles*. All passengers as many (I say) as go by, are wont to point at the place with the finger, to the end they may call to remembrance, and in no wise to forget the miserable end of *Arim* that died in those days. This being done, terror and astonishment amazed the mind of *Eusebius* his confederates who followed him. The report thereof was bruied abroad, not only throughout the whole City, but in manner (as I say) throughout the whole world. The Emperor by this means cleaved the more unto the Christian Religion, and said that the *Nicene Creed* was ratified and confirmed to be true by the testimony of God himself: and rejoyced exceedingly at the things which then came to pass. His three sons he made *Cæsars* severally one after another every tenth year of his Raigh. His eldest son whom after his own name he called *Constantine*, the tenth year of his Raigh he made Emperor over the Western parts of the Empire: the second son whom after his grand-fathers name he called *Constantius*, the twentieth year of his Raigh he made Emperor over the Eastern parts of the Empire: the third and youngest of all called *Constans*, he consecrath Emperor the thirtieth year of his Raigh.

CHAP. XXVI.

The sickness, the baptisme, the death and funeral of Constantine the great.

THe year after, *Constantine* the Emperor being threescore and five years old, fell sick, and leaving *Constantinople* sailed to *Helenopolis*, using for his health the hot baths that were nigh the Town. When that he sickned more and more, he deferred bathing of himself, left *Helenopolis* and got him straight to *Nicomedia*. Abiding there in a certain Manor without the Town wals, he was baptized in the faith of Christ: in the which baptisme he greatly rejoyced, made his last will and testament, appointed his three sons heirs of the Empire, distributed to them their several inheritances, as he had in his healths time, he bequeathed to *Rome* and *Constantinople*, many famous monuments: he putteth the Priest (by whose means *Arim* was called from exile, of whom we spake a little before) in trust with his testament, charging him to deliver it to no mans hand, save to his son *Constantius*, whom he had made Emperor of the East. His will being made, and his life lasting a few dayes after, he died. At his death there was none of his sons present. Wherefore there

was a Post sent into the East, for to signifie unto his son *Constantinus* the death of his father: The Emperors Corps, his familiars and dearest friends, chested in a Coffin of Gold, and carried it to *Constantinople*, there they set in an high lodging of the Palace, doing thereunto great honour and solemnity, untill that one of his sons was come. When that *Constantinus* was now come from the East, they set forth the Corps with a Princely Funeral, and buried it in the *Apostles Church*, (for so it was called) the which Church *Constantine* builded, lest that the Emperors and Priests should be bereaved of the *Apostles reliques*. The Emperor *Constantine* lived threescore and five year, he reigned one and thirty, and died the 22th day of *May*, *Felicianus* and *Tatianus* being Consuls, the second year of the two hundred seventy and eight *Olympiad*. This Book compriseth the History of one and thirty years.

The End of the First Book of *Socrates Scholasticus*.

THE
SECOND BOOK
OF THE
ECCLESIASTICAL HISTORY
OF
SOCRATES SCHOLASTICUS.

CHAP. I.

The Proeme, where he layeth down the cause that moved him to repeat at large such things as aforesime he had briefly written in his First and Second Book.

Ruffinus who wrote the Ecclesiastical History in the latine tongue, was very much deceived in the times,* for he thought that the peril and dangers which *Athanasius* stood in, happened unto him after the death of the Emperor *Constantine*. He was ignorant of his banishment into *France*, and of many other miseries that happened unto him. But we intimating his opinion and censure in discourse of the Ecclesiastical affairs, have written the First and Second Book of our History. From the 3^d unto the 7th Book, by borrowing some out of *Ruffinus*: by picking and culling other some out of sundry other Writers: also by laying down some things we learned of others, who as yet be alive: we have set forth the History in a most absolute and perfect manner. But after that by meer chance, the Works of *Athanasius* came to our hands; where both he complaineth of the misery he endured, and also declareth after what sort he was exiled, through the slanderous faction of *Eusebius* Bishop of *Nicomedia*: we thought far better to attribute more credit unto him, who suffered these things, and to others who saw them with their eyes, than to such as conjecture and guess at them, and so plunge themselves in the pit of error. Moreover, by searching diligently the Epistles of sundry men, who lived at that time, we have sifted out (as much as in us lay) the truth it self. Wherefore we have been constrained to repeat again, such things as we mentioned in the first and second Book of our History, and have annexed thereunto out of *Ruffinus*, such Histories as were agreeable unto the truth. Not only that, but this also is to be understood, how that in the first Edition of these our Books, we laid down neither the deprivation of *Arius*, nor the Emperors Epistles: but explicated in few words, without figures of Rhetorick, the matter we took in hand, lest the tediousness of a long History should tire the loving Reader. When as for the cause above mentioned, it behoved us so to do (*Theodorus* most holy Priest of God) yet now (to the end the Epistles may be known in form and fashion, as the Emperors wrote them: and the things also which Bishops in sundry Councils have published unto the world, whilst they laboured daily to set forth more exquisite decrees and constitutions to the furtherance of Christian Religion) we have diligently added to this our later Edition, such things as we thought fit for the purpose. The which we have truly performed in the first Book, and in the second now in hand, we mind to do no less. But now to the History.

The second Book of *Socrates* compriseth the History of 25 years, being the full reign of *Constantinus*, ending *An. Dom. 365*.
* The error of *Ruffinus*.

By this we gather that there be two Editions of *Socrates* History, the first (as he saith himself) unperfect: the second and the last which is this, very perfect and absolute.

CHAP. II.

How that Eusebius Bishop of Nicomedia endeavoured again to establish the doctrine of Arius, so that tumults were raised in the Church afresh. And how that Athanasius by virtue of Constantine the younger's letters, returned to Alexandria.

After the death of the Emperor *Constantine*, *Eusebius* Bishop of *Nicomedia*, and *Theonas* Bishop of *Nice*: supposing now they had gotten a fit time, endeavoured with all might possible, to wipe out of the Church of God, the Creed containing the clause of *One substance*, and to settle in the room thereof, the detestable heresie of *Arius*. But this they knew full well, they could not bring it to pass, if *Athanasius* came again into *Alexandria*. They went about to compass their drift very craftily, using the Priest (by whose means we said before, *Arius* returned from exile) as an instrument to their purpose. But the manner of the handling thereof, I think very needfull to be laid down. This Priest presented unto *Constantine* the Emperors Son, the last will and testament, and the bequeathed legacies of the Emperor deceased. He perceiving that to have been laid down in his fathers will, which greatly he desired (for by the Will he was Emperor of the Eastern parts) made very much of the Priest, granted him great liberty, charged him to use his Palace freely and boldly at his pleasure. After this liberty was granted him by the Emperor, he forthwith acquainted him self with the Empress, with the Eunuchs and Chamberlains. At the same time there was an Eunuch, by name *Eusebius*, chief of the Emperors chamber, who through perswasion of this lewd Priest, became an *Arian*, and infected also the other Eunuchs of his company. And not only these, but the Empress also, through the inticement of the Eunuchs, and the advice of the Priest, fell into the peccilient heresie of *Arius*. In a while after, the Emperor himself called the same opinion into controversy, and so by little and little it was spread every where. And first the Emperors guard took it up, next it occupied the minds of the multitude throughout the City. The Emperors Chamberlains even in the Palace it self, contended with women about the opinion, in every house and family throughout the City they brauled and went together by the ears. This infection spread it self quickly over other countries and regions: and the controversie much like a sparkle of fire, rising of small heat, or scattered embers, kindled the minds of the hearers with the fiery flame of discord and dissention. For every one that desired to know why they made such a tumult, by and by had an occasion given him to reason, and every one was not satisfied with questioning, but contentiously would argue thereof. Thus the heat of contention turned all upside down, and troubled the quiet state of the Church. This stir and sedition prevailed only in the Cities throughout the East: for *Illyrium* and other countries of the West, enjoyed peace and quietness, for they could in no wise permit the Canons of the *Nicean Council* to be abrogated and set at naught. After that the heat of contention was blown abroad, and burned every day more and more, the faction of *Eusebius* took this tumult to be a furtherance to their purpose: for so they hoped it would come to pass, that some Bishop or other would be chosen of *Alexandria*, which would maintain the same opinion with them. But at the very same time, *Athanasius* by the means of *Constantine* the younger's letters, who was one of the *Cæsars*, and so called after his fathers name, returned to *Alexandria*: the letters were written by the Emperor unto the people of *Alexandria* from *Trevere* a City in *France*, in form as followeth: * *Constantine Cæsar*, To the people of the *Catholick Church* of *Alexandria* sendeth greeting: I hope it is not unknown unto your discreet wisdom, that *Athanasius* the professor of sacred Divinity, was for a time banished into *France*: lest that through the mischievous dealing of lewd men (for bloud-suckers and cruel beasts sought to bereave him of his life) his innocent person should of necessity be constrained to take his death wound. Wherefore to the end he might avoid the malice of the despisefull men, he was taken as it were out of their jaws which menaced him, and commanded to live under my Dominion, where (though his excellent virtue ministred unto him from above, weigh nothing at all the grievous casualties of adversity) even as in the City he lived before, he may have plenty, and want no necessities for the maintenance of his port. Therefore whereas our Lord and Father of famous memory, *Constantine* the Emperor, had purpose in his mind to have restored him a Bishop, to his own See and proper seat, the which he enjoyed among you that are known to bear great zeal

One rotten
sheep infect
eth another.

Illyrium is
now called
Sclavonia.

* Chap. 3. in
the Greek.
The Epistle of
Constantine the
younger unto
the Church of
Alexandria,
for the admisi-
on of *Athana-*
sius their Bi-
shop.

to godliness: and being prevented with death (as it saith with mankind) before he could accomplish his desire, I thought it verily my part and duty, to execute the intent of so godly an Emperor. With what estimation and reverence I have entertained the man, he shall report with his own mouth after his return unto you. Neither is it to be marvelled at all, that I shewed him such courtesy: for methinks I saw in him, the great longing ye had for him, and I beheld also the fatherly reverence and gravity of the man himself; all which moved me not a little thereunto, nay, thoroughly perswaded me. God of his goodness (well-beloved brethren) have you in his tuition. *Athanasius* with the confidence he had in his letters, returneth to *Alexandria*, whom the people of *Alexandria* do receive with most willing minds. But such as in that City were infected with the leprosie of *Arianism* conspired against him, so that many skirmishes and tumults were raised, which ministred occasion unto the confederates of *Eusebius*, falsely to accuse *Athanasius* before the Emperor: that of his own doing, without the general consent of the assembly of Bishops, he had seiled himself in that Church. The accusation was so odious, that the Emperor being therewith incensed against *Athanasius*, drave him out of *Alexandria*. But how this was compassed, I will shew hereafter in another place.

CHAP. III.

Chap. 4. after the Greek.

How that after the death of *Eusebius Pamphilus*, *Accacius* was chosen Bishop of *Cæsarea*, and of the death of *Constantine* the younger.

ABout that time *Eusebius*, whose fir-name was *Pamphilus*, Bishop of *Cæsarea* in *Palaestina* departed this life: and *Accacius* his scholler succeeded him in the Bishoprick: who besides sundry other Works of his industry, wrote a Book of the life of his Master *Eusebius*. * Not long after, *Constantine* the younger, so called after his fathers name, brother to the Emperor *Constantinus*, invading by force certain countries under *Constantinus* his younger brothers Dominion, by fighting hand to hand with the souldiers, was slain, *Acindinus* and *Proclus* being Consuls.

Eusebius Pamphilus dieth.
Accacius Bishop of *Cæsarea*.
* Chap. 5. in the Greek.

CHAP. IV.

Chap. 6. in the Greek.

How that *Alexander* Bishop of *Constantinople* departing this life, nominated two men, *Paulus* and *Macedonius*, that they should chuse one of them to succeed him in the Bishoprick.

AT that time, after the seditions mentioned before, there ensued another tumult in the City of *Constantinople*, and that for this cause. *Alexander* the Bishop of the Church, who valiantly encountered with *Arius*, having continued Bishop there the space of three and twenty years, and lived fourscore and eighteen, departed this life. He consecrated none to succeed him, but charged the Electors to chuse one of two whom he would nominate unto them. And following his advice, if they would place in the room a man fit for to instruct the people of an upright conscience; of good life and conversation, they should take *Paulus* whom he had made Priest: who though he were young and of green years, yet in learning old, and of great wisdom. But in case they would have him, whom the etymology of noble prowess did highly commend, they should prefer *Macedonius* to the dignity, who lately had been deacon of the same Church, and then was far stricken in years. Wherefore about the election of a Bishop there was greater stir than beforetime, and the Church was more grievously turmoiled. The people were divided into two parts: the one was eagerly set with the heresie of *Arius*, the other cleaved very constantly to the decrees of the *Nicene* Council. And whilst that *Alexander* lived, they which embraced the Creed comprising the clause of *One substance*, had the upper hand over the *Arians*, which daily strived and contended very stiffly in the maintenance of their heretical Doctrine. But as soon as he departed this life, the contention among the people was divers and variable. For such as favoured the clause of *One substance*, chose *Paulus* to be their Bishop: such as of the contrary cleaved unto *Arianism*, endeavoured with all might to place *Macedonius*. Wherefore in the Temple of God, called the Church of Peace, next unto the great Church then called *Great*, but now bearing the name of *Wisdom*, *Paulus* was chosen Bishop: in which election, the voice of the deceased did prevail.

Alexander Bishop of *Constantinople* dyed being fourscore and eighteen years old.

Macedonius signifieth excellency.

Templum pacis
Templum Sophiae.

Chap. 7. in
the Greek.

CHAP. V.

How that Constantius the Emperor displaced Paulus that was chosen Bishop of Constantinople, and translated to that See Eusebius Bishop of Nicodemia. And how that Eusebius caused another Synod to be summoned at Antioch in Syria, where there was another form of faith laid down.

* Chap. 8. in
the Greek.
A Council of
Arians sum-
moned at An-
tioch. An. Dom.
344.
Maximus Bi-
shop of Jeru-
salem.

Julius Bishop
of Rome.
Placitus Bi-
shop of Anti-
och.
Athanasius is
slandered in
the Council of
Antioch.

Shortly after, the election of *Paulus* moved the Emperor not a little at his coming to *Constantinople*: for summoning together an assembly of Bishops which favoured of the filthy sink of *Arian*, he procured the deposition of *Paulus*: and causing *Eusebius* of *Nicomedia* to be translated thither, he proclaimed him Bishop of *Constantinople*. These things being done, the Emperor got him to *Antioch*. * Yet *Eusebius* for all this, could not set his heart at rest, but rolled (as we commonly say) every stone, to bring his wicked purpose to pass. He summoneth a Council at *Antioch* in *Syria*, pretending the dedication of the Church (whose foundations *Constantine* the father of these Emperors had laid: after whose death, *Constantinus* his son, ten years after the laying of the first stone, finished the building) and as I may boldly say the truth, to the overthrow and subversion of the faith of *One substance*. Unto this Synod there came out of divers Provinces, Bishops to the number of fourscore and ten. But *Maximus* Bishop of *Jerusalem*, who succeeded *Macarius*, would not come thither, supposing verily that if he came, he should be constrained to subscribe unto the deprivation of *Athanasius*. Neither did *Julius* Bishop of *Rome* shew himself there, neither sent he any to supply his room: when as the Ecclesiastical Canon forbiddeth, that any constitution be thrust into the Church, without the censure of the Bishop of *Rome*. To be short, the Council met at *Antioch* in the Consulship of *Marcellus* and *Probinus*, where *Constantinus* the Emperor was present. It was the fifth year after the death of *Constantine* father unto these Emperors. *Placitus* was then Bishop of *Antioch*, for he succeeded *Euphronius*. But the confederacy of *Eusebius* side employed their chief labour and industry, falsely to accuse *Athanasius*: and first they charge him with the violating of their Canon, to wit, that he thrust himself again to execute the function of Priesthood, without the admission and consent of a general Council. For they complain, that after his return from exile, he rushed into the Church upon his own head. Secondly, that at his return, when the tumult and schism was raised, many were slain. Moreover, that he caused some to be scourged, some other to hold their hands at the bar: they alledge also such things, as were pleased against *Athanasius* in the Council held at *Tyrus*.

Chap. 9. after
the Greek.

CHAP. VI.

Of Eusebius Emisenus.

Georgius Bi-
shop of Lao-
dicea.

IN the mean space while, *Athanasius* was charged with the aforesaid crimes: they chose *Eusebius* first called *Emisenus*, Bishop of *Alexandria*. Who, and what he was, *Georgius* Bishop of *Laodicea*, who then was present at the Council, sheweth unto us. For in the book he wrote of his life, he declareth that *Eusebius* came of a noble family of *Edessa* in *Adesopumina*: from a little one to have been trained up in holy Scriptures; afterwards to be instructed in prophane literature, by a professor which then taught at *Edessa*: last of all to have sucked the right fence and understanding of holy Scripture, at the lips of *Eusebius* and *Pareophilus*, the one Bishop of *Cæsarea*, the other Bishop of *Syriopolis*. After this to have gone to *Antioch*, where it fell out that *Eusebius* being accused of the heretic of *Sabellius*, by *Cyrus* Bishop of *Berea*, was deposed from his Bishoprick. Thenceforth to have accompanied *Euphronius* the successor of *Eusebius*: and because he would not be a Priest, to have got him to *Alexandria*, and there to have studied Philosophy. After that, to have returned to *Antioch*, where he acquainted himself with *Placitus* the successor of *Euphronius*. Thence to have been called by *Eusebius* Bishop of *Constantinople*, to be Bishop of *Alexandria*: but (saith *Georgius*) because that *Athanasius* was greatly beloved of the people of *Alexandria*, he went not thither, but was sent into the City *Emisa*. Where when there was much ado made among the Citizens of *Emisa* about the election (for he was charged with the study of the Mathematicks) he fled away, and came to *Laodicea* unto *Georgius*, who reported many notable stories of him. *Georgius* brought him to *Antioch*, and by the means of *Placitus* and *Maximus* caused him

to be conveyed to Emisa, where again he was accused of the heresie of Sabellian. But of the circumstances of his election, *Gregorius* discourseth more at large: last of all he addeth, how that the Emperor going into *Barbary*, took him thence, and that he knew full well many wonder and miracles to have been wrought by him. So far of the things which *Gregorius* remembreth of *Eusebius Emisenus*.

CHAP. VII.

Chap. 10. after
the Greek.

How that the Bishops which met at Antioch, after that *Eusebius Emisenus* had refused, *Alexandria*, chose *Gregorius* to be Bishop of Alexandria, and endeavoured, and for consequently to abrogate the Canons of the Nicene Council.

WHEN as at that time *Eusebius* was at Antioch chosen Bishop of Alexandria, and feared to go thither, they consecrate *Gregorius* in his room, to enjoy the See of Alexandria. These things being done, they labour to alter the faith, who although they could reprove nothing of the things decided in the Nicene Council, yet verily need they about through their often Assemblies, to pervert and overthrow the Creed containing the clause of *One substance*, and otherwise to establish of their own, that by little and little they might foke men in the filthy sink of *Arium*. But of their drift and fetches in the stories following. The Epistle containing the faith which they published, was after this manner: We are neither the followers of *Arium* (for how can it be: that we bring Bishops should give ear unto *Arium*, being but a Priest?) neither have we received any other faith than that which hath been published from the beginning. But when as we examined his faith narrowly, and weighed it deeply, we rather received *Arium* regarding unto us, than that our selves should hang upon his opinion. The which you may easily perceive by that which followeth. For we have learned from the beginning, to believe in one universal God, the Creator and maker of all things, both visible and invisible, and in one Son, the only begotten Son of God, who was before all worlds, and had his being together with the Father, which begat him, by whom all things both visible and invisible were made. Who in the latter dayes, according unto the singular good will of the Father, came down from heaven, and took flesh of the Virgin Mary. Who fulfilled all his fathers will: who suffered, rose again, ascended into the heavens, and sitteth at the right hand of the Father, and shall come again to judge the quick and the dead, and continue King and God for ever. We believe also in the holy Ghost. And if that you will have us to add more: we believe the resurrection of the flesh, and the life everlasting. After that they had written these thing in their former Epistle, they set it to the Churches throughout every City. But continuing at Antioch a while longer, they in manner condemned the form of faith that went before, and wrote forth with a new one, in these words: We believe, as the Evangelists and Apostles have delivered unto us, in one God, the Father Almighty, the Creator and maker of all things, and in one Lord Jesus Christ, his only begotten Son, God by whom all things were made: begotten of the Father before all worlds, God of God, whole of whole, alone of alone, perfect of perfect, King of King, Lord of Lord, the living Word, the wisdom, the life, the true light, the way of truth, the resurrection, the shepherd, the door, inconvertible and immutable, the lively image of the divinity, essence, power, counsel, and glory of the Father, the first begotten of all creatures, who was in the beginning with the Father. God the Word (as it is said in the Gospel) and God was the Word, by whom all things were made, and in whom all things are: who in the latter dayes came down from heaven, was born of a Virgin according unto the Scriptures, was made man, and the Mediator of God and man, the Apostle of our faith, and the guide to life. And as he saith of himself: I came down from heaven, not to do mine own will, but his will which sent me. Who suffered for us, and rose again the third day for our sakes, and ascended into heaven, and sitteth at the right hand of the Father, and shall come again with glory and power, to judge the quick and the dead: and we believe in the holy Ghost, which is given unto the faithful for their consolation, sanctification and perfection: even as our Lord Jesus Christ commanded his Disciples saying: Go teach all Nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghost: That is, of the Father, who is the Father indeed, and of the Son, who is the Son indeed: and of the holy Ghost, who is the holy Ghost indeed. Which names are not unadvisedly, neither without good consideration

Gregory an
Arian Bishop
of Alexandria.

A form of
faith laid
down by the
hypocritical
Arian Bishops
which assembled
at the
Council of
Antioch, denying
that they
followed
Arium.

Another Creed
of the Arian
Bishops which
is to be read
warily.

John 11

John 6

Matth. 28

recounted his rising with *Julius* Bishop of Rome; and therefore submitted themselves to the most of *Our* mission, and the Communion of the Church. At that time the Arians mist civil wars and dissension in the Church of the which one was stirred in *Constantinople*; through the confederates of *Adrianus*, and by reason of these doleful wars of the Christians, there were much in doleful skirmishes in that City; at what time many were trodden under foot and crushed to death as there were. There were also many in the City of *Constantinople* who were in doleful wars with the Arians, and by reason of these wars many were slain.

The death of *Hermogenes* the Captain, and the death of *Paulus* the Bishop of *Constantinople*, was the second time that the Arians banished *Constantinople*. The Arians translated *Gregorius* from *Alexandria* to *Constantinople*, and *Georgius* in his room.

Here report and fame of the sedition at *Constantinople*, came to the ears of the Emperor *Constantinus*, who then abode at *Antioch*: he commanded *Hermogenes* the Captain, that was taking his journey into the coast of *Phoenicia*, to take *Constantinople* in his way, and to thrust *Paulus* their Bishop out of the Church. He coming into the City, disquieted the people not a little, while he went about by force to banish their Bishop. Immediately the multitude of the people was up; they prepared themselves to aide their Bishop. As *Hermogenes* proceeded and laboured together with his soldiers to fetch him packing, the multitude being on an uprise, easily and readily (as it happeneth in such an hubbub) fell upon him. They fire the house over his head, they pull him out by the ears, and put him to death. This was done when both the Emperors were Consul, to wit, the third Consulship of *Constantinus* and the second of *Constantinus*. At what time *Constantinus* overcame the Frenchmen, made truce and concluded a league between them and the Romans. *Constantinus* the Emperor, hearing of the death of *Hermogenes*, took his horse, left *Antioch*, and got him to *Constantinople*: there he thrust *Paulus* out of the Church, he entered the City, taking from them so many measures of grain, as their City received above four hundred thousand, the which was his fathers donation daily given unto them. For unto that time, the City of *Constantinople* received about eight hundred thousand measures of grain, that was carried thither from *Alexandria*. The Emperor deferred to nominate *Macedonius* their Bishop, for he was wonderfully incensed, not only against him, in that he was chosen without his advice and counsel, but also in that, through the stir and tumult raised between him and *Paulus*, not only *Hermogenes* his Captain, but also many other beside were slain. After he had given *Macedonius* licence to execute his function in that Church only, where he was chosen Bishop, he returneth to *Antioch*. In the mean space the Arians translated *Gregorius* from *Alexandria*, for that the people hated him deadly: neither only for that, but also for the fying of the temple; and moreover, because he maintained their opinion very slenderly. They sent for *Georgius* born in *Cappadocia*, one that was nuzzled in the opinion they maintained.

CHAP. XI.

How that *Athanasius* Bishop of *Alexandria*, and *Paulus* Bishop of *Constantinople*, went to Rome, and procured *Julius* the Bishop of Rome his letters for the recovery of their See: the which letters were answered by the Bishops of the East, saying: that the Bishop of Rome might have done nothing to do with them.

Athanasius as yet was short of his journey into *Italy*. At that time *Constantinus* who was the youngest brother of the three Emperors, after the death of his brother *Constantinus*, who (as we said before) was slain by the soldiers, governed the Western Countries. Then also *Paulus* Bishop of *Constantinople*, *Arsenius* Bishop of *Gaza*, *Adrianus* Bishop of *Antioch*, *Galatius* the lesser, and *Lucius* Bishop of *Antiochia*, being accused one for one thing, and another for another thing, and deprived of their Churches, were at the principal City of *Rome*; and certified *Julius* Bishop of Rome, of their whole estate and trouble. *Julius* then by reason of the prerogative of the Church of Rome, uphold their side with his letters; he wrote freely

The Arians caused great slaughter in the Church.

Chap. 11. the Greek.

The Greek measure was twofold. One was called *Athanasius*, containing of our measure six gallons, one pottle, and one quart. Another was called *Georgius*, of our measure one bushel, a peck, and one pint. Chap. 14. in the Greek. Chap. 15. after the Greek.

The Epistle of *Julius* unto the Bishops of the East, and their answer unto him again, is to be seen in the first Tome of the Councils. The Church of Rome hath nothing to do with the Churches of the East, and so of the contrary.

Sabinus.

This *Sabinus* wrote a book intituled, *The collection of the Councils*, So-crat. lib. 1. cap. 13. lib. 3. cap. 21. where he saith nothing of the adversaries of the truth.

Chap. 16. in the Greek.

freely unto the Bishops of the East, that every one of the foresaid Bishops should be referred again, sharply rebuking such as procured their deposition rashly and without advisement. They leave *Rome*, and trilling to Bishop *Julius* his letters, they return every man to his own Church, and convey the letters unto whom they were written. These men when his letters came to their hands, took the correction of *Julius* for a contumelious slander, they summon a Council at *Antioch*. There, as soon as they had assembled together, they devise an Epistle by uniform consent of them all, wherein they inveigh bitterly against *Julius*, and signifie withall, that if any were banished the Church, and excommunicated by their decree and censure, it were not his part to intermeddle, neither to sit in judgment upon their sentence. For when as he had removed *Neposianus* out of the Church of *Rome*, they neither resisted, neither contraried his doings. This in effect, was that which the Bishops of the East wrote unto *Julius* Bishop of *Rome*. But in as much as at the coming of *Athanasius* into *Alexandria*, there was great stir and tumult raised by *Georgius* the Arian (for the report goeth, that by his means there was much harm, murder and manslaughter committed) and that the Arians charged *Athanasius* with the sedition, as if he had been the cause and author of all those mischiefs: I think it needfull with as much brevity as may be, presently to say somewhat hereof. Although God alone, who is the true judge, knoweth the certainty thereof: yet is it not unknown unto wise and discrete men, that such things most commonly fall out, where the people are at discord and dissension among themselves. Whence the accusers of *Athanasius* did him wrong, and charged him injuriously. And *Sabinus* even the great patron of *Macedonius* his heresie, if that he had deeply weighed with himself, how great and what grievous mischiefs the Arians went about to practise against *Athanasius*, and all such as cleaved stedfastly unto the Creed containing the clause of *One substance*: not what heinous crimes and heavy complaints the Councils assembled about *Athanasius* his cause exhibited against him: or what horrible devices the grand heretick *Macedonius* practised against all the Churches of God: certainly he should have either run them over with silence, or if that he had once opened his mouth, he should have uttered such things, as would have tended to the detection of such shamefull and reproachfull dealings. Now hath he winned at all this, and blazed abroad the slanderous crimes those beauly men charged *Athanasius* withal. But he saith not a word of *Macedonius*, the ringleader of those hereticks, whilst he endeavoureth to conceal his horrible practices and tragical acts. And that which is most of all to be marvelled at, he reporteth not ill of the Arians whom he abhorred. Moreover, he hath not once remembered the election of *Macedonius* whom he succeeded. For if he had but once opened his mouth to discourse of him, he must needs have painted unto the world his devilish dealings, and lewd behaviour, even as the circumstances of that election do plainly set forth. But of him so far.

CHAP. XII.

How the Emperor sent Philip the Governour, to remove Paulus Bishop of Constantinople out of the the Bishoprick into banishment, and to place Macedonius in his room.

AS soon as the Emperor *Constantinus* remaining at *Antioch*, had understood that *Paulus* yet again was placed in the Bishops See of *Constantinople*, he took great displeasure, and was sore incensed against them. He gave out a commission unto *Philip* the President, who was of greater authority than all the other his Lieutenants, and called the second person in the Empire, to remove *Paulus*, and to appoint *Macedonius* in his stead. *Philip* then, fearing the rage and tumult of the multitude, circumventeth *Paulus* very subtilly, and covertly concealeth the Emperors pleasure. He feigneth the cause of his coming to be for the common affairs of the City, he gets him straight unto the publick bath called *Zenoxippus*: he sends thence one unto *Paulus*, that he should honourably salute him, and will him in any wise to repair unto the Emperors Lieutenant. As soon as he came, the Governor opened unto him his Lord the Emperors commandment. The Bishop taketh patiently his sentence, although unjustly decreed against him. But the Governor standing in great fear of the furious rage of the multitude, and such as stood in compass about him (for many by reason of the insipitious rumour

flocked

flocked into the publick bath) gave commandment, that one of the back windowes of the bath should be opened: that *Paulus* should be let down at the said window into this ship readily appointed for the purpose, and thence be conveyed to exile. The Governor had commanded him, that he should sail thence straight to *Thessalonica*, the head City of *Macedonia*, (for thence his ancestors came) and there make his abode: that it was lawfull moreover for him, freely and without danger to frequent the Cities of *Illyrium*: But he would in no wise give him leave to come nigh the Countries of the East. To be short, *Paulus* thinking little or nothing of all this, is both deprived his Church, banished the City, and forthwith brought to exile. *Philip* the Emperors Deputy, got him with speed from the publick bath into the Church. *Macedonius* accompanied him (for as it was so concluded before) sitting by his side in the Wagon, in the face of the whole multitude: the souldiers guarded them with naked swords, so that the multitude in compass was amazed thereat, and stricken with sudden fear. All ran to the Church, such as defended the Creed containing the clause of *One substance*, flocked to the Church, as well as the Arian hereicks. As soon as the Governor, together with *Macedonius* was now come nigh the Church, a marvelous great fear amazed both the multitude and the souldiers themselves. There was so great a multitude gathered together, that there was no passage for the Governor to lead *Macedonius*, the souldiers were fain to thrust the people of this side and that side, but the throng was so great, and the room so narrow, that they could not give back, neither recoil. The souldiers supposing the multitude had set themselves against them, and of set purpose stopped their walk, that the Governor might have no passage there away, drew their swords, let fly amongst them, and laid on lustily. The reports goeth that there fell about three thousand, one hundred, and fifty persons, whereof some were slain by the souldiers, some other stifled in the throng, and crushed to death. But *Macedonius* after all these famous acts, as if he had committed no offence, as if he were innocent and guileless, touching all his hainous and horrible slaughter, is stalled in the Bishops seat more by the censure of the Governor, than the Canon of the Church. These were the means that *Macedonius* and the *Arians* used to climb by slaughter and murder, to be Magistrates in the Church. About that time the Emperor builded a goodly Church, now called the Church of *Wisdom*, and joynd it unto the Church, called by the name of *Peace*, the which being of small compass, his father afore him had both in bigness enlarged, and in beauty set forth and adorned. Now were they both environed with one wall, and called after one name.

CHAP. XIII.

How *Athanasius* being terrified with the Emperors threats, fled the second time to Rome.

ABOUT that time there was another slander raised by the *Arians* against *Athanasius*, who forged out such an accusation against him as followeth. *Constantine* the father of these Emperors had given a good while before certain grain for alms, to the relief of the poor, within the Church of *Alexandria*. This they said, that *Athanasius* had sold, and turned to his own lucre and gain. The Emperor taken with their slanderous report for truth and threatning him with death, *Athanasius* then understanding of the Emperors high displeasure against him, fled away, and hid himself in a secret and obscure place. *Julius* Bishop of *Rome* hearing the molestation and injuries the *Arians* offered *Athanasius*, and now having received the letters of *Eusebius*, who lately had departed this life, understanding of the place where *Athanasius* hid himself, sent for him, bidding him to repair to *Rome*. At the same time he received letters from the Council assembled at *Antioch*, and other letters also sent unto him from the Bishops of *Egypt*, which plainly affirmed, that all such crimes as *Athanasius* was charged withall, were meer false. Wherefore *Julius* by sending of contrary letters, answered at large the Bishops which assembled at *Antioch*, and first he sheweth what grief and heaviness he conceived by their letters: secondly, that they had transgressed the Canon of the Church, in not calling him to the Council, inasmuch, that the Canon commandeth, that no Decree be thrust upon the Church, without the sanction of the Bishops of *Rome*. In order also that they had covertly corrupted the faith, also that they had conspired by many contrivances to destroy such things as of late they had cruelly handled at *Thessalonica*, in that they of Spain had persecuted the relation of one *Eusebius* to be registered in the Canon: and that they forged histories

The great slaughter which the *Arians* caused at *Constantinople*, about the placing of *Macedonius* in the see.

Chap. 17. after the Greek.

Athanasius is falsely accused.

This is to be suspected

That *Constantine* was not so devout as he is represented to be, and that he was not so much concerned for the faith as he is represented to be.

of *Arsenius* were meer slanders and false reports. These and other such like things *Julius* laid down in his letters unto the Bishops assembled at *Antioch*. We have laid down here the Epistles unto *Julius*, and his unto others, were it not that the length of their writings, and the tediousness of their discourse, perswaded us to the contrary. *Sabinus* the favourer of *Macedonius* his fond opinion, (of whom we spake before) though in his Book intituled *The collection of Councils*, he omitted not the Epistle of the Bishops assembled at *Antioch* unto *Julius*, yet laid he not down the letters of *Julius* unto them again. It was his accustomed manner so to do: for what Epistles soever were written by any Councils, either altogether disannulling, or at leastwise passing over with silence the clause of *One substance*, them he carefully cited and collected diligently: but such as were of the contrary, them of set purpose he overskipped.

Chap. 18. in
the Greek.

CHAP. XIV.

How that the Western Emperor requested his brother to send unto him such as were able to justify the depositions of Athanasius and Paulus: and how his Legats brought with them a new form of faith.

Paulus Bishop
of *Constantino-
ple*, got him to
Rome.

The Creed of
certain Arian
Bishops exhib-
ited unto *Con-
stans* the Em-
peror, where
they dissemble
cgregiously.

Not long after *Paulus* leaving *Thessalonica*, fained he would go to *Corinth*, and got him straight into *Italy*. There both he and *Athanasius* joyntly do open their estate unto the Emperor. The Emperor, whose Dominions were the Countries of the West, esteeming of their injuries as his own adversity, wrote unto his brother, requesting him in his letters, to send unto him three men that might render afore him just causes of the deposition of *Paulus* and *Athanasius*. There was sent unto him *Narcissus* the *Cilician*, *Theodorus* the *Thracian*, *Marius* the *Chalcedonian*, and *Marcus* the *Syrian*. After their coming, they would not reason with *Athanasius*; but concealing the form of faith decreed at *Antioch*, the Bishops frame out another, the which they exhibited unto the Emperor in these words: *We believe in one God the Father Almighty, Creator and maker of all things, of whom all Fatherhood is called both in heaven and earth: and in his only begotten Son our Lord Jesus Christ, begotten of the Father before all worlds: God of God, light of light, by whom all things were made; both in heaven and in earth; he they visible or invisible: who is the word, the wisdom, the power, the life, the true light: who in the latter dayes was incarnate for our sakes; was born of the holy Virgin, was crucified, dead and buried: who rose again the third day from the dead, ascended into the heavens, sitteth at the right hand of the Father, and shall come again at the end of the world, to judge the quick and the dead, and to reward every man according unto his works, whose Kingdoms shall have no end, but shall continue for ever. For he shall sit at the right hand of the Father, not only while this world lasteth, but also in the life to come. And we believe in the holy Ghost, that is, in the Comforter, whom he promised he would send the Apostles, whom also he sent after his ascension into the heavens, for to inform and instruct them in all things, by whom their souls shall be sanctified which faithfully believe in him. Whosoever then dare affirm, that the Son hath his being of nothing: or that he is of any other substance than of the Fathers: or that there was a time when he had no being: these the Catholick Church doth hold for accursed. When they had exhibited these few lines unto the Emperor, and shewed them to divers others, they took their leave without further reasoning of any other matter. Furthermore, whilst that as yet both the Churches of the East and also of the West without any ado communied together, a new opinion sprang up at *Sirminum* a City of *Illyrium*. *Photinus* who governed the Churches there, born in the lesser *Galatia*, the disciple of *Marcellus*, that was deposed of his Bishoprick, following his masters steps, affirmed, that the Son of God was but only man. The discourse of these things we will refer to another place.*

The heresie of
Photinus.

Chap. 19. after
the Greek,

The Bishops
of the East
summon a
Council, and
send abroad.

CHAP. XV.

A form of faith laid down by the Bishops of the East, containing many long and large circumstances.

Three years after, the Bishops of the Eastern Churches, summon again another Council, they frame another form of faith, and send it to the Bishops of *Italy*, by *Eudocius* Bishop of *Germanicia*, *Martyrius*, and *Macedonius* Bishop of *Mopsestia*, a City in *Asia*. This faith set forth at large, containeth many additions and glosses, besides such as here

fore were published in other Creeds, It beginneth thus: We believe in one God the Father Almighty, Creator and maker of all things, of whom all Fatherhood in heaven and in earth is called: and in his only begotten Son Jesus Christ our Lord, begotten of the Father before all worlds: God of God, light of light, by whom all things were made, both in heaven and in earth, he they visible or invisible: who is the word, the wisdom, the power, the life and true light: who in the latter dayes was incarnate for our sakes, was born of the holy Virgin, was crucified, dead and buried: who rose again the third day from the dead, ascended into heaven, and sitteth at the right hand of the Father: who shall come at the end of the world, to judge the quick and the dead, to reward every man according unto his works. Whose Kingdome shall have no end, but shall continue for ever, For he shall sit at the right hand of the Father, not only while this world lasteth, but also in the life to come. We believe also in the holy Ghost, that is, in the Comforter, whom Christ promised to send his Apostles after his ascension into heaven, whom also he sent for to teach and lead them in all things, by whose means the souls of them which faithfully believe in him are sanctified. Whosoever therefore dare presume or affirm, that the Son had his beginning of nothing, or of any other substance than the Father: or that there was a time, or a world when he was not: these the holy and Catholick Church doth hold for accursed. In like manner such as say that there are three Gods, or that Christ was not God from the beginning, or that he is neither Christ, neither the Son of God: or that there is neither Father, neither Son, neither holy Ghost, or that the Son of God is unbegotten, or that the Father begat not the Son of his own will and purpose: these the holy and Catholick Church doth hold for accursed. Neither can it be uttered without blasphemy, that the Son had his being of nothing, inasmuch as there can no such thing be found of him in holy Scripture. Neither do we learn that he had his being of any other pre-existent substance besides the Father, but that he was truly begotten of God the Father alone. The holy Scripture teacheth us, that the Father of Christ is and was one unbegotten, and without beginning. Neither may we safely affirm, without testimony of the sacred Scripture, that there was a time when he was not, as though we should imagine or forethink in him any temporal space: but we have to conceive and comprehend in our minds, God alone which begat him without time: for times and worlds were made by him. Neither can either the Father or the Son properly be said jointly to be without beginning, and jointly without begetting: but as we know the Father alone to be without beginning, incomprehensible, and to have begotten the Son after an incomprehensible and an unperceivable manner, so we understand the Son to have been begotten before all worlds, and not to be unbegotten after the same manner with the Father, but to have had a beginning from the Father which begat him; for the head of Christ is God. When we confess three things, and three Persons according unto the Scriptures, to wit, of the Father, of the Son, and of the holy Ghost, we do not therein allow of three Gods. For we acknowledge one only God perfect and absolute of himself, unbegotten, without beginning, invisible, the Father of the only begotten Son, who alone of himself hath his being, who also alone ministrereth abundantly unto all other things their being. And whenas we affirm one God the Father of our Lord Jesus Christ, to be only unbegotten, we do not therefore deny Christ to have been God from everlasting, as the followers of Paulus Samosatenus did, which affirmed, that by nature he was but only a bare man, but after his incarnation, by profiting and forwardness to have been made God. We know (though he be subject to the Father and to God) that he is God of God, begotten according unto the divine nature, that he is both a perfect and a true God, and not made God afterwards of men: but that according unto the will of God the Father, he was incarnate for our sakes, never afterwards losing his divinity. Moreover, we detest and abhor, and hold them for accursed, who affirm, that the Son of God is the only and naked Word of God without substance, being after a fained and imaginative sort in another: and one while do rearme him the Word as uttered by the mouth, another while as enclosed in the mind of some one or other: for they confess not, that even Christ, who is the Lord, the Son of God, the Mediator, the image of God, was before all worlds: but that he was Christ, and the Son of God from that time, since which (now full four hundred years ago) he took our flesh of the Virgin. They will have the Kingdome of Christ from that time to have his beginning: and after the consummation of this world, and the dreadful day of judgement, to have his ending. The authors of this abominable heresie are the Marcellians, Photinians, Ancyrogalatians, who therefore disprove the essence and divinity of Christ, which hath been before all worlds, and likewise his kingdom which hath no end: because they pretend the establishing of a Monarchy. But we know him, not for a simple uttered word, or as it were enclosed in the mind of God the Father, but for the living Word, God

this their
Creed, with
long expositi-
ons thereof.

1 Cor. 11.

The heresie of
Paulus Sama-
satenus.

The Word of
God is no vo-
call or mentall
word.

Marcellians.
Photinians.
Ancyrogala-
tians.

subsisting

Gen. 1. 2.
Gen. 12. 18.
Exod. 19. 20.
Heb. 1.

Patropassians.
Sabellians.

Prov. 8.

The Bishops
of the West
Churches
were stayed
in Religion.

subsisting of himself, the Son of God and Christ, and not to have been with his Father before the worlds by only prescience, to have been conversant and ministered unto him for the framing and finishing of every work of visible or invisible things, but to have been the word indeed, together with the Father, and God of God. For this is he unto whom the Father said: Let us make man after our own Image and similitude: who appeared in his proper person unto the fathers of old, gave them the Law, spake by the Prophets, last of all became man, made manifest his Father unto all men, and reigneth world without end. Neither do we believe that Christ received his Divinity of late, but that he was perfect from all eternity, and like unto the Father in all things. Such as confound the Father, the Son, and the holy Ghost, and impiously imagine three names in one thing and in one Person, not without just cause we forbid them the Church, because they appoint the Father who is incomprehensible and impasible, by incarnation to be both comprehensible and pasible. Of which heresie are the Patropassians, so called of the Romans, but of us Sabellians. We know of certainty, the Father which sent his Son to have continued in the proper nature of his immutable Divinity: the Son which was sent to have accomplished the disposed order of his incarnation. In like manner such as say impiously and blasphemously, that Christ was begotten neither by the counsel, nor by the will of the Father, attributing to God the Father a counsel tyed to necessity, and an essence entangled with the want of freewill, so that he begat the Son of compulsion: them first of all we hold for accursed creatures, and far estranged from the truth in Christ: because they presume to publish such doctrine of him, but contrary to the common notions and understanding we have of God, and also repugnant with the sense and meaning of the sacred Scripture inspired from above. We know that God is of his own power, and that he enjoyeth his free will, and we believe godly, and reverently that he begat the Son of his own accord and freewill. We believe, and that godly, which is spoken of him: The Lord made in the beginning of his wayes, for the accomplishing of his works; yet we understand not that he was so made as other creatures, and other things were framed: for that is opinion, and far from the faith of the Catholick Church, to liken the Creator unto the creatures which he shapeth: or to think that he had the like manner of begetting with other things of different nature. The holy Scriptures do inform us only of one only begotten Son, unsaindly and truly begotten. Moreover, whenas we say that the Son hath his being of himself, that he liveth and subsisteth in like sort with the Father: for all that we sever him not from the Father, neither do we imagine corporal wise certain spaces and distance between their coherency: for we believe that they joyn together with pause or distance put between, and that they cannot be severed asunder: so that the Father compriseth as it were in his bosom the whole Son; and the Son is joyned and fastened to the whole Father, and resteth continually only in his Fathers lap. We believe furthermore in the absolute, perfect, and most blessed Trinity: and when we call the Father God, and the Son God, in so doing, we say not there be two Gods, but one God of equall Power and Divinity, and one perfect conjunction of reign: and even as the Father beareth rule, and exerciseth authority over all things, and over the Son: so we say, that the Son is subject unto the Father, and that he governeth besides him immediately, and next after him all things which he made: and that the Saints by the will of the Father, receive the grace of the holy Ghost abundantly poured upon them. Thus the holy Scriptures have instructed us, to direct our talk of the Monarchy in Christ. After the aforesaid brief and compendious form of faith, we have been constrained to explicate and discourse of these things at large: not that we are disposed vainly and arrogantly to contend: but to remove out of the minds of such men as know us not, all fond suspicion and surmise, conceived of our censure and opinion otherwise than truth is: and that moreover, all the Bishops of the West may easily perceive, not only the slanders of such as maintain the contrary opinion, but also the Ecclesiastical and Christian faith of the Bishops inhabiting the East, confirmed out of the manifest and unwrested testimonies of holy Scripture, the which the adversaries are wont lewdly to interpret. The Bishops of the West Churches affirmed, they would in no wise receive these things, partly, for that they were written in a strange tongue, and therefore could not understand them: they said moreover, that the Creed or form of faith laid down by the Nicene Council was sufficient, and that it was not for them curiously to search further.

CHAP. XVI.

Of the general Council ſummoned at Sardice.

Chap. 20. in
the Greek.

WHen as the Emperor had written again, that *Paulus* and *Athanaſius* ſhould be reſtored to their former rooms and dignities, and his Letters had taken no place, by reaſon of the civil diſſention and diſcord as yet not appeaſed among the multitude: *Paulus* and *Athanaſius* make humble ſure that another Council might be called together, to the end their caſes ſhould be the better known, and the Faith ſhould be decided in a general Council: for they proteſted that their depoſition was wrought to the end that Faith might be deſtroyed. Wherefore by the Commandment of both the Emperors (the one ſignifying the ſame by his Letters, the other whoſe Dominions lay in the Eaſt, willingly condeſcending thereunto) there was proclaimed a general Council, that all ſhould meet at *Sardice* a City of *Illyrium*. The eleventh year after the deceaſe of *Conſtantine* the Father of theſe Emperors, in the Conſulſhip of *Ruffinus* and *Eusebius*, the Council of *Sardice* was ſummoned. Then met there (as *Athanaſius* ſaith) about three hundred Biſhops of the Weſt Churches, and (as *Salinus* declareth) only ſeventy ſix Biſhops out of the Eaſt, of which number was *Iſchyra* Biſhop of *Maradeis*, whom the depoſers of *Athanaſius* preferred to be Biſhop of that place. Some alledge for themſelves their infirmity of body: ſome complain that their warning was too ſhort, and therefore they blame *Julius* Biſhop of *Rome*: when as ſince the date of the Proclamation, and the leiſure of *Athanaſius* continuing at *Rome*, and expecting the meeting of the Council, there ran a whole year and ſix moneths. After that the Biſhops of the Eaſt came to *Sardice*, they would not come into the preſence of the Biſhops which inhabited the Weſt, but ſent them this meſſage, that they would not talk, neither reaſon with them, unleſſe conditionally they would bar *Athanaſius* and *Paulus* their company. But when *Protegens* Biſhop of *Sardice*, and *Oſius* Biſhop of *Corduba* a City (as I ſaid before) of *Spain*, could in no wiſe brook that *Paulus* and *Athanaſius* ſhould be abſent, the Eaſtern Biſhops forthwith depart, and coming to *Philippi* a City in *Thracia*, they aſſemble a private Council among themſelves, and begin thenceforth openly to accuſe the Creed containing the claſe *Of one ſubſtance*: and to ſow abroad in writing their opinion, That the Son was not *Of one ſubſtance* with the Father. But the Aſſembly of Biſhops which continued at *Sardice*, firſt condemned them which fled from the hearing of their cauſe: next depoſed from their dignities the accuſers of *Athanaſius*: afterwards raiſed the Creed of the *Nicene* Council, and abrogated the heretical opinion, which ſaid, that the Son was of a different ſubſtance from the Father: laſt of all ſet forth more plainly the claſe *Of one ſubſtance*, for they wrote Letters thereof, and ſent them throughout the whole world. Both ſides were pleaſed with their own doings, and every one ſeemed to himſelf to have done right well: the Biſhops of the Eaſt, becauſe the Weſtern Biſhops had received ſuch as they had depoſed: the Biſhops of the Weſt, becauſe the Eaſtern Biſhops being depoſers of others, had departed before the hearing of their cauſe: the one for that they maintained the *Nicene* Creed: the other, for that they went about to condemn it. Their Biſhopricks are reſtored to *Paulus* and *Athanaſius*, likewise to *Marcellus* Biſhop of *Ancyra* in the leſſer *Galatia*, who a little before (as we ſaid in our firſt Book) was depoſed, who alſo then endeavourd with all might to diſprove, and confute the ſentence pronounced againſt him, ſaying, that the phraſe and manner of ſpeech which he uſed in his Book, was not underſtood, and therefore to have been ſuſpected by them, as if he maintained the herieſie of *Paulus Samolaſenus*. Yet we may not forget that *Eusebius Pamphilus* wrote three Books to the confutation of the book of *Marcellus*, where he citeth the words of *Marcellus*, and refuteth them, plainly declaring that *Marcellus* no otherwiſe than *Sabellius* the *African*, and *Paulus Samolaſenus* thought that the Lord *Jeſus* was but only man.

CHAP. XVII.

An Apology or Defence in the behalf of *Eusebius Pamphilus*, that he was no Arian, as divers malicious perſons wrote of him.

BEcauſe that divers have bruied abroad ſlanderous reports of *Eusebius Pamphilus*, affirming that in his works he favoured of the herieſie of *Arius*. I think it not amiſſe, preſent-

The Council of *Sardice* was held An. Dom. 350. The *Arians* were loth to come to the Council, therefore they diſſemble and feign excuſes:

The acts of the Council of *Sardice*.

Paulus Biſhop of *Conſtantinople*, *Athanaſius* Biſhop of *Alexandria*, *Marcellus* Biſhop of *Ancyra*; are by the Council reſtored to their Churches.

Chap. 21. after the Greek.

Euseb. de vit.
Constant. l. 3.

Euseb. l. 1. cont.
Marcellum.

Prov. 8.

Euseb. l. 3. cont.
Marcellum.

1 Pet. 2.

ly to lay down in few words what of truth we may think of him. First of all he was both present at the Council of *Nice*, and subscribed unto the clause *Of one substance*. In his third Book of the Life of *Constantine*, he hath these words of that Council: *The Emperor deals so far with them for the reducing of them unto concord and unity, that he left them not until he had brought them to be of one mind, and of one opinion touching all that afore-time was called into controversy, so that with one voice they all embraced the Faith decided in the Council of Nice*. If *Eusebius* then, mentioning the Council summoned at *Nice*, do say that all quarrels and questions were there ended, and that all were of one mind and of one opinion, how is it that some dare presume to charge him with the spot of *Arianism*? The *Arians* themselves also are foully deceived if they take him for a favourer of their opinion. But some man peradventure will say, That he seemed to smell of *Arianism*, in that he used oftentimes in his Books this phrase, *by Christ*. Whom I answer, that not only he, but also other Ecclesiastical Writers, yea and the Apostle himself, who was never once suspected to be the author of any lewd opinion, used this phrase before them, who wrote such kind of speech and sundry other sorts of sentences, for the lively setting forth and expressing of the order and manner of our Saviours humanity. But what *Eusebius* thought when *Arianus* taught that the Son was a creature, and to be accounted as one of the other creatures; now understand, for in his first Book against *Marcellus*, he writeth thus: *He alone, and none other, is both called, and is indeed the only begotten Son of God. Wherefore they are worthy of reprehension, which are not ashamed to call him a creature, and to say that he began of nothing, as other creatures did. How shall he be the Son, or after what sort may he be called the only begotten of God, when as he hath (as they say) the same Nature with other creatures, and is become one of the vulgar sort of men, to wit, having the like beginning with them, and being made partakers with them of the creation which is of nothing? But the holy Scriptures (I wis) teach us no such things of him. And again a little after he saith, : Whosoever then saith, that the Son was begotten of nothing, or that the principal creature began of nothing: he attributeth unto him unadvisedly the only name of Son, but in very deed and in truth he denieth him to be the Son. For he that is begotten of nothing, can in no wise be the true Son of God, no more can any other thing that hath the like beginning. But the Son of God truly begotten of the Father himself, is to be termed the only begotten, and the welbeloved of the Father. And so shall he be God. For what other thing is the son or branch of God, than that which resembleth the begetter? The King is said to build or make a City, but not to beget a City: and so he is said to beget a son, but not to build or make a son. In respect of the work he wrought, he is not called a Father, but a cunning workman; and in respect of the Son he begat, he is not called a workman, but a Father. Wherefore the God of all universality is worthily to be called the Father of the Son, yet the framer and maker of the world. Although it be once found written in a certain place of holy Scripture: *The Lord made me the beginning of his ways, for the accomplishing of his works*, yet (as I am minded immediately to interpret) it becometh us to scan narrowly, and to sift out with diligence the sense and understanding thereof, and not after the manner of *Marcellus*, with one word to shake the chief principles of Christian Religion. These and many other such like reasons, hath *Eusebius* alleged in his first Book against *Marcellus*, to the confutation of his opinion. In his third Book he hath expounded how this word *Made* or *Created* is to be understood, as followeth; *These things being after this sort, it remaineth that we consider of this sentence: The Lord made me the beginning of his ways for the accomplishing of his works: which is no otherwise to be taken, than the other things we expounded before. For in case he say that he is made, he saith it not as if he became something of nothing: or that he was made after the self same manner with other creatures, of that which is not (as some have lewdly imagined) but that he had being and living, that he was, and subsisted before the foundations of the world were laid, and therefore appointed by his Father who is Lord of all things, the Prince of all this universality: so that the word *Made* in this place is no otherwise to be taken, then Appointed or Ordained. Peter also the Apostle calleth Princes and Magistrates plain creatures, where he saith: Submit your selves unto every humane creature, for the Lords sake, whether it be unto the King, as unto the chief head, either unto Rulers, as sent of him. And the Prophet also: Prepare thy self (saith he) O Jerusalem, to call upon thy God, for behold he setteth the thunder, he shapeth the spirit, and sheweth unto men his Christ. He understandeth not this word *Shapeth*, as if the spirit were made of that which is not. For God then made not the spirit when he shewed by him his Christ, unto all men (he was not then newly proclaimed under Heaven, for he was and subsisted before) but he sent him what time the Apostles were**

were assembled together: when the sound in the likeness of thunder came down from Heaven, as if it had been the coming of a mighty wind, and filled them all with the holy Ghost: and thus he shewed his Christ unto all men, according unto the Prophecy which said: Behold he sendeth the thunder, he shapeth the spirit, and sheweth his Christ unto men, laying down the word shapeth for sendeth or ordaineth, and the word thunder in another sense, for the preaching of the Gospel. David also when he said: Create in me a clean heart, & God: he said it not, as though he wanted a heart, but he desired a pure heart to be put in him and made perfect. In like sense also is that spoken: that he should create two into one new man: that is, he should couple. See likewise this, whether it may be taken after the same manner: to put on the new man which is created after God. Again, if there be any new creature in Christ: and such like phrases, the which with diligent search we may find in the holy Scriptures. Marvel not then if the Scripture metaphorically do use this kind of speech: The Lord made me the beginning of his wayes: made, that is appointed. These were the reasons of Eusebius in his Books against Aduersell, and cited of us, to the end that the mouths of such as unadvisedly do slander him, and contumeliously report of him, may therewith be stopped. They are not able to prove (although the words of the order and matter of begetting be usually and commonly found throughout his works) that he assigned unto the Son of God a beginning of Essence: although that he was a great follower and favourer of Origen's works, where, whosoever can attain unto the secret and hid sense of Origen's Books, he shall find every where, the Son to have been begotten of the Father. Thus have we used digression, to rid Eusebius out of the slanderous mouths of suspicious heads.

Acts 2.

Psal. 50.

Eph. 2.

CHAP. XVIII.

Chap. 22. after the Greek.

When the Council of Sardice decreed that Athanasius and Paulus should be restored to their Bishopricks, and Constantius the Eastern Emperor would not admit them, the Emperor of the West threatened him with wars, so that Constantius being therewith afraid, wrote for Athanasius, and sent him to Alexandria.

After that both the Bishops assembled at Sardice, and also the Bishops assembled at Philippi a City of Thracia, in their several Councils had decreed such things as seemed good unto themselves, they retrained every man to his own home. The East and West Churches were now divided, the space or distance severing their Communion asunder, was the Mount between Mysiam and Thracia called Tisicus: for so farre every of them among themselves, though they differed about the Faith, yet the quarrel being laid aside, they communicated together: beyond that, there was no Communion of contrary parts. For such confusion, such hate, and such division reigned then in the Church. Immediately after, the Emperor of the West parts of the world, certified his brother Constantius, of the things decided in the Council of Sardice: and requested him to see Paulus and Athanasius placed in their Bishoprick. But when Constantius deferred from day to day, his brothers desire, the Emperor of the West gave his brother in choice, either to restore Paulus and Athanasius, and to account of him as his friend: or else to hear the Proclamation of open Warre, and to find him as his deadly foe. The Letters he sent by the Embassadors unto his brother were these: There remain here with me Athanasius and Paulus, who as I am credibly given to understand, are persecuted for pieties sake. If thou shalt wilt promise me to restore them unto their Sees, and to punish severely such as have injured them: I will send the parties themselves unto thee: but if thou wilt not accomplish this my will and pleasure, know for surety that my self will come thither and manure thy Beard, restore them to their proper Sees. When the Emperor of the East had understood of this, he was wonderfull penive and sad, he assembled together many of the Eastern Bishops: layeth before them the choice his brother gave him, demandeth of them what was best in this case to be done. They make answer, that it was far better to restore again Athanasius, than to raise deadly and mortal wars. Wherefore the Emperor being constrained of necessity, sent for Athanasius unto him. In the mean while Constantius the Emperor had sent Paulus honourably, together with two Bishops, with his own Letters, and with the Letters of the Council for the more surety, unto Constantinople. When Athanasius feared and doubted, whether he were best

The division of the East and West Churches.

The Letters of Constantius the Emperor unto his brother Constantius.

* Chap. 23. in the Greek.

best go or so unto *Constantine* (for the false reports of slanderous persons troubled him very sore) the Eastern Emperor *Constantine* by name, sent for him, not once, but the second and third time, even as his Letters turned out of the Latine into the Greek do declare, by translation, as followeth.

The Epistle of *Constantine* the Emperor unto the exiled *Athanasius*.

Constantine the puissant and noble Emperor, unto *Athanasius* the Bishop, sendeth greeting. Our singular and wonted clemency will no longer suffer thy fatherhood to be troubled and vexed with the surging waves of the Seas, the pity which we have always in great price, will no longer permit thy holiness now banished out of thy native soil, bereaved of thy substance, barred of all prosperity, to wander through crooked and crasse wayes, through desert and dangerous countries. Although we have longed now a great while from sending our Letters, whereby we might signify unto thee the concealed secret of our mind, hoping that of thine own accord thou wouldst repair unto us, and with humble suits crave remedy and redress of thine injuries: yet nevertheless (for peradventure hindring thee of thy purpose) we sent presently our gracious Letters unto thy grace wisdom, that with all celerity thou come unto us: whereby thou shouldst satisfy thy longing desires, thou shouldst have trial of our wonted clemency, and be restored to thine own See and native soil. For to this end I have intreated my Lord and brother *Constantine* the puissant and noble Emperor, that he would licence thee to return unto us, whereby thou mightest by the means of us both enjoy thy Countrey, and have this token for trial of our singular clemency, and good will towards thee.

Another Epistle unto the said renowned *Athanasius*.

Constantine the puissant and noble Emperor, unto *Athanasius* the Bishop, sendeth greeting. Although by our former Letters we have signified unto thy wisdom after the plainest manner, the with secure mind and safe conduct, thou shouldst come unto our Court, because we were fully determined to restore thee unto thy former dignity: We have notwithstanding sent these Letters also unto thy holiness, that thou hire a common wayen, and removing all timorous thoughts from thy distrustfull mind, thou speedily repair unto us, so the end thou mayest the sooner enjoy thy long wished desires.

Another Epistle unto the said renowned *Athanasius*.

Constantine the puissant and noble Emperor, unto *Athanasius* the Bishop, sendeth greeting. Being of late at *Edessa*, where there were also of thy Priest, then present, it seemed good unto us to send one of them unto thee, that thou shouldst hasten unto our Court, and after thy coming in our presence, without delay return into *Alexandria*. And for as much as it is now a great while since thou receivedst our Letters, and hast deferred thy journey, therefore now also we thought good to put thee in remembrance, that without delay thou come unto us, and so thou shouldst possess the liberty of thy Countrey, and thy long wished ease and quietness. And that thou mightest fully persuade thyself of all the promises we sent unto thee, *Achetas* the Deacon, of whom thou shouldst understand, both what our purpose is, and how also that thy heavy desires shall prevail. *Achetas* being at *Aquileia* (for he had removed thither from *Shaltes*) received these Letters. Thence he went in post to *Rome*, shewed the Letters to Bishop *Julius*, and recreated very much the Church of *Rome*. For *Constantine* the Eastern Emperor seemed to be of the same Faith and opinion with them, when he sent for *Athanasius* home. *Julius* certified the Clergy and Laity of *Alexandria* in his Letters of *Athanasius*, as followeth.

The Epistle of *Julius* Bishop of *Rome* unto the Priest and People of *Alexandria*.

Julius Bishop of *Rome*, unto the Priest, Deacons, and well beloved Brethren, the people inhabiting *Alexandria*, sendeth greeting in the Lord. I do greatly rejoyce in you (well beloved Brethren) that you have so far away pursued with your eyes, the face of your Father. For you have seen in thy Bishop and fellow Bishop *Athanasius*, whom God hath bestowed unto you a party for his holiness and good life, and partly also by the means of your prayers. And you have also confirmed what you have so far pursued, you have always poured unto God. For you have

led to remembrance the heavenly promises, and the entire affection you bear unto them; all which you learned of my foresaid brother: you understood plainly, and through the right faith ingrafted in your minds you were fully persuaded, that Athanasius (whom in your godly minds, you beheld present) should not always be absent, and continually be severed from you. Wherefore I need not to use many words unto you, for whatsoever I say the same hath your faith prevented: and whatsoever commonly you all heartily desired, the same through the grace of God is now fully come to passe. And that I may repeat the same again: I do greatly rejoyce with you, that you have continued so firmly and so steadfastly in the faith, that by no means you could be withdrawn from it. Moreover I do no lesse rejoyce at my brother Athanasius, who notwithstanding the manifold calamities and sundry miseries he endured, yet remembered almost every hour your entire love and great longing for him. And though for a season he seemed to be absent from you in body, yet lived he alwayes as if he had been present with you in the spirit, I think verily (welbeloved Brethren) that all the temptations and pains he endured, are not void of their praise and commendation: for by this means both your faith and his hath been known and made manifest unto the whole world. If he had not been tried with such great and lamentable temptations, who ever would have thought so stayed a censure to have rested in your minds, or so fervent love and affection to have fastened your minds upon so notable a Bishop: or that he was the man that excelled in such rare gifts, by the means whereof he is made partaker of the hope which is laid up for us in Heaven? Wherefore he hath attained unto a worable testimony of his faith, not only in this life, but in the life to come. For by the patient sufferance of much adversity by Sea and by Land, he trampled and trod under foot all the malicious treacheries of the Arians. Oftentimes by reason of the adversaries spite, he stood in great hazard of his life, yet made he no account of death: but for all that, through the grace of Almighty God, and the power of our Lord Jesus Christ, he escaped their hands, whereby he conceived good hope, that in the end he should quish him of his adversaries, and be restored to the comfort of you all, and bear away together with you the victorious Garland of good works and well-doing: in that he is already famous even to the ends of the world: highly commended for his good life: renowned for his free and constant perseverance in the defence of the Christian and heavenly faith, and registered by the censure of you all to immortal memory, for the singular love and affection he shewed towards you. Wherefore he is returned unto you, bedecked with greater excellency and renown than before his departure. If the purity of fine and precious mettall, as of gold or silver, be exquisitely tried in the fire: What can be spoken of so notable a man, in respect of his worthinesse, who after the quenching of so many fiery flames of sedition: after the recovering of so many dangerous perils and grievous downfalls, is now restored to you, and found innocent, not only by our determination, but by the decree and censure of the whole Council? Entertain therefore (welbeloved Brethren) your Bishop Athanasius, and also such as have been partakers of his affliction, with all reverence, joy and gladness. Rejoyce in that you have obtained your desires: in that you have as it were fed and quenched with your love the thirst of your shepherd, hungering and thirsting in his absence after your godly zeal. For in so doing, during his abode in forreign and far countries, you comforted him not a little: and while he was tossed to and fro with the storms of persecution, and intangled with the snarers of his malicious adversaries, you mitigated his grief and sorrow, by sending unto him tokens of your faithful and fervent minds towards him. When as I think with my self, and cast in my mind the conceived joy of you all at his return: the flocking multitude full of religion and godlinesse to the solemn feast of sage persons assembled together: what kind of day the return of my brother unto you is like to be: I cannot chuse but conceive wondrous joy. Specially for that the schism and discord which reigned heretofore is now plucked up by the roots: for that his honourable return according unto your own hearts desire hath replenished you with incredible joy and goodness. So that the joy for the greatnesse thereof hath reached unto us, to whom it is given from above, to have acquaintance and familiarity with so excellent a man. It seemeth good that we end our Epistle with a prayer. God Almighty, and his Son our Lord and Saviour Jesus, give you always of his grace, and grant you of his mercy the reward of so noble a faith, the which you have shewed towards your Bishop, with so worthy testimony, that both you and yours, may not only in this world, but also in the life to come, enjoy far more excellent gifts, which neither eye hath seen, nor ear hath heard, neither the heart of man conceived the things that God prepared for them which love him, through our Lord Jesus Christ, to whom with the Almighty God, be glory for ever and ever. Amen. God have you in his loving welbeloved brethren. Athanasius having got these Letters, came into the East: Constantius the Emperor although at that time he received him not willingly,

The authority
of the Bishop of
Rome.

1 Cor. 2.

The confer-
ence of Con-
stantine and
Athanasius.

willingly, yet giving ear unto the crafty sleights of the despisefull *Arians*, went about to beguile him, reasoning with him in this sort: *Although thou art restored unto thy Bishoprick by the Decree of the Council and our own determination: yet because there are in Alexandria certain people differing in opinion from thine, and severing themselves from thy communion, my request is that thou permit them one Church for themselves.* Athanasius made answer unto his request very wittily, and said: *O Emperor, it lieth in thee to do as pleaseth thee best: so command and execute the commandment. I also will crave of thee another thing for recompence, my humble request is, that thou grant it me.* When the Emperor made answer, that with most willing mind he would condescend thereunto, Athanasius immediately said: *Mine humble suite is, that I may obtain that which thou wouldest have had at my hands, so wit that thou wilt grant our Church throughout every City, for such as communicate not with the *Arians*.* The *Arians* perceiving that the request of Athanasius was not unreasonable, made answer, that it behoved them to defer the matter unto another time, and consider better of it. They hindred not the Emperor, but suffered him to do, that which pleased him best. Wherefore the Emperor restored Athanasius, Paulus, Marcellus, Asclepias Bishop of Gana, and Lucius Bishop of Adrianopolis, every one to his own Bishoprick again. These two hindmost were admitted by the Council of Sardice: Asclepias for that he shewed Records, whereby it appeared that both Eusebius Pamphilus and sundry others understood fully of his case, and restored him to his dignity: Lucius for that his accusers fled away. By the Emperors Edict they all received their own Sees, the Cities were commanded to entertain them with willing and chearfull minds. At *Ancyra* there was no small stir, by reason that Basilus was removed, and Marcellus restored in his place, so that the adversaries took thereby occasion to slander Marcellus again. The Citizens of Gana received Asclepias willingly. At Constantinople, Macedonius for a season gave room unto Paulus, and had several meetings and Conveniencies at a certain Church of the City. But as touching Athanasius the Emperor sent Letters unto the Bishops, unto the Clergy and Laity of Alexandria, that they should receive him both lovingly and willingly. He commanded moreover by his Letters, that such acts as were recorded against him in their Courts and Synods should be blotted out. His Letters in the behalf of both the afore-said, are these.

The Epistle of Constantine in the behalf of Athanasius the Bishop.

Constantine the puissant, the mighty and noble Emperor, unto the Bishops and Priests of the Catholick Church, sendeth greeting. It appeareth evidently that Athanasius the reverend Bishop, was not destitute of the grace and goodness of God, but though by the judgment and censor of men he was injuriously dealt withall, and unjustly condemned for a little while: yet the divine Providence of Almighty God the beholder of all things, pronounced of him the just sentence of innocency, so that by the will of God and our Decree, he recovered both his native soil and proper Church, where the holy Ghost had assigned him Governour. He is to receive at our hands such things as our clemency being led by right and reason shall think convenient for him, so that all whatsoever hath been heretofore decreed against such as communicate with him be hereafter quite forgotten: that all suspicion raised of him be henceforth removed; and that his Clergy (reason so requiring) may enjoy such liberty, freedom and privilege as they have done in times past. Moreover of our sovereign benignity towards him, we have thought good to add thereto, that as many as are allotted into the sacred Senate of the Clergy, may understand of truth, and we have granted safety and good leave to as many as cleave unto him, be they Bishops, or other degree so ever of the Clergy. Every ones firm and sure consent in this behalf, shall be a sufficient sign or token of his faithfull mind and purpose. We have commanded, that not we embrace his Communion, adding themselves unto the sounder opinion and better sentence, all alike now by our permission, as heretofore by the providence of God, may enjoy the benefits bestowed upon them from above.

Another Epistle to the People of Alexandria.

Constantine the puissant, the mighty and noble Emperor, unto the people of the Catholick Church of Alexandria, sendeth greeting. In as much as we lay alway before our eyes, your good and politic Government, and mark with us, as looking-glasse to behold our own state, and seeing that you were benefited of your Bishop Athanasius, a man approved both for sound learning

learning and honest living, we determined with our selves to send him unto you again: Receive him therefore honourably after your accustomed manner: joyne him with you as an helper in your prayers unto God: endeavour always to retain amongst you concord and peace, both fit for your own persons, and gratefull unto us, according unto the sacred Decrees of the Church. For it is not requisite that dissension and debate should molest and disquiet the peaceable estate of these our prosperous days. Our desire is, that such a plague be purged far from among you: our request is (well-beloved people of Alexandria) that in your prayers, where you crave (after your wonted custom) the aid and assistance of the Spirit of God, you take Athanasius for chief, or (as I said before) an helper: to the end, according unto your happy and prosperous success, the Heathenish Nations as yet snared with the erroneous service of Idols, may hasten with swift willing minds to embrace the profession of our most holy Faith. We counsel you this also, that you persevere in the things we rehearsed before: that you entertain willingly your Bishop sent unto you by the mighty power of God, and our loving pleasure: and that you count him worthy of all courteous salutation. For of a surety this is comely for you, and convenient for our Highness. We have also charged the Judges and Governors of these Provinces by our Letters, that they should weed all the rares of spite and contention out of the minds of malicious persons, and punish severely seditious and busie bodies. Wherefore seeing that you understand all these circumstances, that our pleasure is agreeable with the will of God: that we have care over you for the maintenance of Concord and Unity: that we have assigned punishment for troublesome and seditious persons: observe diligently the things which are correspondent unto the Ordinances of the Church, and the service of God, embrace this Athanasius with all honour and reverence and pour out prayers unto God the Father who governeth all things, both for your selves, and also for the concord and quietnesse of the whole world.

An Epistle for the abrogating of the things that were decreed against *Athanasius*

There is extant also an Epistle in the same form unto the Governours of *Augustonica, Thebaïs, Lybia and Lycia*.

Constantius the puissant and noble Emperor unto Nectorius, sendeth greeting. If any thing be found decreed and recorded heretofore, to the prejudice, hurt or damage of such as communicate with Athanasius the Bishop, our will is that the same be wholly abrogated and disannulled. Our pleasure is moreover, that his Clergy shall enjoy the like franchise and liberty as in times past: We will have this Commandment put in ure, that as Athanasius the Bishop is restored to his See: so all the Clergy of his Communion, may recover and possess the like liberty with other Ecclesiastical persons, and so live at hearts ease.

CHAP. XIX.

Chap. 24. after the Greek.

How that Athanasius passing by Jerusalem into Alexandria, was received of Maximus into the Communion: how he called there a Synod of Bishops, and confirmed the Decrees of the Nicene Council.

Athanasius the Bishop trusting to these Letters, passed thorow Syria and came to *Palestina*. And arriving at *Jerusalem*, he opened unto *Maximus* both the Decrees of the Council of *Sardica*, and also the Emperor *Constantius* agreement and consent therein, and procured a Synod of Bishops to be assembled there. For *Maximus* without delay, cited thither certain Bishops out of *Syria* and *Palestina*. The Assembly being gathered together, he gave *Athanasius* the Communion, and assigned unto him his Dignity. The Council being dissolved, wrote and signified by their Letters unto the people of *Alexandria*, unto the Bishops of *Egypt* and *Lybia*, all their Decrees and Canons touching *Athanasius*. Wherefore all the adversaries of *Athanasius* cried out against *Maximus*; because that aforetime he had subscribed to his deposition, but now repenting of his folly, as if he had not then done well, he became of his Faith, and awarded him both the Communion and his Dignity. When *Ursacius* and *Valens* who aforetime were earnest followers of *Arius*, understood of this, they condemned their former doings, and got them to Rome: there they exhibited the Bishop *Athanasius* their recantation and repentance in writing: they subscribe unto the Creed containing the clause of *One Substance*, and they write unto *Athanasius*, that thenceforth they will communicate with him. *Ursacius* and *Valens* being thus won with the proffered success

The Council of *Jerusalem*. An. Dom. 353. *Maximus* Bishop of *Jerusalem* forsook the *Arians*.

Ursacius and *Valens* being *Arians* repent them of their folly.

success of *Athanasius* his affairs, agreed (as I said before) unto the clause of *One substance*. But *Athanasius* travelling by *Pelensum*, the ready way to *Alexandria*, preached in every City where he came, and exhorted them to eschue the *Arians*, and to imbrace such as confessed the Faith of *One substance*. And in divers of the Churches also he ordained Ministers, which gave occasion unto the adversaries for to accuse him again, that he presumed to make Ministers in other mens Provinces. So far of the things which happened then unto the renowned *Athanasius*.

Chap. 25. after
the Greek.

CHAP. XX.

Of *Magnentius* and *Bretanion* the Tyrants, and of the Death of *Constans* the Western Emperor.

IN the mean while the quiet estate of the Commonweal was not a little out of square, whereof I will briefly intreat, and run over such things as I have determined with my self to lay down. After the death of *Constantinus* who builded *Constantinople*, his three sons (as I have said in my first Book) succeeded him in the Empire. Of which number we have to understand that *Constantine* so called after his Fathers name, was one, and reigned together with the rest of the Emperors, whom the souldiers slew after he had reigned a very little while. And as *Constantinus* commanded not he should be slain, so again forbad he not the slaughter. But how the *Constantine* the younger, breaking out into the borders of his brothers Dominions, lost his life, whilst he fought hand to hand with the souldiers, I have often mentioned before. After whose death there arose wars between the *Persians* and the *Romans*, where *Constantinus* had but ill-favoured success. For the Camp being pitched in the night-time, about the bounds of the *Roman* and *Persian* Dominion, the *Persian* Host seemed then to prevail, and for a time to have the upper-hand. Then also the Ecclesiastical affairs went very troublesom, for there was great contention in the Church about *Athanasius*, and the clause of *One substance*. These things being at this point, *Magnentius* the tyrant became a rebel in the west parts of the world, and through treason procured the death of *Constans* the Emperor which governed the West, and then abode in *France*. This being wrought, there ensued great and grievous wars, *Magnentius* the tyrant invaded all *Italy*, subdued *Africk* and *Lybia*, and took all *France*. Moreover at *Sirmium* a City of *Illyrium* there was another tyrant set up by the souldiers, whose name was *Bretanion*. At *Rome* also there was a great stir. For *Nepotianus* *Constantinus* sisters son, having got him a great troop of Fencers and Sword-players, aspired unto the Imperial Scepter, but the Captains of *Magnentius* dispatched him. *Magnentius* in a little while overran and subdued all the West parts of the world.

Magnentius the tyrant is of *Eutropius* called *Maxentius*.

Bretanion a tyrant. *Nepotianus* a traitour.

Chap. 26. after
the Greek.

CHAP. XXI.

How that after the Death of *Constans* the Western Emperor, *Paulus* and *Athanasius* were deposed again. *Paulus* in his exile was stifled to death: *Athanasius* fled and saved his life.

ALL the afore said stir fell out in a very short space, to wit, in the fourth year after the Council of *Sardice*, in the Consulship of *Sergius* and *Nigranus*. *Constantinus* understanding of the whole circumstance, made a title and challenge unto all the Dominions of his brethren, and being proclaimed Emperor of the West, made expedition to wage battell with the tyrants. The adversaries of *Athanasius* supposing now they had gotten fit opportunity, forged out afresh heinous offences against him afore his coming into *Alexandria*: they inform the Emperor *Constantinus* that he perverted all *Egypt* and *Lybia*. The election of *Minister* he made in forraign Provinces furthered the matter, and caused the offence to seem very heinous. *Athanasius* in the mean while came to *Alexandria*, and there called together divers Councils of the Bishops of *Egypt*, where they decreed such things as were agreeable with the Canons of the Council of *Sardice*, and also of the Council held at *Jemsalem* under *Maximian*. The Emperor who aforetime was addicted unto the *Arian* heresie, wished all the things he had lately decreed to the contrary part. And first of all he banished *Paulus* Bishop of *Constantinople*, whom the messengers or guides that brought him to exile, stifled very hardly at *Cuenusum* a City in *Cappadocia*. *Marcellus* is expelled *Ancyra*, and *Basilus* placed in his room. *Lucius* Bishop of *Adrianopolis* is clapt in prison, and there choaked up with stink. *Barabbas* relations

Athanasius is accused.

The Council of *Alexandria*. *Paulus* Bishop of *Constantinople* exiled, and there stifled to death.

Marcellus is deposed. *Lucius* dieth in prison.

relations that were made unto the Emperor of *Athanasius* so incensed him, that he gave forth a Commandment he should be executed wheresoever he were taken. He charged moreover that *Theodotus* and *Olympius* Bishops of *Thracia* should be put to death. Yet *Athanasius* was not ignorant of the Emperors great rage, but being quickly made privy thereunto, fled away, and so avoided the Emperors threats. The *Arians* backbite him for flying away, and chiefly *Narcissus* Bishop of *Neronia* a City of *Cilicia*, *Georgius* of *Laodicea*, and *Leontius* who then was Bishop of *Antioch*. This *Leontius* being a Priest was deposed, because he (indeavouring to conceal a foul slander and suspicion raised upon him for his familiarity with a woman whose name was *Eustolia*) gelded himself, to the end he might thenceforth boldly use her company, and commit nothing whereof he might justly be accused. The same man was by the advice and counsel of the Emperor *Constantinus*, chosen Bishop of *Antioch* after *Stephen* who succeeded *Placitus*. Thus much of him.

CHAP. XXII.

How that *Macedonius* having gotten again the Bishoprick of Constantinople, vexed such as were of the contrary opinion.

Chap. 27. after the Greek.

M *Acadonius* then after that *Paulus* had departed this life in the manner above said, was made Bishop of *Constantinople*: he had great liberty and access unto the Emperor, he made wars among the Christians, nothing inferiour to the tyrannical practices of those times: he perswaded the Emperor to aid him, when as in very deed he procured the overthrow and destruction of the Churches, and prevailed so much, that whatsoever he leudly had compassed, the same forthwith was by a Law confirmed. Every City sounded of Proclamations. The souldiers were commanded to see the Emperors Edicts take place. As many as cleaved unto the Creed containing the clause of *One substance*, were not only cut off from the Churches, but also banished altogether the Cities. And first they joyn heads and hands together to bring this to passe. But when this pestilent infection had spread it self far and high, such as had little, or rather no care at all of the Ecclesiastical affairs, determined with themselves to constrain men to their Communion. The violence truly was no less than that of old practised towards the Christians, when they were compelled and drawn to sacrifice unto idols. For many incurred sundry kinds of torment, often sucking and dismemb'ring of their joynts: consisting of their substance: some bereaved of their native soil: other some departed this life under the hands of the tormentor. Some died in banishment, and never saw their Country again. There were their practices throughout all the Cities of the East, but specially at *Constantinople*. This civil plague and persecution (shortly being not out of measure) *Macedonius* did greatly augment as soon as ever he had gotten the Bishoprick. But the Cities of *Greece*, of *Nyssa*, and of the other parts tending towards the West, were void of all these tumults and calamities, because they agreed within themselves, and observed the Canons of the *Nicean Council*.

CHAP. XXIII.

Athanasius reports what horrible acts were committed at *Alexandria* by *Georgius* the *Arian* Bishop. And what civill commotion *Constantinus* the Emperor did raise in *Bremania* the Tyrant and Rebel.

The persecuti-
on of the
Christians by
the *Arian* he-
reticks.

Chap. 28. after the Greek.

I Et us hear (if you please) *Athanasius* himself, making relation of the horrible practices committed then at *Alexandria* by *Georgius* the *Arian*, for he was patient and felt himself some part of the lamentable affliction. In the Apology which he wrote in the defence of his flight, he declareth the behaviour of the *Arians* in this sort: These were *Alexandria* certain people which sought us out to execution; so that the raging was far worse than the beginning. The souldiers unwares beset the Church: instead of devout service of God they take in hand desperate swords. Then *Georgius* that was sent by them from *Cappadocia*, coming in Lent time, added of his own unto the lewd practices which he brought of them. After that the Easter week was ended, the Virgins began to be clapt in prison: the Bishops were bound and led by bands of souldiers: the fatherless and widows were oppressed of their houses: the families were railed: the Christians were continually trampled and vexed: the houses of their houses were railed: the Churches and Altars were in great danger: the people were in great danger: the people were in great danger.

Athanasius
Apology.

Sebastianus a captain, yet a Manichee, and a great blood-sucker.

These Bishops were sent to exile by the Arians.

The clemency of Constantius towards Brethanion.

Galla Caesar.

these things seemed very grievous, but the after-claps were far sorer. The week after Whittun-tide the people did fast: they got them therefore into the Churchyard for to pray, because they all abhorred the communion of Georgius. But when this passing lewd man understood of it, he stirred up against them one Sebastianus a Captain, who also was a Manichee. He forthwith together with a great troop of souldiers, all in armour, having naked swords in their hands, bows and arrows prepared, ran upon the people as they were praying on a Sunday. When he found there but a few (for the hour being past the greater part was gone away) he committed such hainous acts as became very well his person. He set on fire a great company of sagots: he made the Virgins stand nigh the burning flame: he went about to constrain them to confesse the Arian Faith. But when he perceived they would not yeeld, and that they despised the burning heat of that horrible fire: he stripped them stark naked: he buffeted them about the head and face, so that of a lay while after they were scarce known of their own friends. Moreover he took forty persons, and plagued them with a new kind of torment never heard of before. Their backs and sides were so scourged and rent with Palm-twigs newly pluckt off the trees, having on their pricking knots, that divers because of the stumps that stuck in the flesh of their backs, were constrained often times to repair unto Chirurgeons: other some not able to endure such terrible pain, died of their wounds. As many of the men as remained yet alive, together with the Virgins were exiled, and led by the souldiers to Oasis. The dead carcases not yet fully cold, were denied the friends of the deceased: being thrown here and there, and lying unburied. (for that liked them best) the souldiers bid them as if they had not been faulty in committting such horrible crimes. This did they, having their minds overshadowed with the furious rage of frantick heresie. And when as the dear friends and familiars of the dead, rejoiced at the bold protestation of their faith, yet sorrowed because their carcases were not covered with earth, the savage impiety and beastly cruelty of these souldiers revealed it self with greater shame and infamy. Moreover they banish forthwith certain Bishops of Egypt and Lybia: namely Ammon, Thamus, Cajus, Philon, Hermes, Plinius, Psenofuris, Nilammon, Agathon, Anagampus, Marcus, Dracontius, Adelphus, Athenodorus, a second Ammon, and of the Priests they banished Hierax and Diocorus. These being bereaved of their native soil, they handled so roughly, that some of them died by the way, some other in exile never returning again. They put to death above thirty Bishops. They followed the steps of wicked Achaab, imploying all their care and industry for the rooting out of the truth from off the face of the earth. These were the practices of Georgius at Alexandria, by the report of Athanasius. The Emperor marched forwards with his host to Illyrium, for thither of necessity was he constrained to go, and there it was that Brethanion was proclaimed Emperor. As soon as he came to Sirmium, truce being made, he came to parlee with Brethanion. In the mean while he indeavoured to win again the souldiers, which had refused him for their Emperor. After they had so done, they proclaimed Constantius alone, both their Augustus, their King and Emperor. In this their Proclamation there was no mention of Brethanion, who seeing himself betrayed, fell down prostrate at the Emperors feet and craved for mercy. Constantius taking from him his princely Scepter and purple Robe, lifted him up by the hand very courteously, and exhorted him after the calling of a private man to lead a quiet and peaceable life. He said moreover, that it was fitter for an old man, such as he was, to imbrace a trade of life that were void of all trouble and care, then to gaze after a vain Title of honour, full of disquietness and molestation. Thus it fared with Brethanion in the end. The Emperor commanded that all charges should be given him of the publick Tribute: afterwards he wrote unto him sudry Letters to Prousa a City in Bithynia, where he made his abode: signifying what singular pleasure he had done unto him, in ridding him from care and troubles, shewing also what misery often times befalleth to reign and government: and that of his own part he had dealt unadvisedly, in not giving to himself that which he gave to another. So far of these things.

CHAP. XXIV.

Of Photinus the Heretick.

The Emperor at that time made Gallus his cozen-germane Caesar, he gave him his own Title or Name, and sent him to Antioch in Syria for to keep thole parts of the Empire which reached into the East. When he came to Antioch, there appeared in the East the

sign or cognizance of our Saviour, for a pillar resembling the form of a Crosse, was seen in the Air, bringing great admiration to the beholders. He sent his other Captains with great power to wage battel with *Magentius*, he himself remained at *Sirmium*, hearkning to the end. * In the mean while *Photinus* the superintendent of that Church, went about openly to publish a self-opinion, invented of his own brain; and because there was great tumult and much trouble risen thereof, the Emperor commanded a Council to be summoned at *Sirmium*. Of the Bishops of the East there came thither *Marcus* Bishop of *Arethusa*, *Georgius* Bishop of *Alexandria*, whom the *Arians* (after they had deposed *Gregorius*, as I said before) placed there: *Basilini* who was Bishop of *Ancyra* after the deprivation of *Marcellus*: *Pancratius* Bishop of *Peleusium*, *Hypatianus* Bishop of *Heraclea*. Out of the West there met him *Valens* Bishop of *Mursa*, and *Ofius* Bishop of *Corduba* a City of *Spain*, who then being of great fame was forced to come unto the Council. These Bishops assembled at *Sirmium*, after the Consulship of *Sergius* and *Nigrianus*, in which year by reason of the wars and civil dissensions, there was none that could execute the function of a Consul: they deposed forthwith the heretick *Photinus* of his Bishoprick: for he maintained the leud opinion of *Sabellius* the *African* and *Paulus Samosatenus*. Which act of theirs was approved of all men, both at that present, and also in times following, to have been done according unto right and reason.

The sign of the Crosse seen in the air.

* Chap. 29. in the Greek. *Photinus* the heretick. The Council of *Sirmium* was held Anno Dom. 355.

CHAP. XXV.

What forms of Faith were laid down at the Council of *Sirmium*, in presence of *Constantius* the Emperor.

Chap. 30. in the Greek.

These Bishops continuing a while at *Sirmium*, decided other things. For they went about to abrogate their old Creed, and to establish new forms of Faith: one was exhibited in the Greek tongue by *Marcus* Bishop of *Arethusa*: two others in the Latine tongue, agreeing neither in word nor in composition, neither in sense nor in sentence either with themselves, or with that which the Bishop of *Arethusa* wrote in Greek. One of the Latine Forms I will here lay down immediately after the Greek Form of *Marcus*. The other afterwards rehearsed at *Sirmium*, I will refer to his proper place. Yet have we to understand that both were translated into the Greek. The Form which *Marcus* wrote; was as followeth: We believe in one God the Father Almighty, Creator and maker of all things. Of whom all Fatherhood is named in Heaven and in Earth: and in his only begotten Son our Lord *Jesus Christ*, begotten of the Father before all worlds: God of God, light of light, by whom all things were made both in Heaven and in Earth, be they visible or invisible things: who is the Word, the wisdom, the true light, the life: who in the later days was incarnate for our sakes: born of the holy Virgin, crucified, died, rose again the third day from the dead, ascended into Heaven, sitteth at the right hand of the Father, and shall come again at the end of the world to judge the quick and the dead, and to reward every one according unto his works, whose Kingdome shall have no end, but continueth for ever and ever. For he shall sit at the right hand of the Father, not only while this world lasteth, but also in the life to come. And we believe in the holy Ghost, that is, in the Comforter whom the Lord promised to send his Disciples after his ascension for to teach and lead them in all things, whom also he sent, by whose means the souls of them that faithfully believe in him are sanctified. They that say that the Son of God hath his being of nothing: or that he is of another substance than the Fathers: or that there was a time or a world when he was not, these the holy and Catholick Church doth hold for accursed. Again, we say, that whosoever affirmeth the Father and the Son to be two Gods, let him be accursed. If any man, when he calleth *Christ* God, and to have been before all worlds, confesse not also that the Son of God ministred unto the Father at the creation of all things, let him be accursed. He that presumeth to say that he is unbegotten, or that part of him was born of the Virgin, let him be accursed. If any say, that the Son was born of *Mary* according unto prescience, and not to have been with God, begotten of the Father before all worlds, by whom all things were made, let him be accursed. Whosoever saith that the substance of God can either be more enlarged or less diminished; let him be held for accursed. Whosoever saith, that the enlarged substance of God made the Son, or calleth the Son the enlarged substance of God, let him be accursed. Whosoever calleth the Word of God; the mental Word of the Father, or the vocal Word, let him be accursed. Whosoever saith, that

A form of faith exhibited by *Marcus* Bishop of *Arethusa* unto the Council of *Sirmium*.

A. 2.

Esay 43.44.

John 1.

Gen. 1.26.

Gen. 32.
Gen. 19.

Psal. 110.

John 15.16.

the Son of God is but only man, born of Mary, let him be accursed. Whosoever when he saith, that he was born God and man of Mary, understandeth the unbegotten God, let him be accursed. Whosoever understandeth this after the Jewish manner: I am the first God, and I am the second, and besides me there is none other God, (which was spoken to the overthrow of Idols, and of them that be no gods) thereby to take away the only begotten, that was God before all worlds, let him be accursed. Whosoever when he heareth: The Word became flesh, supposeth the Word to be turned into flesh, or by conversion to have taken flesh upon him, let him be accursed. Whosoever when he heareth the only begotten of God so have been crucified, thinketh that therein he was subject to corruption, torment, alteration, diminution, or destruction, let him be accursed. Whosoever understandeth this: Let us make man, not so have been spoken of the Father unto the Son, but God the Father himself to have spoken it to himself, let him be accursed. Whosoever thinketh the Son not to have wrestled with Jacob as man, but the unbegotten God, or some portion of him, let him be accursed. Whosoever understandeth this: The Lord rained from the Lord, not to be taken of the Father and the Son, but that the Father rained from himself, let him be accursed: for the Son being Lord, rained from the Father that was Lord. Whosoever when he heareth: The Father Lord, and the Son Lord, calleth the Father being Lord, both Lord and Son: and when he readeth. The Lord from the Lord, affirmeth there be two Gods, let him be accursed. For we place not the Son in the same room with the Father, but subject to the Father. Neither was he incarnate without the will of the Father, neither rained he from himself but from the Lord, who hath authority of himself, to wit, from the Father: neither sitteth he at the right hand of himself, but hearkeneth unto the Father, saying: Sit thou at my right hand. Whosoever calleth the Father the Son, and the holy Ghost one person, let him be accursed. Whosoever when he calleth the holy Ghost the Comforter, tearmeth him the unbegotten God, let him be accursed. Whosoever saith there is no other Comforter beside the Son, contrary to the doctrine of the Son himself (for he said: The Father whom I will intreat, will send unto you another Comforter) let him be accursed. Whosoever saith that the holy Ghost is a piece or portion of the Father and of the Son, let him be accursed. Whosoever affirmeth the Father, the Son, and the holy Ghost to be three Gods, let him be accursed. Whosoever saith that the Son of God was made by the will and pleasure of the Father, as one of the creatures, let him be accursed. Whosoever saith the Son was begotten contrary to the will of the Father, or whether the Father would or no, let him be accursed: for the Father begat not the Son against his own will, neither was he constrained by the law of Nature, as if he had been unwilling thereunto: but of mere good will, without all time, without passion begat he him of himself. Whosoever saith that the Son had neither begetting nor beginning, and so consequently affirmeth that there are two without beginning, and two without begetting, and so appoint two Gods, let him be accursed. The Son is the head and the original of all creatures: and the head of Christ is God, for so we refer all things reverently by the Son unto one beginning of the whole universality which is without beginning. Again, weighing deeply with our selves that clause also of Christian profession, we say, That whosoever affirmeth Christ Jesus the Son of God, who ministered unto the Father at the creation of all things, not to have been before all worlds, but only from the time since the Son was born of Mary, to have been Christ, and then his Deity to have begun, as Paulus Samosatenus was persuaded, let him be accursed.

Another Form of Faith first laid down in Latine, afterwards translated into the Greek.

This form of faith is so patched together, that in many places it requirereth a wary reader, the authors thereof misliked with it themselves, and called it in again, as appeareth in the end of this Chapter, Rom. 3.

IN so much as it pleased them diligently to consider of the Faith, all whatsoever appertained thereunto was exquisitely and curiously handled at Sirminum, and in presence of Valens, Ursacius, Germanus with other Bishops, they agreed, that there was one God, the Father Almighty, even as it is taught throughout the whole world: and one only begotten Son of his, Jesus Christ, and our Saviour, begotten of him before all worlds, that it was not lawful to say there were two Gods, although the Lord himself had said: I go unto my Father, and unto your Father, unto my God and unto your God. Wherefore he is the God of all, as the Apostle hath taught us: What is he the God of the Jews only? Is not he also the God of the Gentiles? yea of the Gentiles too, for there is but one God which shall justify the circumcision by faith. All the other things are correspondent, neither do they contain any ambiguity at all. And because there was great contention about the understanding of the word which the Latines call *substantia*, and the Grecians *ousia* about the equality, or as they call it, the unity of substance:

stance: they decreed that thenceforth the controversie should not once be remembered: that the Church of God should no longer be troubled with the interpretation thereof, and that for two causes; first, because the Scriptures of God made no mention thereof; secondly, because that the interpretation thereof exceeded the fence and capacity of man, for the holy Scriptures testified that no man was able to set forth the generation of the Son, in these words: *His generation who shall be able to declare?* For it is most true, that the Father alone knoweth how he begat the Son, and that the Son alone knoweth how he was begotten of the Father. But no man doubted but that the Father was greater in honor, dignity, divinity and fatherly title, and that by the testimony of the Son himself, where he saith: *The Father which sent me is greater than I.* They said moreover this was Catholick, neither unknown unto any, that there were two Persons, the Father and the Son, the Father greater, the Son subject, together with all other things, which the Father made subject unto him: the Father to be without beginning, invisible, immortal, impatible: the Son to be begotten of the Father, God of God, light of light: and that no man (as I said before) was able to rehearse his generation save the Father alone: the Son our Lord and God to become incarnate, to have taken a body upon him, that is man: as partly he shewed to the Angels, and partly all the Scriptures do declare, but especially the Apostle the preacher of the *Gentiles*, that Christ took manhood of the Virgin *Mary*, according unto the which he suffered. They said it was the principle and ground of our faith, always to hold fast the Faith in the Trinity, as we read in the Gospel: *Go teach all Nations, baptizing them in the Name of the Father, the Son, and the holy Ghost.* The number of the Trinity is absolute and perfect. The Comforter the holy Ghost sent by the Son, came according unto promise for to sanctifie and lead the Apostles and all the faithful. They go about to persuade *Phorinus* after his deprivation, to condescend and to subscribe unto these things, promising to restore him unto his Bishoprick again, if he would recant and renounce the self opinion he had invented of his own brain, and thenceforth promise to cleave unto their doctrine. He refused the conditions, and provoked them to disputation. A certain day was appointed for the conference, the Emperor commandeth the Bishops then present to be at it: there came thither also at the request of the Emperor not a few Senators. The Assembly being met, *Basilias* who then was Bishop of *Ancyra*, took *Phorinus* in hand: the Notaries penned all they spake. While they reasoned one with another, the disputation waxed hot, and in the end *Phorinus* had the foil, and was condemned to banishment. From that time forth he lived in exile, and wrote in the Greek and Latine tongue (for he was well seen in both) a Book against all heresies endeavouring therein to publish his own opinion; So far of *Phorinus*. We have yet to understand, that the Bishops assembled at *Sirmium*, disliked themselves with the form of Faith laid down in the Latine tongue, for after the publishing thereof they found contradictions therein. Wherefore they went about in all the haste to call in all the copies, and when as divers were concealed, the Emperor by his Edict gave charge that all should be brought in, and such as hid them should be punished. But no threats, or cruelty could recover the things once published so, because they had run through many hands.

CHAP. XXVI.

Of *Osus* Bishop of *Corduba*.

Whereas we have made mention a little before of *Osus* Bishop of *Corduba*, that he was constrained to shew himself at the Council of *Sirmium*, I think it requisite now to say somewhat of that matter. Although a while before, through the lewd practices of the *Arians*, he had been in exile: yet then, at the sute and procurement of the Bishops which assembled at *Sirmium*, it fell out that the Emperor cited him, purposing with himself to persuade him, or by foul means to constrain him, to be of the same opinion with the assembled Bishops. And in so doing their faith should seem to carry with it great sote and credit. To this end he was drawn against his will (as I said before) unto the Council. But when this old father would in no wise subscribe unto their Faith, they forged his sides, and set his members upon the rack. So that in the end by compulsion he gave his assent, and subscribed unto the form of Faith which then were published. These were the acts at *Sirmium*, and thus were they ended.

Ira. 53.

Mar. 28.

Phorinus the
hereick was
folled in open
disputation.

Chap. 31. after
the Greek.

Chap. 32. after
the Greek.

CHAP. XXVII.

*Magnentius the Tyrant is overcome, and dieth miserably: the Jews inhabiting
Diocæsarea rebel against the Romans, and are foiled. Gallus
rebelleth, and is put to death.*

The cruelty of
Magnentius.

Constantius the Emperor remained at Sirmium, waiting what end the battel waged with Magnentius should have. But Magnentius as soon as he took the princely City of Rome, executed many of the Senators, and dispatched not a few of the common multitude. When the Captains of Constantius had gathered a great Army of Roman souldiers they marched toward him: he then left Rome, and got him to France. There were many skirmishes, one while this side, another while that side had the upper hand. At length Magnentius was overcome at the Castle of Mursa in France; in he got him, and kept it a while, where such a strange thing as followeth is reported to have come to pass. Magnentius going about to animate his souldiers, now altogether discouraged with the foil and overthrow they had taken, got him up into an high seat. The souldiers after the accustomed honour done unto the Emperors, minding to sound fortunate success unto Magnentius, by force as it were, their lips wagging before their minds, they turn their good wishes unto Constantius, for they all with one mouth proclaimed, not Magnentius but Constantius, Augustus: Magnentius supposing this to be a sign of misfortune, conveyed himself forthwith out of the Castle, and fled into the farthest parts of France. The Captains of Constantius pursued after him earnestly. Again they pitched their Camp at a place called Miltoselencus, where Magnentius being overthrown, ran away alone, and got him to Lyons a City of France, three dayes journey from the Castle of Mursa. Magnentius coming to Lyons, first of all he slew his mother, next his brother when he had created Caesar, last of all he became his own motherer. This was done the fifth Consulship of Constantius, the second of Constantius Gallus, the fifteenth day of August. Not long after Decentius another Brother of Magnentius hanged himself. And although Magnentius the tyrant had such an end, yet the Commonwealthe was not without great trouble and tumult. For immediately there slept up another tyrant whose name was Sylvanus, and molested the quiet estate of the Commonweal in France, but the Captains of Constantius dispatched him quickly out of the way. When these things were come to an end, there arose some civil wars in the East, for the Jews inhabiting Diocæsarea in Palestine took arms against the Romans, and invaded the bordering Regions. But Gallus called also Constantius, whom the Emperor Constantius had made Caesar, and sent him into the East, came thither with a great power, overcame the Jews in battel, and made the City Diocæsarea even with the ground.

The miserable
death of Mag-
nentius.
Decentius hanged
himself.
Sylvanus the
tyrant was no
sooner up, but
he was dispatched.
* Chap. 33. in
the Greek.
The Jews be-
come rebels,
and are over-
come.

* Chap. 34. in
the Greek.
Gallus a rebel
being in great
trouble became a
traitor, and so
lost his head.

This Julianus
was Emperor
after Constantius,
and became an
Apostata.

Julius Bishop
of Rome fifteen
years.
Liberius Bi-
shop of Rome.
Anno Do. 353.

* When Gallus had brought these things to pass, being swollen and puffed up with the hope of good success and prosperous affairs, he could no longer contain himself within his bounds, but forthwith being inflamed with tyrannical motion, turned his mind against Constantius, so that Constantius not long after espied him out and perceived his drift. He had executed of his own absolute authority Domitianus who was president of the East, and the great treasurer, not making the Emperor privy unto his doings. Wherefore Constantius was fore incensed against him. He being wonderfully afraid, yet of force came unto him. Constantius hearing of his coming, that he was now in the Western parts of his Dominions, to wit, in the Isle of Flavia, caused his head to be taken off his shoulders. In a little while after, he appointed Julianus the brother of Gallus Caesar, and sent him into France against the Barbarians. Gallus whose name was also Constantius, ended this life the seventh Consulship of Constantius, and the third of his own. Julianus the year following was created Caesar, in the Consulship of Arbustius and Lollianus the sixth of Maximian. But of Julianus we will discourse in the third Book. Constantius being tid of these present mischiefs, turned himself to wages battel with the Church of God. Removing from his moor into the princely City of Rome, he called together a Council, and commanded divers Bishops out of the East to repair with all speed into Italy, and thence the Bishops of the West should meet them there. In the mean space while they travelld thus by sea, he fell out that Julius Bishop of Rome after he had governed the Church sixteen years departed this life, and Liberius succeeded him in the Bishoprick.

CHAP. XXVIII.

Chap. 35. after
the Greek.*Of the heretick Actius the Syrian, the master of Eunomius.*

AT *Antioch* in *Syria* there stept up another heretick, founder of a strange and forrain opinion, whole name was *Actius*, called also the *Atheist*. He although he maintained the same things, and upheld the self same opinion with *Arius*, yet severed he himself from the *Arians*, because they admitted *Arius* into the Communion. For *Arius* (as I said before) meant one thing within, and uttered another thing without; being at *Nice*, he allowed and subscribed unto the form of faith, laid down by the Council, and deceived the Emperor which reigned then with his fraud and subtilty. This was the cause that made *Actius* sever himself from the *Arian* sect. Uncill that time *Actius* was known not only for an heretick, but also for a great pattern of the pestilent doctrine of *Arius*. When he had got some smack of learning at *Alexandria*, he left that City, and went to *Antioch* in *Syria*, where he had been born, and there was he made Deacon by *Leontius* then Bishop of *Antioch*. In a short while after, he was able to amaze such as reasoned with him, with his subtle quirks of sophistry, this did he by the means of *Aristotles Elenches*, (for so is the Book intituled) for whilst he disputed, unwittingly could he frame such captious and sophistical propositions, as his own capacity could not dissolve: the reason was, because he had not learned *Aristotles* drift of such as were cunning and learned Logicians. For *Aristotles* against the sophisters who then derided and abused philosophy, wrote such a kind of reasoning, for the whetting of young mens wits, displaying their behaviour and overthrowing their sophistical fallacies, with witty reasons, and well choughed subtilties. The *Academicks* that comment upon *Plato* and *Plotinus* Works, do mislike very much with such things as *Aristotle* hath so argutely and subtilly written: but *Actius* not procuring unto him a Master that was an *Academick*, cleaved unto these captious and subtle fallacies. Wherefore he could not devise how to understand that there was an unbegotten birth: or how to imagine that the begotten could be coeternal with the begetter, so barren a brain had he of his own, and so ignorant and unskillfull was he in holy Scripture: for he had nothing in him, save a subtle kind of reasoning, quarellous and contentious languages, such as may easily be found in the rude, ignorant and unlearned: he had read over the ancient Writers, such as published Commentaries upon holy Scriptures, and condemned *Clemens*, *Aphricanus*, and *Origen*, sage men of singular learning for unlearned persons: the Epistles which of set purpose he had patched and stuffed with litigious trifles and sophistical conclusions, the same he sent unto the Emperor *Constantinus*, and to sundry others: And therefore was he called the *Atheist*. And although he affirmed the self same things with *Arius*, yet of his own crew not attaining unto his intricate and captious manner of reasoning, was he counted for an *Arian* heretick. Wherefore being excommunicated out of the Church, yet would he seem as though of his own accord he had severed himself from their Communion. Of him therefore as original of this error, the *Actians* had their appellation, but now are they called *Eunomians*. For in a little while after, *Eunomius* his Scribe, who sucked of his filthy sink of heretical doctrine, became a ringleader to this sect. But of *Eunomius* in another place.

Wherein *Actius* differed from the *Arians*.*Leontius* Bishop of *Antioch*.The Greek word is *ἐλεγχτικός*, and the special title of *Aristotles* predicaments, yet doth it signify, as the sense here and elsewhere giveth us to understand, his Book of *Elenches*, by him intituled *ΕΛΕΓΧΤΙΚΟΝ*.Why *Actius* was called an *Atheist*.*Eunomius* the heretick.

Chap. 36. after the Greek.

CHAP. XXIX.

Of the Councils held at Millian and Ariminum, with the Creeds then concluded upon.

BY that time there met in *Italy* not very many Bishops out of the East, for heavy age and long journeys were lets, so that they could not come, but out of the West there came above the number of three hundred Bishops. The Emperors edict was proclaimed, that the Council should be held at *Millian*. When the Bishops of the East came thither, first of all they require that sentence by their general consent should be pronounced against *Athanasius*, thinking verily thereby to stop all gaps concerning his returning any more to *Alexandria*. After that, *Paulinus* Bishop of *Trevere* in *France*: *Dionysius* Bishop of *Alba* an head City of *Italy*, and *Eusebius* Bishop of *Vercella* a City of the *Lygurian Italians*, had perceived that the Bishops of the East bent all their might to Enact a Decree against *Athanasius*; for no other purpose,

The Council of *Millian*.

* Chap. 37. in
the Greek.

Endoxius Bi-
shop of Anti-
sch.

A form of faith
laid down in
the Council of
Ariminum in Ita-
ly by certain
Arian Bishops.

purpose, but to overthrow the true faith, they stood up and cried out, that in so doing, the Christian religion should be cancelled by the means of their deceitfull and fraudulent treachery: that the crimes laid to *Athanasius* his charge were false reports and meer slanders: and that they had invented such things to deface the true and Catholick faith. When they had ended these loud speeches, the Council brake up. * The Emperor understanding of this, commanded them forthwith to exile and banishment, and determineth with himself to summon a general Council, to the end, after citing of the Eastern Bishops into the West Countries, he might (if it were possible) bring them all to embrace unity and concord. But after better advisement taken with himself, he saw it was a very hard matter to compass, by reason of the farre Countries and long journeyes, and therefore he commanded the Council should be divided into two parts: the Bishops then present to assemble at *Ariminum* a City of *Italy*: the Bishops of the East to meet at *Nicodemia* a City in *Bithynia*. But his purpose took no prosperous successe: for neither of the Councils agreed within themselves, both was divided into sundry factions. For neither could the Bishops which met at *Ariminum* in *Italy* agree among themselves, nor the Bishops of the East among themselves, for they raised a new schisme in *Selucia* a City of *Isauria*, but how all this came to pass, I will hereafter rehearse in preface of our discourse, if that first I say somewhat of *Endoxius*. In the very same time, *Leontius* who preferred *Artius* the heretick to the degree of Deaconship, having departed this life, *Endoxius* Bishop of *Germanicia* a City of *Syria* then being at *Rome*, thought it high time for him to return into the East: he dealeth doubly with the Emperor for licence to depart with speed, alledging for himself that the City of *Germanica* stood in great need of his help and ghostly counsel. The Emperor little thinking what fetches he had in his head, gave him his passport. He through the sute and furtherance of the Emperors Chamberlains, left his own City, and crept through wile and subtilty into the Bishoprick of *Antioch*, he intended to restore *Artius* again into the Church: and goeth about to summon a Council of Bishops, and to make him Deacon again. But his lewd drift was long in bringing about, because the hatred owed unto *Artius* was of more force to repel him, than the hearty good will and furtherance *Endoxius* used to restore him. But of this we need no more words. Of them which assembled at *Ariminum*, the Eastern Bishops not mentioning the business about *Athanasius*, signified that the cause of their coming was to discourse of other matters, *Ursacius* and *Valens*, who at the first were Arians, and afterwards exhibited a recantation unto the Bishop of *Rome*, subscribing (as I said before) unto the clause of *One substance*, stood them in great stead, for these two continually cleaved unto the stronger and surer side. There came also to take their part *Germanius*, *Auxentius*, *Demophilus* and *Caius*. In the assembly of Bishops then present, when divers men would have divers things enacted, *Ursacius* and *Valens* affirmed that all forms of faith laid down in times past, were thenceforth to be cancelled, and that the new form of faith published a little before at the Council of *Sirmium*, was to be confirmed. When they had so said, they gave forth a sheet of Paper which they had in their hands, to be read. The second Creed written before at *Sirmium*, and suppressed there (as I said before) read also at *Ariminum*, and translated out of the Latine into the Greek tongue, was laid down in these words: *This Catholick faith was published at Sirmium, in the presence of Constantius our liege Lord, Flavius, Eusebius and Hypathius renowned Consuls, the eleventh Kalends of June. We believe in one only true God, the Father Almighty, Creator and maker of all things, and in one only begotten Son of God, who was before all worlds, before all beginnings, before all times that may be imagined: and begotten of God the Father without any passion, before all comprehensible knowledge, by whom both the world and all things were made: one only begotten, begotten of the Father alone, God of God, like unto the Father which begat him according unto the Scriptures: whose generation no man hath known save the Father which begat him. Him we know, his only begotten Son, to have come down from Heaven at the Fathers beck, to banish and wipe away sinne: to have been born of the Virgin Mary: to have been conversant with the Disciples: to have fulfilled according to his Fathers will all his message, to have been crucified, to have suffered and died: to have descended into Hell, and there to have disposed all things, at whose sight the Porters of Hell gates trembled: to have risen again the third day: again, to have accompanied with his Disciples, and after forty dayes were expired, to have ascended into Heaven, where he sitteth at the right hand of the Father, and shall come again at the last day with the glory of his Father, to reward every one according*

to his works. And we believe in the holy Ghost, whom the only begotten Son of God, Jesus Christ himself, promised to send mankind the Comforter, as it is written: I go unto my Father, and I will pray my Father to send you another Comforter, the Spirit of truth: he shall take of mine, and shall teach and lead you in all things. The word Substance being simply laid down of the Fathers, and unknown of the ignorant people, giving unto many great cause of offence, inasmuch as it is not found in holy Scripture, we have thought good to abandon it, and henceforth speaking of God to make no mention of the word Substance, because the sacred Scriptures have not once remembered the substance of the Son, or of the holy Ghost. We say that the Son is like the Father in all things, and that because the word of God hath affirmed and taught it us. When these things were read, such as were not pleased with the circumstances and contents thereof, rose up and said: We came not hither, as though we wanted faith and belief (for we retain that Faith which we learned from the beginning) but we are come to withstand novelties, if ought be practised prejudicial unto the same. If those things which you have now read, neither favour nor tend to the establishing of novelty, accuſe and renounce the heresie of Arius, in such wise as the old and ancient Canon of the Church hath banished all heretical and blasphemous doctrine. It is apparent unto the whole world, what tumults and troubles the blasphemous opinion of Arius hath raised, even unto this day, in the Church of God. This offer was not accepted of Ursacius, Valens, Germanius, Auxentius, Demophilus and Auxentius, and thereupon the bond of unity retained in the Church of God, was broken asunder. For these men cleaved unto such things as the Council of Ariminum had decreed: the other confirmed the Canons of the Nicene Council, and derided the contents of the Creed that was read in their presence, but specially Athanasius, so that by occasion thereof he wrote unto his friends after this manner: What availeth it (I beseech you) unto the Catholick Church for the furtherance of piety and godlines, now to propose questions of the Faith? and to enſile their Creed with the names of the Consuls which then were in office? For Ursacius, Valens and Germanius, have wrote that which was never done nor heard of among the Christians. When they had written such things as they thought necessarily to be believed of them, they laid down the Consuls, the moneth and the day, that it might easily appear unto all wise men, their faith not to have been before the Reign of Constantius. Every one of them having respect unto their own heretical Doctrine, have laid down their several censures. Furthermore when they take pen in hand to pronounce what they think of the Lord, they name unto themselves another Lord, to wit, Constantius. For it was he that opened them the gap unto impiety. And while they denied the Son of God to be eternal (for these enemies of Christ fell into such outrageous impiety) they entitled the Emperor Sempiternal. But peradventure they took occasion to register the names of the Consuls, by example of the holy Prophets, who noted unto us the time they lived in. If they presume to alledge them as a Preſident to their doings, they are foully deceived, and bewray very much their own ignorance and folly. For though the Prophets made mention of the times they lived in, as we read in Elay and Oleeas, who lived in the dayes of Ozias, Joathan, Achaz and Ezechias: as we read in Jeremy, who prophesied in the dayes of Josias: as we read in Ezechiel and Daniel, who flourished under the Reign of Cyrus and Darius: and as we find in other Prophecies, revealed unto the world at other times: yet were not they the first founders of the service of God and sacred religion. It was long before their times, it was from everlasting, it was before the foundations of the world were laid, the which verily God himself, by Christ hath prepared for us. The times when their faith had their original, they did not signify, for there had been faithful men long before them: but those were the dayes when such promises of God, and prophecies of things to come were preached by them: the promises verily concerned chiefly the incarnation of our Saviour: the circumstances thereof, and such things as were annexed thereunto, signified plainly the things that should happen both to Jews and to Gentiles. Moreover in the aforesaid specified times, their faith (as I said before) had not her first foundation and beginning, but the Prophets themselves: for they living then, foreboded such things to come. But these our Southsayers, neither writing of stories, nor prophesying of things to come, do write. This Catholick Faith was published: adding immediately hereunto, the names of the Consuls, the moneth of the year, and the day of the week. Even as the holy men of old have declared both the times of the matters they wrote of, and the years of their own Ministry: so these men have noted unto us the days when their faith first began, I would to God they had only written their own belief, for now they have assigned an original or beginning of their faith, and they fall a reasoning of it, as if it had never been heard of before. They write not, This is our belief, but in this sort, This Catholick Faith was published.

Joh. 14.16.

The answer
of the Catho-
lick Bishops.

The Epistle of
Athanasius un-
to his familiar
friends, where
he layeth
down his cen-
sure of the
Creed going
before, con-
demning it for
heretical.

The Arius

The Arius

The Arius

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Wherefore their bold and presumptuous enterprize bewrayeth their barren and witlesse braines and their new found faith is no otherwise in plain words, than the Arian heresie. So they went, then they began to believe, from that time forth they determined to reveal their faith in no other sense than we read in Luke the Evangelist: there was given out then a commandment from Augustus Caesar, that the whole world should be taxed. That commandment was not given before, but then took place from those days forth, and was published by him which wrote it; so when these men do write: This faith is now published, they shew their error newly invented, and not to have been before. But if they adde the word Catholick, they plunge themselves unawares in the heretical puddle of the Cataphrygians: so that they sing after their note. The Christian Faith was revealed unto us. The Christian Faith began of us. And as they took Maximilla and Montanus for their Lord, so these men instead of Christ have chosen Constantius. If the Faith began in those days, in the time of their Consulships, what shall become of the ancient Fathers and blessed Martyrs? what shall become of them whom these men themselves instructed in the Faith, and departed this life before these Consuls? how shall they raise them from the dead, to root out of their minds their former Religion, and to plant afresh their late invention of Faith? they are so senselesse and so void of understanding, that they can do nought else save forge our feigned causes: the which being as they are both fonde, slender, and upon slippery foundations may easily be confuted and overthrown. These were the contents of Athanasius his Epistle the which he sent unto some of his familiar friends the studious may at their pleasure examine it with themselves, and know thoroughly such things as he hath discoursed of both subtilly and substantially. We have only alledged a portion thereof, lest we should seem over tedious. Touching the premises we have moreover to understand, that the Council deposed Valens, Ursacius, Auxentius, Germanius, Caius and Demophilus, because they refused to renounce and accurse the heresie of Arius. Wherefore taking their deposition impatiently, they run unto the Emperor, and shew him the form of Faith that was read in the Council. The Council also wrote unto the Emperor an Epistle, wherein they signified unto him what they had decreed, the which being translated out of the Latine into the Greek tongue, is usually read as followeth:

The Epistle of the Council assembled at Ariminum unto the Emperor.

The Bishops assembled at Ariminum, who were compelled, do write thus unto the Emperor Constantine.

According unto the Commandment of God, and the Edict of your gracious Highnesse, we being though his good to ratifie with our consent, such Canons as of old did concern the Christian Faith, we have met together out of all the Cities throughout the West parts of the world, to the end the Faith of the most holy and Catholick Church may be the more famous, and the adversaries thereof the better known. After deliberation and good advisement taken, it seemed best unto us firmly to retain, and in retaining to hold fast unto the end that Faith which hath been continued hitherto from time out of memory, which hath been preached of the Prophets, Evangelists and Apostles through the grace of our Lord Jesus Christ, who is the Protector of your Empire, and the conservor of your health. It seemed very absurd, nay we thought it an heinous offence, to allow ought of the things that were rightly and reverently decided: but specially to intermeddle with the Canons of the Nicene Council, so exquisitely handled, and so thoroughly sifted out by the aid and succour of your Father of famous memory the Emperor Constantine: the sage doctrine and grave censures of which Council pierced the ears, and hath been printed in the minds of all people: by whose only force it came to passe that the heresie of Arius was soiled and overthrown, by whose means also not only this, but all other rotten heresies whatsoever are rooted out. What way will we added thereunto it is doubtfull, so take any thing thereof is dangerous. If either be permitted there will ensue thereof such liberty, that every one will sow such lewd doctrine as pleaseth himself. Wherefore Ursacius and Valens being of late infected with the pestilent heresie of Arius, and therefore justly banished our communion, they did not only repent them of their fonde dealing, their conscience yielding manifest testimony, and accusing them of the same, to the end they might again be made partakers of the same communion, but also as their own writings do bear witness, they craved pardon with humble and earnest petitions, so that in the end all their lewd behaviour, all their corrupt learning was forgiven and forgotten. These things were done at what time the Council of Millian was held in the presence of certain Priests of Rome. But when we call to remembrance how that Constantine the Prince, worthy of noble praise among all posterity, employed great labour and industry for the curious sifting and true knowledge of the Nicene Creed: it seemed unto us a thing contrary to all reason, to renew any thing thereof, or to innovate any thing prejudicial to the same.

Almonitions in Religion dangerous

What credit and reverence they give unto the Council of Nice.

same after his decease, who first was baptized, then departed this life, and now resteth in joy : and to make light account of so many blessed Confessors and Martyrs who framed and furthered this Doctrine, who also according unto the ancient purpose of the Catholick Church were so persuaded, and persisted in the same unto their lives end. Whose Faith God the Father through our Lord Jesus Christ, hath continued unto the year of your Imperial Reign, by whose help your Kingdom is enlarged, and your self become Lord of all these our Countries and Dominions. But of the contrary these miserable men and bewitched minds, carried away with a furious kind of motion, have gone about to proclaim themselves Authors and Preachers of wicked Doctrine under colour of well-doing, and to overthrow the right sincerity of the truth. For as soon as the Council at your commandments met together, they laid wide open their concealed fraud and covered deceit : as soon as also they perceived Germanus, Auxentius and Caius, who had brought discord and dissension into the Church of God, to be in all respects like affectioned with them, they assayed through wiles and wilfull Assemblies to establish some novelty : whose doctrine and opinion, though but one in name, yet in number it far exceeded the heap of all blasphemies. But whenas they saw they would not cleave unto their opinion, nor condescend unto their lewd practises, they transported themselves into our side, as if they had determined to subscribe unto the contrary Doctrine. But not long after their cankred minds were well known. Wherefore that the quiet estate of the Church may not be tossed with such waves of troublesome dissension : that all be not set on tumults and uproars : it seemed very necessary unto us to ratifie the Decrees confirmed of old, inviolably to conserve them, and to forbid these men our communion. For this cause have we sent Legats with our Letters unto your Majesty, of whom you may understand the mind and meaning of the Council : Whom also we have charged, first of all to prove the manifest truth by authority and testimony of old and ancient Laws wisely decreed, and so open unto your indifferent censure and just sentence, nor (as Ursacius and Valens affirmed) that quietness should ensue, if the Canons lawfully decreed and advisedly decided should be overthrown (for how can they plead for peace, which have broken asunder the bond of unity?) but that discord and debate should arise thereof, not only in other Cities, but also in the Church of Rome. Wherefore we humbly request your Majesty of your gracious favour and wonted clemency, to accept this our message, that you permit no novelty to creep into the Church of God to the contumely of such as already are departed this life : but that you grant us licence and your lawfull favour, firmly to persevere in those things which our Ancestors have decreed; inasmuch as it is evident unto all men, that whatsoever they did, it was through well-advised counsel, prudent consideration, and the aid of the holy Ghost. For the Innovations of these men do graff in the minds of the faithful incredulity, in the minds of the unfaithfull cruelty. Also we humbly request your Highness, that the Bishops which wander in far and foreign Regions, grievously afflicted by reason of great years, and the misery of want and necessity, may by your safe conduct return home from exile, to the end the Churches remain not desolate and destitute of their Bishops being thus far asunder. Last of all, our humble suit is unto your Majesty, that nothing be either diminished or added unto the old and ancient Decrees : but that all whatsoever have been observed unto this day through the godly procurements of your Father, may henceforth be of force, strength and virtue : and that hereafter there may rise no molestation unto us about those things : that you suffer us not to be banished our Churches, but that Bishops may be resiant with their flock, that they may enjoy peace and tranquillity for prayers and devout service of God : that they may pray continually for the preservation of your health, your Empire, and prosperous estate, the which God of his goodness long continue. Our Legats will inform you of the Subscriptions and the Bishops names : they are also of learning sufficient, to let you understand and by testimonies of holy Scripture, all the circumstances of the Decrees. These things the Council wrote and sent unto the Emperor by certain Bishops. But Ursacius and Valens preventing their coming, reviled and discredited the Council with the Emperor, shewing unto him a patched form of Faith, which they had brought in their pocket, the Emperor in so much he was aforetime infected with the Arian opinion, began wonderfully to stomach the Council, and to advance into honour and estimation Ursacius and Valens. Wherefore the Bishops that were sent by the Council waited very long about his Court, yet could they get no answer of him. At length by other Messengers the Emperor wrote unto the Council in this manner,

The lewd behaviour of the Arians.

The Bishops assembled at Arimini, request three things of the Emperor Constantine :

1. That he wink not at novelties.
2. That he call home the Bishops from exile.
3. That there be no alteration of old Canons.

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The Epistle of Constantine unto the Council assembled at Ariminum.

Constantine the mighty and triumphant Augustus, unto all the Bishops assembled at Ariminum, sendeth greeting. Although it is not unknown unto your Holiness, that we have always great care and consideration of the Divine, the Reverend and sacred Religion of Christ: yet had we as yet no leisure to talk with the twenty Bishops whom your wisdoms sent in Embassage unto us. For we have hitherto been wholly occupied about the expedition we made against the Barbarians. And requisite it is (as you know very well) for him that will deal in matters of Religion, to be void of all care and troublesome affairs. Therefore we have willed the Bishops to wait for our coming at Adrianopolis, so that when we have rightly disposed the common affairs of the public weal, we may then give ear and weigh diligently afterwards such things as they shall lay before us. In the mean while let it not grieve your wisdoms to expect their return, that after their departure hence, and the bringing of our answer unto you, ye may finish and conclude such things as shall be for the use and furtherance of the Catholick Church. When the Bishops had received these Letters, they wrote back again unto the Emperor in this sort: We have received your Majesties gracious Letters (most godly Emperor) whereby we gather you not sufficient leisure (by reason of the necessary business of the Commonweal) to give our Legats the hearing: moreover that you give us in charge to wait for their return, untill that your Highness of your wisdom hath deeply weighed the things we have decreed and laid down agreeable unto the Canons and Constitutions of our Ancestors. But now by these our Letters we protest and assure your Majesty, that we will in no wise shrink from our sentence and determination. We have also charged and enjoined our Legats the same. Wherefore we humbly beseech you of your wonted clemency to vouchsafe the reading of these our simple Letters, and to take in good part such things as we have enjoined again by our Legats. Your clemency moreover knoweth as well as we, how heavy and how lamentable a case it is so many Churches in the time of this your most blessed Reign to be bereaved of their Bishops. And therefore we are humbly to crave again and again (most holy Emperor) that before the sharp and nipping season of winter (if it so seem good unto your Highness) you will licence us to return home unto our Churches, to the end we may pour out together with the people our accustomed prayers unto God the Father Almighty, and to our Lord and Saviour Christ, his only begotten Son, for the prosperous estate of your Reign, even as we have accustomed in times past, and yet cease not to do. After they had written thus, and continued there a while longer, whenas the Emperor vouchsafed not to answer them, every one returned to his own home. The Emperor because he had purposed with himself to sow the Arian opinion throughout every Church, and endeavoured with might and main every where to prefer the same, took hereby occasion at the Bishops return, to bring about this hainous offence: and said, that in contempt and despite of him, contrary to his will they had dissolved the Council: Wherefore he gave Ursacius authority, freely at his pleasure to practice all mischief against the Churches of God: and commanded him moreover, to send into the Churches of Italy, the form of Faith that was read in the Council of Ariminum: and such as would not subscribe unto the same should be deposed, and others placed in their rooms. First of all, Liberius Bishop of Rome, as soon as he denied his hand thereunto, was exiled by Ursacius: and Felix Deacon of the Church of Rome, addicted unto the Arian opinion, was of the same Ursacius by main force and violence preferred to the Bishoprick. Wherefore all the Western parts of the world by reason of these new devices, were at great discord and tumults, while that some were by some deposed and sent to exile, some other substituted in their rooms: these things were wrought by virtue of the Emperors Edicts sent into the West Countreys. Liberius not long after was called home from exile, recovered his Bishoprick again, because that the people of Rome was on an uproar, and thrust Felix out of the Church, so that the Emperor was constrained against his will to agree therunto. Ursacius having played such pranks in Italy as pleased him best, took his journey into the East, and got him to the City of Nice in Thracia. There after he had continued a long while, he called a Council, and went about to raise the form of Faith that was read at Ariminum, and translated (as I said before) into the Greek tongue: to publish and set forth the same with glorious titles, as agreed upon by a general Council, calling it the Nicene Faith, to the intent that thereby, in using the name of Nice

The rescript of the Council held at Ariminum unto the Emperor Constantine.

Liberius Bishop of Rome exiled Felix Bishop of Rome an Arian.

Liberius Bishop of Rome restored again.

The Council of Nice in Thracia, called by Ursacius, very subtilly.

he might snare the ignorant, the rude and simple people. For they verily thought that it was the same form of faith, which of old was confirmed at *Nice*, a City of *Bithynia*, but their forged pretence was no long furtherance unto them : for in a short while after their treachery was revealed, and the authors thereof derided for their labour. So far of such things as were done in the West.

CHAP. XXX.

Chap. 28. after
the Greek,

The cruelty of Macedonius the Arian, and tumults raised by him at Constantinople and elsewhere.

Now that we have sufficiently discoursed of the West Churches, let us learn our talk and direct our pen into the East, and there first begin with the Arians. The Arian Bishops being puffed up with pride and confidence they put in the Emperors edicts, presumed more boldly to bring their purposes to effect, but in what sort they summoned the Council I will afterwards declare, when that first I have run over their lewd practices before the Council. *Acacius* and *Pantrophilus*, as soon as they had deposed *Maximus* Bishop of *Jerusalem*, placed *Cyrillus* in his room. *Macedonius* went about utterly to overthrow the Countries and bordering Cities of *Constantinople*, using his servants and Ministers as fit instruments to the defacing of the Church of God. He made *Eusebius* Bishop of *Cyzicum* : *Marathonius* Bishop of *Nicomedia*, who aforetime had been Deacon under *Macedonius* himself, and very carefull about the affairs of men and women that were addicted unto monastical and solitary life. But now hear how *Macedonius* went about to overthrow the Countries and Cities within the Province of *Constantinople*. This man aspiring (as I said before) unto the Bishoprick, plagued infinitely such as were determined to persevere in the opinion contrary to his, and thrust out of the Church not only such as in the Council seemed to vary from him, but also the *Novatians* (for he knew of surety, that they embraced the Creed containing the clause of *One substance*) and cruelly tormented them. *Agelius* their Bishop was faine to flee away to save his life. Many excellent and notable men were then apprehended, and grievously plagued, because they refused to be partakers of their Communion : yea after torments they were constrained by force to communicate with them : For they stretched wide open and gagged their mouths, they popped in the mysteries : such as were thus handled took it far more grievous than all the other torments. They trailed women and children by main force into their Communion. If any refused or gain said their doings, immediately they were scourged, after stripes imprisoned, and in the end, compelled to endure more bitter torments. Whereof I will alledge one or two examples, whereby the woodnes and cruelty both of *Macedonius*, and also of others who at that time were renowned and famous for such lewd feats, may evidently appear unto the whole world. Of the women that denied to communicate with them, some were laid along in chests, and at the lids their breasts sawed off : some other had their paps burned with searing irons glowing hot, and with eggs laid thereunto that were roasted so hard that they scalded for heat. These new kind of torments never heard of before among *Pagans* and *Ethnicks* were practised of these men which professed Christianity. These things I my self have heard *Auxanion* (of whom I spake in my first Book) report, being a very old man; who though he was a Priest of the *Novatian* Church, yet suffered he very much of the Arians, before he had entred into orders. He reported how that together with *Alexander* *Paphlagon*, who led a very strait and severe kind of life (after the same sort with him) he was imprisoned, scourged and endured many torments : that *Alexander*, after the grievous lashes of the whip died in prison, and was buried nigh the sea-shore on the right hand as ye go to *Byzantium* haven, called *Ceras*, by interpretation an horn, where there is a *Novatian* Church bearing the name of *Alexander*. They destroyed at the commandment of *Macedonius*, not only other Churches in other Cities, but also the *Novatian* Church within the City of *Constantinople*, nigh the sign of the *Stork*. But why I made mention of this severally at this time, as I heard with mine own ears of *Auxanion*, an old gray-beard, now I am about to declare. By the commandment of the Emperor, and the cruelty of *Macedonius*, it was proclaimed, That the Churches of such as embraced the Creed containing the clause of *One substance*, should be thrown down, even to the foundations. This Law being joyned with the violence of *Macedonius*, proceeded to the overthrow also of this Church : such as were appointed to bring these feats to pass, busily occupied their brains and promptly dispatched them. I cannot chuse but greatly marvel at the *Novatian* sect;

Cyrillus Bishop
of *Jerusalem*
an Arian.

The hainous
practices of
Macedonius the
Arian.

The cruelty
of the Arian
hereticks.

A Law against
the Churches
of God made
by Arians.

sect;

sect, to see what singular affection they bear unto their Church : and what charitable mind such as then were deposed by the Arians, but now enjoy their Churches in peace, shewed towards them. For as soon as the Commissioners for the suppressing of Churches had given the onset, immediately a great number of *Novatians*, and divers others which maintained the doctrine of *One substance*, pulled down that Church, removed it to another place, and there erected it again. The place is situated right over against the City, and at this day called *Syca*, it is the thirteenth portion of the City of *Constantinople*. The Church was removed in a very short space, by reason so great a multitude of people with great good will and promptnesse of mind set to their helping hands. For one carried the tiles, another the stones, the third the timber, others conveyed other stuff into *Syca* : The women also and the children were a furtherance to the building, for they thought their prayers would be the sooner heard, and to profit themselves very much, in that they employed their labour and industry to the consecration of building unto the Lord. In that sort the Church of the *Novatians* was translated to *Syca*, but after that, *Constantinus* being dead, *Julianus* the Emperor commanded that the place where the Church aforetime had been builded should be given to the *Novatians*, the people again in such sort as before, went about the building of the Church, and the translating of the stuff into the place where it stood at the first, and being guilt far more gorgeous than it was at the first, they called it after the name of *The Resurrection*. That Church (as I said before) was the third time built in the reign of *Julianus*. At that time both the true Catholics and the *Novatians* were alike handled. And because the true Christians abhorred the Temples where the Arians frequented, they resorted together with the *Novatians* unto three other Churches, (for the *Novatians* had so many Churches permitted them in that City) and there they devoutly served God together : little there was to the contrary, but that they had been linked together in the bond of unity and concord, had the *Novatians* not refused to retain their old mind, from the which they had fallen. But as touching other matters, each embraced other with such singular affection and entire love, that one was ready to hazard his life for the other. They were molested together, not only at *Constantinople*, but also in other Cities and Provinces. In a while after, *Eusebius* who lately had been placed Bishop of *Cyzicum*, imitating the steps of *Macedonius*, armed himself against the Christians, afflicted them every where, and tormented them grievously, he made the *Novatian* Church which was at *Cyzicum* even with the ground : and *Macedonius* gave the last stroke and final conclusion to the hainous offences which he committed. For understanding that there were many both at *Paphlagonia* and *Mantinium* of the *Novatian* opinion, which could by no means commodiously be removed by Ecclesiastical authority, he procured that four bands of Souldiers at the Emperors commandment should be sent into *Paphlagonia*, to the end, the Inhabitants might be terrified with the great shew of glistering armour, and thereby brought to embrace the Arian heretic. But such as inhabited *Mantinium*, being kindled with an earnest zeal towards Christian Religion, went against the Souldiers with chearfull minds and valiant courage : after they had mustred together a great host, they all marched forwards to battel : some had taken in their hand long hedging-bills, some axes, some other met by chance with rusty armour. When they joyned together and came to handgripping, many of the *Paphlagonians* were beaten down, the Souldiers (few only excepted) were slain every one. Although there be many of the *Paphlagonians* which presently can report the same, yet have I heard it of a certain husbandman of *Paphlagonia*, who had been present himself at the skirmish, and born away many blows. And though *Macedonius* had wrought many such notable feats (as he thought) in the behalf of Religion, where slaughter, and battel, and bondage, and civil dissensions fell out : yet that hainous offence of his procured unto him, and that most justly, great hatred, not only among them which then bare away incurable wounds, (he being the cause thereof) but also among his own familiar and dear friends; so that the Emperor also had him in displeasure, and alienated his mind from him, partly for this thing, and partly for another cause, which was as followeth. He went about to pull down the Temple where the Tomb of the Emperor *Constantinus* lay, and put the people which prayed within and served God devoutly, in great fear of their lives; *Macedonius* had purposed to translate the Emperors bones, lest the Tomb with the falling of the Temple should break, and deface the Monument. The people understanding of this, withstood his enterprize, affirming it is a thing unlawfull to translate the Emperors bones,

Eusebius a cruel
Arian Bishop.

Macedonius an
Arian and a
great murder-
er of the true
Christians.

The translati-
on of bones
and reliques
is forbidden.

bones, that it was in manner nothing else but the digging of him up again out of his grave. The people was divided into two parts: the one judged the dead carcass in no wise to be injured with removing: the other thought that wicked offence might lawfully be done. They which maintained the faith of *One substance* with general consent resisted the deed: but *Macedonius* making no account of the gainfayers, translated the carcass into the Church where *Marcus* the Martyr had been buried; this was no sooner done, but the multitude of the contrary side ran thither in all the haste: they set themselves one against another, and without any delay they went together by the ears. So great a slaughter was committed, that the body of the Church was a store with streams of blood, and yet not only there, but also from the Church porch unto the street, the way was all blood, and dead carcasses crossing one another. When the Emperor understood of this wofull and lamentable case, he was wonderfully incensed against *Macedonius*, partly for that he murdered so many men, and partly also that he durst presume without his consent to translate his fathers bones. After that he had committed the government of the Western dominions unto *Julian* (whom lately he had made *Cæsar*), he turned into the East. But how *Macedonius* in a short while after was deprived of his Bishoprick, and received so small a punishment for so great an offence, I will declare in another place.

CHAP. XXXI.

Of the Council held at Seleucia a City of Isauria.

NOW I begin to discourse of the other Council resembling the Council of *Ariminum*, summoned also by the Emperors Edict in the East. Although it pleased him at the first that the Bishops should meet at *Nicomedia* in *Bithynia*, yet the great Earthquake which shook the Countrey and overthrew *Nicomedia*, was a let, so that they could not assemble there: This came to passe in the Consulship of *Tatianus* and *Cerealis* the eight and twentieth of *August*. They consulted to remove the Council into the City of *Nice*, which was not far off, but altering their sentence, they appointed to meet at *Tarsus* a City of *Cilicia*. Neither yet could they all agree upon that, and therefore they assembled at *Seleucia* a City of *Isauria* called *Rough*. These things were done in one and the same year when *Eusebius* and *Hypatius* were Consuls. The number of Bishops which met there was a hundred and threescore. There was also with them one *Leonas* a man of great authority and fame in the Emperors Court: in whose hearing it was commanded by the Emperors Edict, they should reason of the Faith. *Lauricius* also Captain of the Garison in *Isauria*, was commanded to supply and minister unto the Bishops whatsoever they wanted. The Bishops being met together the eight and twentieth of *September*, disputed to and fro, their disputation was laid down in writing by publick Notaries. For there were Scriveners present of swift penning and great exercise, ready for to note their Objections, Resolutions, and what other thing soever was uttered. All which things are at large set forth in the Book of *Sabinus*, intituled, *The Collection of Councils*, where the studious Reader may peruse them at his pleasure: but I for my part will therefore run over briefly the chief points thereof. The first day of their Assembly, *Leonas* commanded that every one should freely propose what pleased him best. But they that were present affirmed, it was not lawfull to call any thing into question before they came, whose presence was required in the Council. For *Macedonius* Bishop of *Constantinople*, *Basilius* Bishop of *Ancyra*, and sundry others were looked for of the Council: who mistrusting their cause, and suspecting they should be accused of hainous crimes, absented themselves of set purpose. *Macedonius* pleaded sickness for himself: *Patriophilus*, that he was hand-blind, troubled with dropping and blear-eyes: and by reason of the aforesaid causes, that of necessity they were constrained to stay in the Suburbs of *Seleucia*. The rest alledged other causes of their absence. And when *Leonas* said, they might propose questions for all they were absent, the Bishops answered, that it was not meet any thing should be reasoned of, before they had first diligently examined the lives and conversation of such as were accused. For *Cyridas* Bishop of *Jerusalem*, *Eustathius* Bishop of *Sabastia* in *Armenia*, and divers others had hainous crimes laid to their charge. Wherefore there was great contention between them that were present, whilst the one part would first examine their lives, and the other part reason and question of the Faith. The doubtful and dark sentence of the Emperor, was cause of that hurlyburly. For the Letters which he wrote unto the Council

as an unlawful thing by the true Christians, but the Arians did praise it.

Chap. 39. in the Greek.

The Council of Seleucia was held Anno Do. 363.

Leonas.

Lauricius.

The Arians absented themselves with excuses.

cil commanded one while one thing, another while another thing first to be handled. The variance that rose among them that were present, so divided them, that it ministred occasion unto the Council of *Seleucia* to part themselves into two factions: unto the one side there cleaved *Acacius* Bishop of *Casarea* in *Palestina*, *Georgius* Bishop of *Alexandria*, *Ursacius* Bishop of *Tyrus*, *Endoxius* Bishop of *Antioch*, together with thirty others: of the other side there were *Georgius* Bishop of *Laodicea* in *Syria*, *Sophronius* Bishop of *Pompeopolis* in *Paphlagonia*, *Elesius* Bishop of *Cyzicum*, together with many others. When that side prevailed which first would have had them reason of the Faith, the complices of *Acacius* motioned that the *Nicean Creed* should be abrogated, and that a new form of Faith was to be laid down: the contrary part (being more in number) approved all other things of the Council of *Nice*, the clause of *One substance* only laid aside. And whenas they had thus brawled among themselves from morning to night, at length *Sylvanus* Bishop of *Tarsus* cried out among them, that it was not their part to lay down a new form of Faith, but to retain inviolably that which was decided at *Antioch* at the Dedication of the Church. He had no sooner spoken, but the confederates of *Acacius* rising up, got them away, and the other side bring forth the Creed concluded upon at *Antioch*: they read it, and immediately the Council was dissolved. The day after, meeting together at the Church of *Seleucia*, they bar the doors, and ratifie with their subscriptions the form of Faith that was read the day before. In their stead which were absent, their Readers and Deacons subscribed; for they had signified before, that they would by their Deputies approve the aforesaid Creed.

Chap. 40. after
the Greek.

CHAP. XXXII.

How that Acacius of Casarea rehearsed another Creed in the Council of Seleucia; also how that he and his complices after the Emperors return out of the West, met at Constantinople, and procured the Council of Ariminum to be ratified, adding therewith of their own.

A *Acacius* and his complices found great fault with the Canons of that Council, because they subscribed when the Church-doors were shut. For (saith *Acacius*) the things that are done in huckermucker, as they ought not to be approved, so are they not void of suspicion. This he said, because he carried in his pocket another form of Faith ready to be offered up. He read it in the presence of *Lauricius* and *Leonas* that were noble men: and bent his whole might to have only the same confirmed. These things were done the second day of the Council, and nothing besides. The third day *Leonas* went about to call both parts together, at what time *Macedonius* Bishop of *Constantinople*, and *Basilinus* Bishop of *Ancyra* were present. When both these men met together and presented themselves, to wit of the contrary side unto *Acacius*, his confederates would not shew their faces in the Council, but said that it was requisite they should be banished the Assembly, who of late had been daposd, and then also were accused. After much ado, when this side had the upper hand, they that were accused left the Council, in whose rooms *Acacius*, together with his company succeeded. Then *Leonas* stood up and said; that *Acacius* had presented unto him a Book yet knew they not that it was a form of Faith, which confused sometimes privily, sometimes openly and plainly the opinion of the contrary side. When that all made silence, and gave diligent ear, thinking nothing lesse than that it had been a form of Faith: At length *Acacius* read his Creed or Faith, with a certain Preface written before it, as followeth: *We which by the Emperors Edict met yesterday, that is the fift of the Kalends of October at Seleucia in Isauria, have laboured with all might possible to continue unity and agreement in the Church of God: to dispute and reason of the Faith according unto the sacred Testimonies of the Prophets and Evangelists, with modest and quiet minds, as the most virtuous Emperor Constantine hath given us in charge: and to conclude nothing for Canons of the Church, which might be found contrary to holy Scriptures. But seeing there were such kind of men as the Council, who vailed at some, shut up some other mouths, forbade these to speak, excluded the other from their company, joynd with themselves of divers Provinces certain daposd and expulsd persons, and entertained them contrary to the old Canon of the Church, the Council (as *Lauricius* the most valiant Captain saw, more is the pity, with his own eyes) was all set on tumult and grievous dissention. We have spoken these things, to the end that you may understand we reject not the form of Faith that was published and confirmed in the Dedication*

A certain protestation of
Arian Bishops
whereunto
they annexed
their Creed.

Antioch

Antiochians we bring forth the same presently, substance that we know for surety that the Fathers then agreed upon this Controversie which concerned the faith. But in as much as the clauses of unity in substance, and equality in substance, disquiesced the minds of sundry men, not only in times past, but also at this present, so that now also such as affirm the Son to be unequal to the Father are said to be authors of novelty: therefore have we laid aside the clauses of unity and equality in substance, as words not agreeing with holy Scripture: also we accurse the clause of inequality and hold all the Patrons and favourers thereof for excommunicated persons. We confess plainly the likeness the Son hath with the Father, imitating the Apostle where he saith of the Son, Who is the Image of the invisible God. We must protest therefore and believe in one God the Father Almighty, maker of heaven and earth, of visible and invisible things. We believe also in his Son our Lord Jesus Christ, begotten of him before all worlds without affection, God the Word, the only begotten of God: the light, the life, the truth, the wisdom: by whom all things were made, both in heaven and in earth, be they visible or invisible. We believe that he in the latter dayes took flesh of the blessed Virgin Mary, to the end, he might take away the sins of the world: that he was made man: that he suffered for our sins: that he rose again, ascended into the heavens, sitteth at the right hand of the Father, and that he shall come again with glory to judg both the quick and the dead. We believe also in the holy Ghost, whom our Lord and Saviour called the Comforter, promising after his departure to send him to his Disciples, whom also he hath sent: by whom he sanctifieth the faithful in the Church, and such as are baptized in the name of the Father, and of the Son, and of the Holy Ghost. All those that besides this faith shall publish any other, we do excommunicate out of the holy and Catholick Church. This was *Acacius Creed*, whereunto both he and his Complices (as many in number as I reported before) subscribed. The Creed being read, *Sophronius* Bishop of *Pompeopolis* in *Paphlagonia*, stood up and spake against it in this manner, for I will use his own words: If that the new devices and daily invention of your brain be laid down for Creeds, it cannot otherwise fall out, but that shortly we shall be found without one grain of faith. These as I have learned were the words of *Sophronius*. In my opinion, if that his ancestors and such as lived then with him, had so settled their minds astouching the *Nicene Council*, all this stir and tumults had quite been taken away, all this hurlyburly, this rash and unadvised sedition had never rained in the Church. But to what passe these things are now come, let them judg that can better discern and give sentence thereof. When they had reasoned to and fro of this matter, and of them that were accused, and brawled together a long while, at last the Council brake up. The fourth day they assembled again, and afresh they chide one with another. In circumstance of talk, *Acacius* gave forth this verdict following: If the *Nicene Creed* was once altered of old, and afterwards often, what can you say to the contrary, but that presently a new form of faith, without any prejudice at all, may be established of us? whereunto *Elenus* made answer: We are not now come to this assembly for to learn that which we learned before: neither to receive the faith which we have not received before: but to walk in the faith of our forefathers, and not fall from the same unto our lives end. This was *Elenus* answer unto *Acacius*, calling the Creed of *Antioch*, the faith of the Fathers. But a man may here reply and say thus: O *Elenus*, how callest thou such as assembled together at *Antioch* Fathers, and yet deniest their ancestors to be Fathers? For the Bishops of *Nice*, and the establishers of *One substance*, ought more properly to be called Fathers, partly, for that they were more ancient, and partly also, because the Bishops assembled together at *Antioch* were consecrated and promoted by them unto the reverend office of Priesthood. If the Bishops which assembled at *Antioch* were found to be such as cut their Fathers throats, these men of their progeny, without good advisement, do tread the trace of murderers. And how (I beseech you) do they allow of their electing and laying on of hands as sufficient and lawfull, when as they cancel their faith, and abrogated their Canons for unperfect and corrupt Doctrine? If they had not the holy Ghost, which lighteth upon every one that entreteth into holy Orders: these men received not the function of Priesthood. For how could they receive of them which had it not to give? These things in my opinion may very well be urged against *Elenus*. Again there arose another controversie among them: for when as the Complices of *Acacius* had affirmed in the Creed read before them, that the Son of God was like unto the Father, they demand wherein the Son was like unto the Father? *Acacius* maketh answer: that the Son was like unto the Father not in substance, but only in will and mind. But they on the contrary side affirmed plainly, that he was in substance like unto the Father. They reasoned all that day of this question. *Acacius* being sufficiently confuted, when they

Acacius creed
an Arian Bishop.

The words of
Sophronius unto
the Arians.

The reply of
Socrates in the
name of the
indifferent
Reader.

*That holy ghost
lighteth on those
who enter into holy
orders was a
received opinion
amongst us.*

By this answer
of *Acacius* we
may see the
double-deal-
ing of the

Arians, how under fair and smooth words they cloked the poyson of their heretical doctrine.

Cyrillus Bishop of Jerusalem was an Arian, and deposed for some heinous crimes.

Acacius an Arian with his company deposed.

* Chap. 41. after the Greek.

The Bishops then were Magistrates, and of great authority in the Common-wealth.

demanded of him the reason why in his Books he had written and avouched the Son in all things to be like the Father : and now denied that the Son was of *One substance* with the Father? made this answer : No man that ever was, either of old time, or of late days, is wont to be tryed by the Books which he wrote. After they had diligently sifted out this question of both sides, and could not agree thereupon, *Leonas* rose up and dissolved the Council : this was the end of the Council which was held at *Selucia*. The next day after, when they made sute for proroguing of the Council, he would not sit with them again, but told them flatly, that the Emperor had sent him to be present at an uniform and peaceable Council, but inasmuch that divers of them be at discord and debate among themselves, I cannot away (saith he) with your company. Go your wayes therefore, dally and brawle ye at home in your own Churches. This being done, the conspiracy of *Acacius* supposing now they had got their desired excuse, absented themselves, and would not shew their faces again before the Council. The other side met again at the Church, and cited *Acacius* with his company to appear before them, for to decide *Cyrillus* matter who was Bishop of *Jerusalem*. Here we have to learn, that this *Cyrillus* had been accused before, (why I am not able to say) and deposed from his Bishoprick, and being often called to purge himself, he absented himself the whole space of two years, thinking thereby to escape, and the crime to be forgotten. As soon as he was deposed, he sent an appellation in writing unto the deposer, appealing from them unto the Judges of the higher Court. *Constantinus* the Emperor admitted his appellacion. *Cyrillus* was he that first of all and alone gave forth a president prejudicial unto the practise of the Ecclesiastical Canon, as if the matter had been decided before lay-Judges. At length he came to *Selucia* to have his cause heard, and therefore the Bishop sent for *Acacius* and his company, to the end, they might not only hear *Cyrillus* cause, but also examine such as were accused and had fled unto the faction of *Acacius*. But in the end, when they had oft cited them, and they appeared not, they deposed *Acacius* himself, who *Georgius* Bishop of *Alexandria*, *Ursacius* Bishop of *Tyru*, *Theodorus* Bishop of *Charraphin* a City of *Phrygia*, *Theodosius* Bishop of *Philadelphus* in *Lydia*, *Evagrius* Bishop of the Isle *Misylene*, *Leontius* Bishop of *Tripolis* in *Lydia*, and *Endoxius* who first had been Bishop of *Germanicia*, and afterwards crept by wiles into the Bishoprick of *Antioch* in *Syria*, all of all, they deposed *Patrophilus* for disobedience and stubborn behaviour. *Dorotheus* the Priest had accused him, they cited him, but he appeared not. These only were deposed. They proceeded further, and excommunicated *Asterius*, *Eusebius*, *Abgarnus*, *Basilicus*, *Philus*, *Philinus*, *Enthybins*, *Magnus* and *Eusebius*, and decreed they should remain in that state until they had answered for themselves, and cleared them of the crimes laid to their charge. When they had brought these things to that pass, and sent Letters unto the Churches of such as were deposed, certifying them what they had decreed in their behalf, they ordained *Anianus* Bishop of *Antioch* in *Endoxius* room, whom the faction of *Acacius* apprehended and delivered to the hands of *Leonas* and *Lauricius*, they forthwith send him to exile. This being done, the Bishops which ordained *Anianus*, made a long Plea, and discoursed at large before *Leonas* and *Lauricius* against *Acacius* and his confederacy, where they signified in plain words, what extremes wrong the censure and sentence of the Council sustained. But when as they prevailed nothing, they took their Voyage unto *Constantinople*, for to certify the Emperor what they had decided in the Council. * The Emperor was then come thither from the West, and had taken away the office of Proconsulship, and instead thereof ordained at *Constantinople* a certain Government, the which he endowed with the title of honour : but *Acacius* had prevented them, and laid grievous accusation to their charge before the Emperor, perswading him, that their form of faith was in no wise to be admitted. Wherefore the Emperor being grievously incensed against them, determined to cut them off : he made a Law, that as many as were Magistrates and bare office in the Commonwealth, should be brought back again, to embrace a popular and private kind of life. For of the Bishops some were called to govern the Commonwealth : some were Senators and Counsellors : some other were Presidents and Lieutenants of Provinces. While this he reigned, *Acacius* and his Complices remained at *Constantinople*, and calling unto them the Bishops of *Bithynia*, they held there another Council. They were all fifty in number, *Asellus* also Bishop of *Chalcedon* came unto them : they confirmed the form of faith that was read at *Ariminum*, at whose beginning and title the Consuls were written. I would think it superfluous thing to repeat the same here, had not they added thereto of their own : but

inasmuch they have written and annexed something of their own brain, it is requisite that we rehearse it again. They wrote as followeth: We believe in one God the Father Almighty, of whom are all things: and in the only begotten Son of God, begotten of the Father before all worlds, and before all beginning: by whom all things were made both visible and invisible: the one only begotten, begotten of the Father alone: God of God, like unto the Father which begat him, according unto the Scriptures: whose generation (as holy Scripture doth witness) no man knoweth but the Father alone which begat him. This only begotten Son of God, we know to have been sent from the Father, to have come down from Heaven, as it is written: to have been conversant with his Disciples: and after the accomplishing of his message according unto the will of his Father, to have been crucified, dead and buried: to have descended into Hell: at whose presence the infernal power trembled: to have risen again the third day from the dead, and again to have accompanied his Disciples: and after forty dayes were expired to have been taken up into Heaven, where he sitteth at the right hand of the Father: and shall come at the general Resurrection with the glory of the Father, to reward every one according unto his works. And we believe in the holy Ghost, whom the only begotten Son of God himself, our Lord and God promised to send mankind a Comforter, as it is written, the spirit of truth, whom also he sent after his assumption into Heaven. The clause of One substance being of divers simply laid down, because the ignorant people understood it not, gave great occasion of offence. It seemed good therefore, in as much as there was no mention thereof in holy Scripture, quite to take it away, and henceforth not to reason thereof, because the Word of God hath no where remembered the substance of the Father, and of the Son. For the substance or subsistence of the Father, of the Son, and of the holy Ghost may not once be named or reasoned of. We therefore as we are taught by holy Scripture do affirm, that the Son is like the Father. All heresies whatsoever, either heretofore condemned, or lately sprung up, if they be found contrary to this Faith, let them be held for accursed. These things as you see were then decreed at Constantinople. Now having at length run over the confuse multitude of Creeds and Forms of Faith, let us once again briefly repeat the number of them. After the Creed that was laid down by the Nicene Council, the Bishops framed two others at Antioch, when they assembled to the Dedication of the Church. The third was made in France of the Bishops which were with Narcissus, and exhibited unto the Emperor Constantine. The fourth was sent by Eudoxius unto the Bishops throughout Italy. Three were published in writing at Sirminum, whereof one being gloriously incited with the names of Consuls, was read at Ariminum. The eighth was set forth at Seleucia, and procured to be read by the Complices of Acacius. The ninth was given abroad with additions at Constantinople, there was thereunto annexed, that thenceforth there should be no mention made of the substance or subsistence of God. Wherunto Valens Bishop of the Goths, then first of all subscribed: for unto that time he embraced the Faith established by the Council of Nice, and was an earnest follower of Theophilus steps, Bishop of the Goths, who had been at the Nicene Council, and subscribed unto the Creed. But of these things thus much.

An Arian Creed read at Arimino, and now confirmed by the Arian Bishops in the Council held at Constantinople. Anno Dom. 364.

The number of the Creeds, when, and where, and by whom they were made.

Valens Bishop of the Goths became an Arian in his later dayes.

CHAP. XXXIII.

How that after Macedonius was deposed, Eudoxius was made Bishop of Constantinople: and of Eutathius Bishop of Sebastia.

Acacius and Eudoxius together with their faction made soul tumults, and great stir at Constantinople, fully purposing to remove from their Bishopricks some of the contrary side. And here also we may not passe over with silence, how that both parts invented causes of deprivation, not for Piety and Religion sake, but of private malice and quarrellous spite: for though they varied in the Faith, yet in deposing one another, they charged not each other with their belief: but such as were of Acacius side, took the Emperors displeasure (who purposed among divers other to revenge him of Macedonius) as a fit occasion, and first they depose Macedonius from his Bishoprick, partly for that he had been the cause of great slaughter, and partly also because he admitted into the Communion a certain Deacon that was taken in adultery. They removed Eusebium Bishop of Cyzicum for baptizing one Herastius a sacrificing Priest of Hercules at Tramis, who was known to be a great Conjuror, and preferring him to the order of Deaconship, they deprived Basilus, otherwise called Basilus, who was made Bishop of Ancyra in Macedonia, for that he cruelly tormented and imprisoned a certain man, because he forged slanders, and discredited divers persons,

Chap. 33. after the Greek.

* Chap. 43. in the Greek. Eustathius was not suffered to speak for himself, his faults were so heinous and so well known.

persons, and lastly, for molesting the quiet estate of the Churches in *Africa* by his Epistles: they suspended *Dracontius* for leaving *Gallatia*, and removing to *Pergamum*: they displaced moreover *Neónas* Bishop of *Seleucia*, where the Council was held: *Sophronius* Bishop of *Pompeopolis* in *Paphlagonia*: *Elpidius* Bishop of *Satalum* in *Macedonia*: *Cyrillus* Bishop of *Jerusalem*, and many mo, for sundry other causes. * Neither had *Eustathius* Bishop of *Schisia* in *Armenia* licence permitted him to purge himself, because that a little before he had been deposed by *Eulavius* his own natural father, who was Bishop of *Casarea* in *Cappadocia*, for apparelling himself in such weed as was not decent for the dignity and order of Priesthood. In this *Eustathius* room, *Meletius* (of whom I mind hereafter to speak) was made Bishop. Moreover *Eustathius* was afterwards condemned by the Council held at *Gangra*, that was summoned for the hearing of his matters, because that after his former deposition in the Council of *Casarea*, he had attempted many things contrary to the Canons and customs of the Church. He forbade marriage, and set forth precepts of abstinence. He parted asunder divers that were coupled together in wedlock, and perswaded such as refrained the Churches and publick Assembly, to raise Conventicles and brotherhood in their private houses. He took servants from their Masters under colour of Religion. He himself used the Philosophers habit, and constrained his followers to use a strange kind of attire. He caused the women to be shaven. He forbade the accustomed and prescribed fasting-days, and commanded abstinence on the Sundays. He abhorred the prayers that were made in married mens houses. He detested the offering and the communion of the married Priest, who when he was a Layman, had lawfully coupled himself in the bond of wedlock. This *Eustathius*, when he had taught and set abroad these and many other such leud precepts, was (as I said before) deposed by the Council held at *Gangra* in *Paphlagonia*, and his Doctrine accursed. But these things were done a good while after. When that *Macedonius* about that time was removed, *Eudoxius* supposing the See of *Antioch* to be far inferiour unto the Bishoprick of *Constantinople*, was proclaimed Bishop of *Constantinople* by *Acacius* and his adherents, who made Laws, and put them in practise, contrary to their own former Decrees. For after the deposition of *Dracontius*, they made *Eudoxius* Bishop of *Constantinople*, who now the second time had translated himself from one See unto another, and in so doing they were found far contrary to themselves. After this they ratifie the form of Faith that was read at *Ariminum*, together with additions and glosses, as a very absolute thing, and send it abroad into the whole world, commanding that whosoever refused to subscribe unto the same, should by the virtue of the Emperors Proclamation be condemned to perpetual banishment. They signified this their purpose unto many of the East Churches which maintained the same heretical opinion with them, and to *Patriophilus* Bishop of *Scythopolis*, who from the City of *Seleucia* got him straight to his own City. When *Eudoxius* was settled Bishop of the noble City of *Constantinople*, the great Church called after the name of *Wisdom*, was honoured with the solemn Feast of Dedication, in the tenth Consulship of *Constantinus*, the third of *Julianus Caesar*, and the fifteenth day of the moneth of *February*. *Eudoxius* being stalled in his seat, gave this out for the first sentence, which at this day is rise in every mans mouth: The Son is religious, the Father irreligious. Wherefore when the tumult and sedition arose by occasion of these words: *Leontius* saying (saith he) nothing grieve you at all for the Father is irreligious in that he worshipped none: The Son is religious in that he worshippeth the Father. When he had thus interpreted his mind, the contentious multitude quieted themselves, and in stead of the hurlyburly, the whole Church was set on laughter. His fond saying unto this day is counted a famous jest. The authors of error and schism occupying their brain about such trifling quirks, about such fond and frivolous words, have broken asunder the bond of unity and concord retained in the Church of God. The Council held at *Constantinople* had such an end, as I have shewed before.

The wicked and foolish sentence of *Eudoxius*.

Chap. 44. after the Greek.

CHAP. XXXIV.

Of *Meletius* Bishop of *Antioch*.

NOW it remaineth that according unto our former promise, we say somewhat of *Meletius*. This man after the deposition of *Eustathius* (as I said before) was first Bishop of *Schisia* in *Armenia*, afterwards he was taken thence, and translated to the Bishoprick of *Antioch* City of *Syria*. After he had been of the Council at *Constantinople* subscribed

subscribed unto the form of faith which the faction of *Acacius* had framed, and exhibited unto the Council, immediately he turned to *Berea*. The *Antiochians* after the summoning of the Council at *Constantinople*, understanding for certain that *Eudoxius* had made light of their Church, and for great succrept into the Bishoprick of *Constantinople*, sent to *Berea* for *Meletius*, and made him Bishop of *Antioch*. He in a good while after his coming meddled not with high matters and mysteries of faith, but delivered only unto his auditors, such things as concerned manners, good life and godly conversation: yet in continuance of time, he expounded them the faith and the clause of *One substance*. The Emperor hearing of this, commanded him to exile, and gave charge that *Euzoius* (who aforetime had been deposed together with *Arius*) should be stalled Bishop of *Antioch*. But such as bare good will and great affection unto *Meletius* (laying aside for altogether the *Arian* opinion, and confederacy) began to meet privately, and had their particular conventicles: when as they which alwayes had cleaved unto the faith of *One substance*, refused their communion for two causes, partly for that *Meletius* had been made Priest by the *Arians*, and partly also for that his followers had been baptized of them. Thus the Church of *Antioch* leaned unto that side which agreed with it self. But the Emperor hearing that the *Persians* had proclaimed war against the *Romans*, got him in all the hast to *Antioch*.

CHAP. XXXV.

Of the heresy of Macedonius.

Macedonius being banished the City of *Constantinople*, and taking very impatiently the sentence pronounced against him, could by no means quiet himself, but got him unto the contrary side, unto such as had deposed *Acacius* at *Seleucia* together with his complices: he dealt with *Sophronius* and *Elesius* by messengers, that they should firmly addict themselves unto the form of faith set forth at *Antioch*, afterward confirmed at *Seleucia*: he requested them earnestly to call it after that famous and renowned title, the Faith of *One substance*. Wherefore there frequented unto him many of his familiars, together with sundry others who after his name are now called *Macedonians*: there resorted unto him divers others also, who at the Council of *Seleucia* were foes unto the faction of *Acacius*, who also at the beginning maintained, both publicly and privately the faith of *One substance*, but now tread the same under foot. This *Macedonius* though he affirmed that the Sonne of God was like unto the Father, as well in substance as in all other things: yet avouched he that the Holy Ghost had not these titles of honour, but termed him their servant or drudge. The report goeth that *Macedonius* was not the first founder of this blasphemous opinion, but *Marathionius* who long before his time had been Bishop of *Nicomedia*, and thereupon such as maintained that opinion, to have been called *Marathionians*. Unto these mens company it was that *Eustathius* (who for the cause above specified left *Schastia*) linked himself. When *Macedonius* denied that the Holy Ghost was equall and partaker of the God-head which is in the blessed Trinity, *Eustathius* made answer, I of mine own part (saith he) do not mind to call the Holy Ghost God, neither yet dare I presume to term him a creature. Wherefore such as embrace the faith of *One substance*, do call these men *Marathionians*, by interpretation, deadly foes unto the divinity of the Holy Ghost. But how it cometh to passe that *Hellepont* is full of these *Macedonians*, I will discourse when fit occasion is ministred. The faction of *Acacius* endeavoured with all might again to call a Council at *Antioch*, for it repented them that they affirmed the Son in all things to be like unto the Father. Wherefore the year following in the Consulship of *Taurus* and *Florminus*, they assembled together at *Antioch* in Syria, at what time *Euzoius* governed the Church, and the Emperor also abode there. Many of them after their meeting call into question such things as they had decreed in times past: they affirm that the clause of likeness by the Council of *Ariminum* and the Council held at *Constantinople*, is quite to be abandoned, and not once to be named again: they cloke their opinion no longer, but pronounce with open mouth, that the Son was altogether unequal, and unlike the Father, not only in substance, but also in will, and also that he had his being (as *Arius* dreamed) of nothing. Such as then also were at *Antioch* of the sect of *Arius*, entangled themselves in the snares of this pestilent opinion. Therefore besides that the *Arian* were called *Marathionians*, which signified, that they affirmed the Son to be unlike the Father: they were of the *Antiochians*, who defended the faith of *One substance*, and then were divided for the foresaid cause of *Meletius* called *Econcomitists*, signifying

Meletius was after *Eudoxius* Bishop of *Antioch*, he was by the Emperor deposed for maintaining the Nicene Creed against the *Arians*, and *Euzoius* placed in his room.

Chap. 45. after the Greek.

Of impatency cometh heretic.

The blasphemous opinion of the heretick *Macedonius*. *Marathionius* an old heretick

The Council of *Antioch* was held Anno Dom. 365. They confirm the *Arian* opinion. The blasphemous opinion of the *Arians*.

Marathionius, *Econcomitists*.

signifying they had affirmed the Son of God to have had his being of nothing. When they were demanded wherefore they constantly affirmed in their Creed, that the Son was God of God, and now durst presume to say that he was unlike the Father, and had his being of nothing: they went about to blear their eyes with a ridiculous kind of fallacie. Whereas we affirmed (say they) the Son to be God of God, we meant it in that sense as the Apostle wrote where he said, that all things were of God. Therefore the Son is of God in as much as he is included in the word All. And for this cause we laid down in our Creed the clause: *according unto the Scriptures.* The author of this lewd and fond glosse was *Georgius* Bishop of *Laodicea*, who being ignorant and unskilful in such kind of phrases, perceived not how *Origen* in times past had plainly interpreted such figurative kind of speeches contained in the Epistles of *Paul*. The followers of *Ancius* though they were justly charged with capricious sophistical dealing, yet weighing neither the slander rising thereof, nor the sentence pronounced against them, repeated there the form of faith which they had rehearsed at *Constantinople*: this being done every one repaired to his own home. *Georgius* after his return to *Alexandria* (for there after the departure of *Athanasius* who then hid himself in some obscure place, he was placed Bishop) vexed very sore, and punished extremely such as were of the contrary opinion, and plagued the people of *Alexandria* which hated him as a rod. *Herenius* was chosen Bishop of *Jerusalem* in *Cyrillus* room. Whom *Heraclius* succeeded after him *Hilarinus*, after all *Cyrillus* returned to *Jerusalem*, and recovered the Bishoprick again.

Herenius.
Heraclius.
Hilarinus.
Cyrillus.

Chap. 46. after
the Greek.

CHAP. XXXVI.

Of both Apollinariuses the father, the sonne, and their heresie.

ABout that time there sprang up a new heresie, the occasion was as followeth. At *Laodicea* a City of *Syria* there were two men, the father and the son of one name, for both were called *Apollinaris*, whereof the one I mean the father was a Priest, the other that is the son was a reader. Both were professors of humanity. The father taught Grammar, the son Rhetorick. The father being born at *Alexandria*, first kept school at *Berytus*, afterwards removing to *Laodicea*, he got him a wife, on whom he begat *Apollinaris*. They both flourished at *Laodicea* in the time of *Epiphanius* the *Sophist*, and having great familiarity with him, they were very much in his company. *Theodosius* Bishop of that Sea, fearing greatly lest by their familiarity with him, they should fall from the faith, and embrace paganism, forbad them his company. They made no account of the Bishops commandement, but kept still company with *Epiphanius*. In proceesse of time *Georgius* the successor of *Theodosius* having oft assailed, and seeing he could by no means separate them from *Epiphanius*, communicated them both, hoping by that punishment to perswade them to the contrary. But the younger *Apollinaris* stomacking this dealing, put confidence in his painted figure of Rhetorick, and invented a new opinion, the which at this day after the name of the author is called the heresie of *Apollinaris*. Some do affirm that they fell not out with *Georgius* for the aforesaid cause, but for that they heard him preach strange and contradictory doctrine affirming sometimes the son to be like unto the father as in the Council of *Salema* at other times maintaining the heresie of *Arius*, and so for trifling and light occasion to have fallen from the Church. Whilst that no man gave ear unto them, they endeavoured to establish a new kind of doctrine: first they taught that God the Word took manhood according unto the order of incarnation without soul: again recanting the same, they affirmed he took soul, yet not the mind or reason (being the highest and chiefest part of the soul) but that God the Word was shut up, included, and comprised in man in place of the mind. Only in this their followers do vary from the Church. As for the Creed containing the clause of substance to be in the blessed Trinity, they stedfastly cleave unto it. But I will here cease and defer the discourse of both these *Apollinariuses* until another convenient place.

Impatiencie
causeth heresie

The heresie of
Apollinaris.

CHAP. XXXVII.

Of the death of Constantius the Emperour.

WHile the Emperour *Constantius* remained at *Antioch*, *Julianus* Caesar had much ado in *France* with many barbarous nations. After that he had got the upper hand, his souldiers did so love him that they proclaimed him Emperour. *Constantius* hearing of this, was wonderfully troubled and disquieted in mind, so that the grief thereof call him

into a dangerous disease. Wherefore being first baptized of *Eusebius*, he made expedition to give him battell. And coming as far as *Mopsus* wells, between *Cappadocia* and *Cilicia*, by reason of the great thought and sorrow he conceived of his unlucky affairs, he fell into an *Apoplexia* and thereof presently died in the Consulship of *Taurus* and *Florentinus*, the third day of *November*, the first year of the 285. *Olympiad*. *Constantinus* lived five and forty years, he reigned thirty eight, that is thirteen together with his father, and five and twenty after his fathers death. This second Book comprifeth the History of so many years.

Constantinus
died Anno
Dom. 365.

The end of the second Book of *Socrates*.

THE THIRD BOOK OF THE ECCLESIASTICAL HISTORY OF SOCRATES SCHOLASTICUS.

CHAP. I.

Of *Julianus* his lineage and bringing up: also how thus being Emperor, he left the Christian profession, and embraced paganism and gentility.

When the Emperor *Constantinus* had departed this life in the borders of *Cilicia*, the third of *November*, within the Consulship of *Taurus* and *Florentinus*, *Julianus* the eleventh of *December* following, and the same Consulship leaving the West parts of the world, came to *Constantinople*, & there was proclaimed Emperor. Now therefore in as much as I have determined with my self to discourse of this Emperor *Julian*, a man passing eloquent, let none of his friends look at my hands for curious and lofty stile, as though it behooved my pen to countervail the excellency of the person. But feeling our drift is otherwise bent, namely to deliver to posterity in writing the true histories of the Church, we will follow according unto our former promise, a lowly and soft kind of phrase, correspondent unto the capacity both of learned and unlearned readers; Wherefore entering to discourse of him we purpose to proceed in this order after our preamble hath used a little digression, to lay down his kindred, his bringing up, and the manner how he attained unto the Imperial Crown. *Constantinus* the Emperor who changed the name of *Byzantium*, and termed it *Constantinople* had two brethren by one father, but by divers mothers, the one was *Dalmatius*, the other *Constantinus*. *Dalmatius* had a son of his own name: *Constantinus* also had two sons, *Gallus* and *Julianus*. When as after the death of *Constantinus* his son, the younger *Dalmatius* had been slain of the souldiers, these orphans likewise bereaved of their natural father, escaped narrowly the unlucky successe of *Dalmatius*, for they had been taken off and dispatched, had not sickness and diseases (as it was thought incurable) saved *Gallus* his life, and youthly age of eight year old preserved *Julianus* alive, and kept him from the tyrannic laws. But alies that the Emperor was appeased, and his fury withdrawn from raging against them, *Gallus* was trained up under schoolmasters at *Ephesus* in *Asia*, where their ancestors had left either of them great legacies. *Julianus* also being come to the stature of a sprigall, gave himself to learning in the Cathedral Church of *Constantinople*, where there was a free school. He went in simple and mean attire, and was taught of *Nicomachus* the Eunuch. He learned Grammar of *Nicolas* the *Laconian*, and Rhetorick of *Isidorus* the Sophist, who then was a Christian. The Emperor *Constantinus* provided very well, lest that by having an *Erebiot* to his master (for *Julianus* was a Christian from *Hieracide*) he should fall to the superstitious Idolatry of Pagans. When he had profited very much in good discipline and goodly literature the same went of him among the people, that he was a man both able and fit to govern and beare office in the Common-wealth. The which thing afterwards being said in every mans mouth, discontented the Emperor not a little.

This second Book comprifeth the History of 2. years & 5. months, during the reign of *Julian* and *Julianus* the Emperors, ending Anno Dom. 368. *Julian* succeeded *Constantinus*. Anno Dom. 365. *Constantinus*. *Dalmatius*. *Constantinus*. *Gallus*. *Julianus*.

Macedonius the Eunuch. *Nicolas* the *Laconian*. *Isidorus* the Sophist.

Libanius the Sophist,

Maximus the Ephesian Philosopher was a conjurer, and therefore put to death.

Julian a counterfeite shaveling.

Julianus was made Caesar, and sent into France.

A Garland forebewing the Crown of the Empire.

Wherefore he caused him to be removed from the princely City of *Constantinople* into *Nicomedia*, and charged him not to tread in the school of *Libanius the Syrian Sophist*. *Libanius* then was expelled by the schoolmasters of *Constantinople*, and kept a school at *Nicomedia*, who powred out the poyson of his cankered stomach against the schoolmasters in a certain Book which he published against them. And though *Julianus* was therefore forbidden to frequent *Libanius* lessons, because he professed paganism and heathenish literature: yet for all that, was he so in love with his works, that he procured them secretly and by stealth, and perused them with great labour and diligence. When he had taken good successe and great profit in Rhetorick, it fell out that *Maximus the Philosopher*, not the *Byzantian* the father of *Euclides*, but the *Ephesian*, came to *Nicomedia*: whom the Emperor *Valentinianus* afterwards found to be a conjurer, and recompenced him with present death. But that (as I said before) fell afterwards. At that time there was no cause that drove him thither, but the fame of *Julian*. Of this man it was that *Julian* learned the precepts of Philosophy: but as for Religion he had such a master as inflamed his mind to aspire unto the imperial Scepter. When these things came unto the Emperors ears, *Julian* now musing between hope and fearful hatred, how he might be void of suspicion, who of late had been a true Christian, but now an hypocritical dissembler, shaved himself, and counterfeited a monkish life. For all that privily he applied heathenish and philosophical discipline, but openly he read holy Scripture, so that he was made reader in the Church of *Nicomedia*. Thus craftily under cloak of Religion did he appease the furious rage of the Emperor incensed against him. These things did he of fear, yet not despairing of hope, for he stuck not to tell divers of his familiar friends, that it would be a happy world if he were made Emperor. When it went thus with him, *Gallus* his brother was created *Caesar*, who taking his journey into the East, came by *Nicomedia* for to see him. But *Gallus* in a while after being slain, immediately from that time forth *Julianus* was had in great suspicion of the Emperor, and thereupon commanded that he should be straightly looked unto. Hee spying fit opportunity to escape his keepers, conveyed himself away and saved his life. At length *Eusebius* the Emperresse finding him by chance lurking in some secret and obscure place, entreated the Emperor in his behalf, that he would not do him no harm, but also grant him his lawfull favour for to repair to *Athens* for further knowledge in Philosophy. To be short, he sent for him, made him *Caesar*, gave him his sister *Helen* to wife: and sent him into *France* for to wage battell with the barbarian nations which rebelled against their Christian Emperor. For the barbarians whom the Emperor *Constantinus* had hired a little before to give battell unto *Magnentius* the tyrant, when as they prevailed nothing against him, they fell a ransacking and spoiling of Cities within the *Roman* dominions: and because *Julian* had but a green head and was of great years, the Emperor gave him charge to enterprise nothing without the advice and counsell of his sage and expert Captains. When that they having this large commission waxed negligent, so that the barbarians had the upper hand, *Julianus* permitted the Captains to banquet, to take their pastime and pleasure, and laid down a set, and certain reward for every barbarian that was slain, whereby he did the more encourage the soldiers. By this means it fell out that the power of the barbarians came to nought, and that he himself was greatly beloved of his souldiers. The same goeth, that as he entered into a certain Town, a green garland hanging by a cord between pillars (wherewith commonly they are wont to trim their houses, and set forth the beauty of their Cities), fell upon his head, and fitted him very well, insomuch that all the people then present, gave a shout thereat. For it was thought, that the falling garland prognosticated unto him the getting of the imperial Scepter following after. Some say that *Constantinus* sent him against the barbarians, hoping that in skirmishing with them he should there be dispatched. But whether they report truly or no, I know not. For after that he had married him to his sister, he should pretend high friendship and practise mischief towards him, what other thing were that, than to procure vengeance to light upon his own pate? But whether it be true or otherwise, let every man judge as he thinks best. When *Julian* had signified unto the Emperor the carelesse and slothfull disposition and negligence of the Captains, he sent him another, that was valiant, serviceable, and a man for *Julianus* own vein. *Julianus* at his coming fought manfully with the barbarians: who sent an Embassadour unto him, showing the letters, patents and commission of the Emperor, that commanded them to go into the borders of the *Roman* Countries. But *Julian* laid their Embassadour in hold, and

waged battel with the multitude, overcame the enemy, and sent the King of the *Barbarians* captive unto the Emperor *Constantinus*. After this lucky and prosperous success, the souldiers proclaim him Emperot. The Imperial Crown was not then present, but one of his train took a chain of gold from about his neck, and compassed his head therewith in stead of the Crown. In this sort it was that *Julianus* began his reign. What he did in time following, whether he became a Philosopher or no, let other men judge that shall hear thereof. For he determined with himself thenceforth to send no Embassador unto *Constantinus*, neither to do homage, or to honour him as his superiour, patron, or well-willer: but to deal in all matters according to his own will and pleasure. He altered the Presidents throughout every Province, he discredited *Constantinus* in every City, by reading openly and scoffing at his letters written unto the *Barbarians*, so that all fell from *Constantinus* and followed after *Julianus*. In the end he laid aside all hypocrisie and dissembling of Christian Religion. For as he passed throughout every City, he set wide open their Temples and Idol-groves; he sacrificed to Pictures, and enticed himself an Highpriest: so that the *Pagans* celebrated afresh their Heathenish and abominable Feasts. When these things were thus brought to pass, he took occasion to raise Civil Wars against *Constantinus*, and procured (as much as lay in him) all misery, calamity, and mischief (which accustom to follow war) to be committed. Neither truly could this Philosophers mind have been thoroughly known without great slaughter and blood-shedding, unless God (who is the only Judge of his own secret Councel) had without the calamity of others cut off from his purpose the other adversary. For as *Julianus* continued among the *Thracians*, tidings were brought him of *Constantinus* death. Thus was the *Roman* Empire then delivered from Civil Wars. Immediately *Julianus* got him to *Constantinople*, and forthwith devised how to win the peoples hearts, and to link them unto him in love and obedience. He compassed with himself this craft. Knowing of a certainty that *Constantinus* was deadly hated of all them that embraced the Creed containing the clause of *One substance*, partly for that he had deprived them of their Churches, and partly also for that he had banished and exiled their Bishops: understanding also that the *Ethnickes* could in no wise away with him, because that he kept them from sacrificing, and that they hoped to see the day when their Idol-groves should be frequented, and their Altars loaded with Sacrifice: seeing that both these sorts of men severally owed spite unto the deceased *Constantinus*; and to be short, that all men abhorred the Eunuchs, and detested the hateful spoils of *Constantinus*; he craftily applyed himself to every sort, and framed his behaviour according unto every ones humour. He dissembleth and flattereth with some: others he allureth with benefits and swelling pride of hoped promotion. But every where he proclaimeth, that all the world is given to understand his disposition towards Idolatry. And first he inveighs at the cruelty of *Constantinus*, next to the end he might make him odious among the common sort of people, he called home by Edict the Bishops he had exiled, commanding also that their confiscated substance should be restored them again. He gave charge that without any ado the *Ethnickes* should have free access into their Temples: he made a Law, that the Eunuchs should make restitution of such substance as they had injuriously taken away: he commanded that *Eusebius* the Emperors chief Chamberlain should have his head stricken off his shoulders, not only for the great injustice he offered to divers men, but also (as he was given to understand) for that his rother *Gallus* through bountifull procurements had been put to death. As length he buried *Constantinus* honourably. Afterwards he rid the Court of the Eunuchs, Barbers and Cooks: The Eunuchs, because that by their means it came to pass, that *Constantinus* being divorced from his Wife, married not again: The Cooks, because he had often a sore kind of Diet: The Barbers, because (as he said) one was enough for a great many. For the aforesaid causes he banished these kind of men out of his Palace. He turned out divers of the Notaries to their former Trades, and unto some he commanded that the stipend due unto Scriveners should duly be paid. Moreover he commanded that the ordinary carriage provided for necessaries, should no more be by Mules, Oxen and Asses: but permitted that in such publick affairs the only use of horses should be retained. There be the few which commend these his doings, and sure I am, there be many that discommend them: because that in removing the admiration and glory of the Imperial Treasure and sumptuous Magnificence where many did wonder, he brought his Empire into an abject poor, and contemptuous kind of state. In the night he made Orations, and pronounced them the day following in the Senate, so that he got of all the Emperors from the Reigne of *Julius Caesar* unto his time

Julianus of the souldiers proclaimed Emperor, and crowned with a chain of gold.

Julian the Emperor is become an Apostate, and so was he called unto his end.

The policy of *Julian* for the winning of the people,

becoming a
doctw, and
hollas yam
... ..

Eunuchs, Barbers and Cooks were banished the Emperors Court.

was heard to sound Orations in the Senate. Although he favoured greatly, and bare singular good will unto all learned men and painfull Students, yet above all others he esteemed such as professed Philosophy, so that the same thereof being bruted abroad, all such kind of men bragging not a little of their profession, frequented the Emperors Palace, of which number many attired in mantels, were more revered for their pelting habit than their professed Doctrine. All these sort of men became heavy friends unto the Christians, as leud varlets they always applied themselves to the Emperors Religion. The Emperor himself being puffed up beyond all measure with the swelling pride of vain-glory, wrote a Book the which he entitled *Cæsares*, wherein he bitterly inveiged against all the Emperors his Predecessors. Being also of the same mind, and having his stomach distempered with the cankred poison of malice, he made declamations and invectives against the Christians. In that he banished Cooks and Barbers out of his Court, we have to gather that therein he plaid the part rather of a Philosopher than of an Emperor: and in that he opprobriously taunted and reviled his Ancestors, he shewed himself plainly to be neither Philosopher nor Emperor. For both those sort of men are void of malicious backbiting and despitefull envy. For even as it becometh the Emperor to seek after those precepts of Philosophy which tend to the moderation and modesty of mind: so the Philosopher if he imitate the Emperor in all things, he shall pass the bounds of his calling, and forget his profession. Thus much briefly of the Emperor *Julians* lineage, his bringing up and disposition, also how he came to be Emperor: now let us return to discourse of the Ecclesiastical affairs within that time.

CHAP. II.

Of the Commotion raised at Alexandria, and of the Death of Georgius.

I fell out upon this occasion at the beginning, that there arose a great uproar at *Alexandria*. There was a certain place within the City, which of old time lay all waste and open, full of all filth and uncleanness, where the *Ethiops* (with Rites and Ceremonies done to the honour of *Mithra*) accustomed to offer up men for Sacrifice: This plot of ground serving to no use or purpose. *Constantinus* gave to the Church of *Alexandria*. *Georgius* purposing with himself to found there a Church, cansteth the ground to be rid, and the filth to be carried away. Having purged the place, there was found a Chancel of great height, where the *Ethiops* had laid up the reliques of their Mysteries. There was also found therein an infinite number of dead mens skulls, both of young and old, the which as we are given to understand, were slain when the *Pagans* used bowels and entrails for Divination and devilish Southsaying, thereby to dazle and blear the eyes of simple and ignorant souls. When these were found in the Vestries and secret Closets of *Mithra*, the Christians went about to disclose unto the world their practices, to the end their fond Ceremonies might be derided of all men. They carry about the bauld skulls of the dead for the people to gaze upon. The *Pagans* inhabiting *Alexandria* perceiving their drift, stomacked the Christians, boiled with themselves for anger, took that which first came to their hands, set upon them, and slew of them every kind of way, so that some were run through with swords, some other brained with clubs, other some felled to death, some strangled with halters about their necks, some other were nailed to the tree, casting in their teeth the death of the cross. In the end, commonly it falleth out in such holyburles, they held not their hands, no not from their dearest friends: one friend fell upon another, the one brother sought the other brothers life, the parents put their children to death, and so be short, the one cut the others throat: so that the Christians were fain to cease from ridding the filth and foul closets of *Mithra*: and *Georgius* was of the *Gentiles* pulled out of the Church by the ears, tied to a Camel, torn in pieces, and burned to ashes, together with the beast.

CHAP. III

How that the Emperor taking grievously the death of **Georgius**; rebuked sharply the people of **Alexandria** for their unbelief in the **Letter** the **People of Alexandria** had signed and returned to him. The Emperor being wonderfully moved with the death of **Georgius**; wrote bitter Epistles unto the people of **Alexandria**. This report goeth that such as received dispute against him in the quarrel of **Athanasius**; committed these things against **Georgius**; for that

The *Persians* worshipped the Sun, which they called *Mithra*.

The death of
Georgius Bi-
shop of Alex-
andria.

dispatch him out of the way. But in my opinion they that be at variance among themselves, most commonly hold together when necessity constraineth them in tumults and seditions to withstand the violence of desperate and damned persons. Wherefore the Emperors Epistle chargeth not the Christians severally, but all the inhabitants of Alexandria. Georgius (as it is very like) had diversly molested and grieved them all, and therefore the people were furiously set on fiery sedition. That the Emperor wrote generally unto the whole multitude, hear out of his Epistle as followeth: The Emperor Cæsar, Julianus, Maximus, Augustus, unto the people of Alexandria sendeth greeting. If it be so fallen out amongst you, that there is no reverence given unto Alexander the founder of your City, or (which is greater) if ye stand in no awe of the great and most holy god Serapis: yet do I greatly marvel that you were so void of common reason, naturall affection, and honest civility, and that (which with modesty I may add therewith) you had so little consideration of our person, whom not only the great god Serapis, but also all the other gods, have thought worthy to be Emperor of the whole world, unto whom, it should have been your part to have had recourse, and to have given us the hearing of all such injuries, whatsoever you had sustained at the hands of lewd and disobedient persons. But peradventure the boiling heat of anger, and the furious motion of the mind, overshadowed your wits and blinded your eyes, the which most commonly, being removed from the seat of reason, is wont to commit such cruel and hainous acts. And though the fond humour of sedition feeding on malice was hindered a little: yet for all that it brake out to the contempt and overthrow of the Laws. You therefore seeing you are numbred among the people and inhabitants of Alexandria, whom neither reason could persuade, nor shame withdraw, from attempting the things for the which you might have justly detested them, I charge you in the name of Serapis tell me, what wicked fiend hath thus furiously provoked you to seek the death of Georgius? You will say peradventure, he incensed against you the most blessed Emperor Constantius: that he procured a band of armed souldiers to be brought into your sacred City: that the Lieutenant of Egypt ransacked and kept from you the most holy Temple of God, carried away thence, the images, the monuments, and glorious ornaments provided for the solemnity of service: and also that when you not digesting those hainous acts, endeavoured (and that not without just cause) to maintain the quarrell of your God, yea rather to retain the glorious ornaments of your great God, the same Lieutenant contrary to all reason, both unjustly and wickedly, set upon you with armed souldiers, who fearing more the displeasure of Georgius the Bishop, than of Constantius the Emperor, thought best in such sort to save himself. For now of a long while, he had behaved himself more orderly and civilly than tyrannically disposed towards you. For the which causes, you were incensed against Georgius, the open adversary of the gods, and have thus defiled with conspiracy and slaughter your holy City, whereas you might have sued him in the Law, and brought him to his tryall and the sentence of the Judges. In so doing this hainous offence had not broken out into bloodshedding and horrible murder: but would have pacified the matter in equall ballance, and preserved you without harm or damage: it would have sharply punished the author of such lewd practices, and kept under all them which not only despise the gods, but also set as nought such noble Cities and famous Assemblies, supposing the cruelty they exercise upon them, to be a furtherance of their power and authority. Conferre this my Epistle with that which of late I sent unto you, and weigh diligently the difference between them. In the former I have highly commended you, but now in the latter, I take the immortal gods to witness; when that I endeavour (as duty requireth) to praise you, the horrible offence which you committed stoppeth my mouth, and stayeth my pen. What? dareth the subject as a mad dog, pull man in pieces with his teeth? ought not he to be ashamed of so hainous an offence? Is this to praise and cleanse the hands, and to hold them up stretched wide unto the gods, as if they were not polluted with the blemish and infamy of murder? But Georgius had no other than was due unto his desert, and peradventure I my self might justly have affirmed, that by all right he should have suffered far worse. But you will say, that he deserved it for his dealing towards you: and therein I am of your opinion. But if you say, that it behooved you to punish him, that will I in no wise grant. You have Laws, the which ought greatly to be honoured and embraced of all men, both publicly and privately. But notwithstanding, though it commonly fall out, that many be found faulty and several trespassers, yet ought we to favour the publike state of the Common-wealth, to obey the Laws, and in no wise to violate the ancient and godly decrees. Think your selves happy (O ye people of Alexandria) that this hainous offence was committed by you in my time: for I cannot in manner chuse, but embrace you with brotherly affection, both for the reverence I owe unto God,

The Epistle of Julian the Apostata unto the inhabitants of Alexandria.

and

Nicephorus
in stead of
Grandfather
readeth Uncle.

and the affection I bear unto my Grandfather, of the same stock with me, who sometime governed both Egypt and your City. For the Prince that will not be contented of his subjects, and the discreet and upright Magistrate, may not wink at so heinous offence of the people, lest that necessity constrain to cure so grievous a malady with far greater grief, and more desperate medicine. But I for the aforesaid causes do apply unto these your sores, most gentle and tolerable salves, to wit, exhortation and courteous language: whereunto I am certainly persuaded you will yeeld, if you be the men I take you for, descending of the ancient stock of the Grecians, and retaining in your breasts that noble and valiant courage, having also all the properties of courteous and civill life (I speak unto you my loving Citizens of Alexandria) impressed in the secret closets of your minds. This was the Epistle of the Emperor.

CHAP. IV.

How that after the death of Georgius, Athanasius returning unto Alexandria took again the government of the Bishoprick. Of Lucifer and Eusebius: and how Lucifer made Paulinus Bishop of Antioch.

Athanasius returneth to Alexandria after the death of Constantine.
* Chap. 5. in the Greek.

Not long after, the people of Alexandria received with loving and chearfull minds their Bishop Athanasius returning from exile, at what time also the Arians were banished the Christian Congregations, and the Church restored to the government of Athanasius. But the Arians meeting in private houses, appointed Lucius to succeed Georgius in the Bishoprick. At that time thus went the affairs of Alexandria. * In the mean while Lucifer and Eusebius by the Emperors Edict were called home from banishment. Lucifer was Bishop of Caralitannum a City in Sardinia: Eusebius (as I said before) was Bishop of Orcella a City of the Ligurian Italians. Both they returning from the higher Countries of Thibe, consulted together, by what means they might recover their Bishopricks without prejudice to the Canon and Decree of the Church. * Wherefore after advisement taken, it seemed good that the one of them (I mean Lucifer) should to Antioch in Syria: the other, that is Eusebius, should take his voyage to Alexandria: where by the means of Athanasius a Council might be called together, and the Canons of the Church therein confirmed. Lucifer lent thither a Deacon, signifying by him, that he would subscribe unto the Decrees of the Council. He himself went to Antioch, where he found the state of the Church very troublesome, for the multitude was divided, and the Congregations at variance, not only by reason of Euzoius hereticall opinion, but also (as I said before) because that the sect of Meletius, for the singular favour they bare unto him, severed themselves from the faithfull. Lucifer therefore when he had ordained Paulinus to be Bishop of that See, departed thence.

* Chap. 6. after the Greek.

CHAP. V.

How that Eusebius joyning with Athanasius, called a Council at Alexandria, where the blessed Trinity was pronounced to be of one and equall substance.

Chap. 7. after the Greek.

The Council held at Alexandria condemned the Arians, Apollinarians, and Macedonians.

When Eusebius came to Alexandria, he dealt earnestly with Athanasius for the summoning of a Council. The Bishops assembled out of divers Cities, and decreed very necessary doctrine: confirmed the Divinity of the Holy Ghost, to be of one substance in the blessed Trinity: affirmed the Son of God at his incarnation, to have taken, not only humane flesh, but also a reasonable soul, as the ancient Fathers of old have delivered unto us. They would not establish, nor thrust into the Church of God any new opinion, but such things as of old were enjoined by Ecclesiastical Decree, and laid down upon good consideration, by such as were wise, learned and zealous Christians. For thus did the Elders of old time reason of this matter, and deliver in writing unto the posterity. Irenaeus, Clement, Apollinarius Bishop of Hieratopolis, and Serapion Bishop of Antioch, have with general consent laid down, every where throughout their works, that the Son at his incarnation was endued with a reasonable soul. Moreover the Council summoned for the hearing of Cyrillus cause, who was Bishop of Philadelphia in Arabia, signified the self same by their Letters unto Cyrillus. Origen likewise who throughout his works, teacheth that the Son in taking

taking flesh, took also soul: yet in the ninth Homily upon *Genesis* he openeth this mystery more plainly, where at large he discourseth how that *Adam* bare the figure of *Christ*, and *Eve* the figure of the Church. Hereof *Pamphilus* and *Enselmus* who of him took his appellation, are witnesses sufficient. For both they employing their labour jointly, for to pen in paper the life of *Origen*, and preventing with Apologies in his behalf the slanderous accusations of the adversaries, have affirmed that *Origen* was not the first that increased of this matter, but that he interpreted unto the positivity, the mystical tradition of the Church in that behalf. Moreover, the Bishops which met in the Council of *Alexandria*, have discussed the controversy of the clause of *essence* and *substance*. For *Osius* Bishop of *Corduba* in *Spain* (of whom we have spoken before) being sent by the Emperor *Constantine*, to appease the tumult raised by *Arius* in disputing of *essence* and *substance*, to the overthrow of *Sabellian* the *Africk* opinion, he ministered occasion to the raising of a new controversy. But at that time there was not a word of this matter in the Council of *Nice*: for afterwards when divers contended, and reasoned among themselves hereof, this Council took order touching the clause of *essence* and *substance*, and decreed: that in handling the Divinity of God, there should thenceforth no mention be made of these words, affirming that the word *essence*, was not found in holy Scripture, and that the Apostle in delivering the ground of Doctrine, was constrained of necessity to use the word *substance*. But they decreed farther, that in another sense, to the end, the opinion of *Sabellian* must be rooted out, these words were to be admitted: at least that through the want of proper words, we should be compelled, to imagine the thing of three names, to be as one, but that the several names of the blessed Trinity signify and set forth God, to subsist by himself in proper substance. These were the things decided in that Council. I see nothing to the contrary, but that presently also we may lay down what we learned and read of the words *essence* and *substance*. Such as laboured in *Greece* to set forth the sage Doctrine of the *Greeks*, gave us to understand, that the word *essence* was diversly to be taken, and had many significations: but of the word *substance*, they made no mention at all. nay *Irenaeus* *Grammaticus*, in his *Aristick Dictionary*, termeth it a barbarous word. He saith moreover, that it cannot be found in any ancient writer, and if that perchance we light upon it, that it was never meant in the sense we take it. That *Sophocles* in his Tragedy of *Oedipus*, taketh *Hypocritas* for wiles or conspiracy, and *Alexander* for sauce, and it signified also lees or dregs of wine. For though the ancient Philosophers have not used this word, yet we see that the later Writers have taken it very oft for *essence*. But we have spoken before, that the definition of *essence* was delivered to have divers significations. If that *essence* may be comprized by definition, how, when we intreat of God which is incomprehensible, can we properly use this voice? *Evagrius* in his Book intitled *The Monk*, exhorteth us to refrain from rash and unadvised reasoning of the God-head: he forbiddeth the definition of the Divinity of God, because it is a simple thing. For definitions (saith he) are alwayes of concrete and compound things, not of the abstract and simple. His words are these: Every proposition, as the Logicians do write, hath either Genus, of whom it may be verified, or Species, or Differentia, or Proprium, or Accidens, or that which dependeth of these: but in the handling of the blessed Trinity, none of all these is to be required, because it cannot be laid down, neither expressed by words, therefore it is not to be defined, but reverently to be run over with silence. So far presently out of *Evagrius*, but hereafter more at large. We of our own part, although we seem to have digressed, yet inasmuch as these things appertain unto the discourse of our present argument, we have thought good to lay them down here.

Origen's Epistle
to the Romans
and of the
essence of
the Trinity
and of the
essence of
the Trinity

Osius Bishop of
Corduba going
about to re-
move one opi-
nion, gave oc-
casion to raise
another.
Heb. 1.

Irenaeus Gram-
maticus.

Evagrius in
lib. Monach.

CHAP. VI.

The Apology of Athanasius in defence of his flight in
the time of persecution.

Athanasius at that very time read in the hearing of such as were present, an Apology, the which he had written a little before in his own defence, when as by reason of the armed soldiers that beset the Church of *Alexandria* and sought his life, he was fain to leave all and run away. Whereof I have thought good at this present, to alledge some such parcell, as may seem to bring most profit unto the loving Reader, leaving the whole

Chap. 8. in
the Greek.

Athanasius
read his Apo-
logy in the
Council of *Alexandria*.

The Apology
of Athanasius
written in his
own defence
against the
slandrous
mouths of the
Arians.

discourse, being somewhat over long, unto the labour and industry of the painfull Reader. Bahold (saith Athanasius) the lewd practices of wicked persons. Although they are proud and these blameworthy offences, yet for all that they are nothing ashamed of the contumelious and cruel army exercised against us: but charge us (in their opinion) with a foul spot and blameworthy infamy, for escaping the hands of cut-throats, and blood-suckers: yea they before themselves that they dispatched us not out of the way. Moreover to the end they may stain my credit and estimation, they fall to accuse me of faint courage and timorous disposition, being forgotten that whilst they blazed these things to my dispraise, they turned the same to light upon their own pates. For if it be a discredit to flye the hands of the tyrans, how much more to persecutors unto the death? He that flyeth, seeketh means to save his life; but he that persecutes, is not about to procure the others death. That we should flye in such cases, the Scriptures are on our side, but in thirsting after the blood of our brother, the commandment is broken, and the cause thereof is found chief cause of the flight. If they blame any man for giving them the slip, they are worthy of farre greater shame and reprehension. For let them cease from persecuting and threatening of death, then will the other remain still, and not run away. But their spite and malice hath no end: they who neighbourly have devised means to bring men unto destruction, yet when they know full well, that the flight of the persecuted is a foul shame unto the persecutors. For no man flyeth like the gentle and weak; but rather the cruel and wicked man. They that were grieved and saw in David many miseries, gave Saul the slip and fled unto David. Wherefore they men go about to dispatch such as quoy themselves out of their way, lest the testimony of their shop be manifestly known. Moreover herein they seem to be stark blind. For let us be evident the flight is far more apparent with their slaughter and banishments, than with the world. If they murder men, death is doubt lesse their voyce, and sounder than their words: if they fall a banishing of them, therein they set up monuments to the remembrance of their wicked doing. Had they been in their right wits, they might have easily perceived their own folly, and themselves overthrown in their own devices. But in that they are bereaved of their wits, and beside themselves, they fall a persecuting of others, and while they endeavour to mischief others, they perfect not their own malice and impiety. If they reproachfully charge them which hide themselves from such as seek their lives, and accuse them for flying the hands of the persecutors, what have they to say (I beseech you) when they hear that Jacob fled from the face of his brother Esau, and that Moses for fear of Pharaoh, conveyed himself to Midian? What have these contentious quarrellers to say unto David, who fled from Saul, which sent his guard out of his house to slay him? who hid himself in a cave, counterfeited his person, until that subtilly he had put Abimelech the Priest, and avoided their laying of wait for him? What answer can these rash bolers give, when they see that the great Prophet Elias, who so devoutly called upon the name of God, and raised the dead, was faine to hide himself from Achab, and run away because of the threats of Jezebel? For it is written how that in those dayes, the sonnes of the Prophets being sought for, hid themselves, and through the help of Abdias, lurked in dens. What, have they not read these ancient stories? What are they ignorant also of such things as the Evangelists have written. For the Disciples fearing the Jews, hid themselves from among them. Moreover Paul being at Damascus, and sought for by the Governour of that Countrey, was let down over the wall in a Basket, and so escaped the Magistrate. Seeing that holy Scripture hath thus remembered the behaviour of holy men, what colourable shift can they find to cloke their impudent dealing? If they charge them with timorous fear, the fault recoyle, and lighteth upon their own disordered brain: If they report it to be contrary to the will of God, then are they found altogether ignorant of the Word of God. For it is commanded in the Law, that sanctuaries and Cities of refuge, should be ordained for such as were pursued to death, where after they had fled unto them, they might live in safety. Furthermore, the Word of the Father, who in old time spake unto Moses, hath commanded in these last dayes: When they shall persecute you in this City, flye into another. And again: When you see (saith Christ) the abomination of desolation, mentioned in the Prophet Daniel, standing in the holy place: (he that readeth let him understand it) then let them that be in Judaea flye unto the mountains: he that is on the house top, let him not come down to take ought out of his house: and let not him that is in the field return home for his raiment. The which when holy men had learned, they framed their trade of life agreeable thereunto. For look whatsoever the Lord commanded at that time, the same he uttered by the mouth of his Saints, yea before his incarnation. And this is the way to perfection, for men to perform that indeed, which the Lord commanded in word. Wherefore the Word of God, being made man

2 Reg. 22.

Gen. 17.

Exod. 2.

1 Reg. 18, 19, 20

21, 22, 23, 27.

3 Reg. 17, 18,

19.

3 Reg. 18.

Matth. 26.

Acts 9.

2 Cor. 11.

Numb. 35.

Deut. 4.

Deut. 19.

Jos. 20.

Matth. 10.

Matth. 24.

Mark 13.

Luke 21.

for our sakes, sticked not to hide himself as we commonly do, when he was sought for : and again, to flee, to the end, he might avoid the conspiracy of the Pharisees which persecuted him. For even as by patient sufferance of hunger and thirst, and such kind of miseries he would shew himself to be true man : so also by flying away from the face of the adversary. Moreover, even from the very cradle and swaddling-cloths, as soon as he had taken flesh of the Virgin, being as yet but a child, he gave charge unto Joseph by the Angel, saying : Arise, take the child, together with his mother, and flee into Egypt, for it will come to pass, that Herod will go about to seek the life of the child. Likewise after the decease of Herod, when he heard that Archelaus the son of Herod reigned in his stead, it pleased him to go aside into the parts of Nazareth. Afterwards when he made himself manifest to be God, and healed the withered hand, the Pharisees went out and took counsel how they might dispatch him : but Jesus perceiving their conspiracy, conveyed himself from among them. Again, when he restored Lazarus to life, from that day forth (saith the Text) they took counsel how they might put him to death. Jesus therefore after that time, shewed not himself openly among the Jews, but departed unto a solitary place adjoyning unto the wilderness. Beside all this, when our Saviour avouched, saying : Before Abraham was, I am : the Jews took up stones for to throw at him : but the Lord hid himself, and went out of the Temple, and passing through the midst of the throng, escaped away. When they see these examples (but they seeing, as it is written, do not see) and bethink themselves of these presidents, are they not inwardly pricked in conscience, whenas they presume thus unadvisedly to blot out sentences, and sit in judgment both upon the sayings and doings of our Saviour ? To this purpose was that of Jesus, who understanding of the beheading of John the Baptist, and the burying of his body by his Disciples, took shipping and went aside into a desert place. Thus the Lord himself both did these things, and taught the same. I would to God these men would now at length be ashamed of their doings, and cease even presently from slandering of true professors : and not proceed on further in their furious disposition, charging, yea, our Saviour himself with timorous fear, and faint courage, blaspheming with all might the majesty of his blessed Name. But no man can away with such kind of persons that are wholly given over unto all ungracious behaviour, it may easily be proved that they are altogether ignorant what the Evangelists have left us in writing. The cause that moved our Saviour to flee and go aside (being laid down in the Gospel) seemed not only to be agreeable unto reason, but was in very deed most true : we therefore have to conjecture that the same by all likelihood happened unto all the Saints of God. For whatsoever things are written to have chanced unto our Saviour after the manner of men, we have to refer the same unto all mankind : inasmuch, as he took our nature upon him, and lively expressed in himself the humane affections of our frail constitution : even as it is written in the Gospel after John : They sought to take him, but no man laid hands upon him, because that his hour was not as yet come. Yea before this came about he said unto his mother : Mine hour is not as yet come. He spake also unto them that were called his brethren : My time is not yet come. Again, when the hour was come, he said unto his Disciples : Sleep on now and take your rest, behold the hour is at hand, the Son of man shall be betrayed into the hands of sinners. Therefore neither suffered he himself to be taken before his time was come : neither hid he himself when the hour was at hand, but yielded himself unto the enemy. In like sort the blessed Martyrs in the great heat and troublesome storms of persecution, which often came to pass, being pursued by men, fled away and hid themselves in secret and solitary places, but being taken, they valiantly encountered with the adversaries, and ended the combat with martyrdom. These were the reasons Athanasius laid down in his Apology, the which he wrote in the defence of his departure from his Bishoprick in the time of perlecution.

John 8.

Matth. 2.

Matth. 2.

Matth. 12.

John 11.

John 8.

Matth. 13.

Matth. 14.

John 7.

John 2. 7.

Matth. 25.

Chap. 9. in
the Greek.

CHAP. VII.

Eusebius after the Council held at Alexandria was broken up, returned to Antioch, where he found the people at variance, by reason that Paulinus was there chosen Bishop: and when that he could not prevail among them with exhortations to peace and unity, he got him home to his own Bishoprick of Vercella.

Impatience
bringeth he-
resie.

The heretical
sect of the Lu-
ciferians.

Chap. 10. in
the Greek.

CHAP. VIII.

Of Hilarius Bishop of Poitiers in France.

Hilarius wrote
12 Books of
the Trinity the
which are to
be seen in La-
tine among his
Works.

The opinion
of the West
Churches.

Eusebius Bishop of Vercella immediately after the dissolving of the Council got him to Antioch. But when he found Paulinus there, whom Lucifer had assigned to be their Bishop, and the people divided into two parts (for the sect of Meletius had several Conventicles by themselves) he was wonderfull sorry, because they did not all agree unto the election of Paulinus. For in his secret opinion he condemned the act, yet because of the reverence he owed unto Lucifer he concealed his sentence: and as soon as he promised by summoning of a Council that he would provide for their quiet state, he left them and went his way. And first of all, though he had done his best for the reconciling of the brethren that were at variance, yet all was to no purpose. For Meletius returning from exile, and finding his complices to frequent secret meetings and Conventicles, became their superintendent: all the other Churches that were thereabouts were under Enzoins the Arian. Paulinus had but one little Parish within the City, of the which Enzoins did not deprive him, because of the reverence he owed unto him. Meletius had his Conventicles in the suburbs without the walls of the City. For that time when the affairs went in this sort, Eusebius took his leave of Antioch. Lucifer understanding that Eusebius misliked with that election of his, took it very contumeliously, and was altogether impatient. He refused therefore to communicate with Eusebius, and being kindled with the fiery flame of contention, he rejected the Canons of the Council. These things falling out in those heavy times and tempestuous seasons for Ecclesiastical affairs, ministred occasion that many fell from the faith: so that a new sect called the Luciferians heresie then first sprang up. But Lucifer could not have his fill, neither satisfie himself with anger, because that he bound himself with his own promises sent unto the Council by his Deacon (who subscribed thereunto in his name) to give his assent. Wherefore having agreed (though against his will) unto the Canons of the Church, he got him unto his own Bishoprick in Sardinia. But they which fretted within themselves no less than he, as yet do remain out of the Church. Eusebius passing thorough the Countries of the East, cured and confirmed like a cunning Physician such as were workings in the faith: restored them to their former health, and instructed them in the Doctrine of the Church. Thence he went into Illyrium, and coming into Italy in like sort he diligently preached the Word of God,

Hilarius Bishop of Poitiers a City of Guyen instructed diligently both the Bishops of Italy, and also of France in the Canons of the Catholick faith, before the coming of Eusebius. For he first after his return from exile had prevented him in those Provinces. But both of them very absolutely confirmed the faith. Hilarius being endued with the gift of eloquence, wrote in the Latine tongue: expounded the Canon containing the clause of *One substance*: proved it sufficiently, and confuted the Arguments of the Arians. But these things were done a little after their return from exile. Now we may not run over with silence, how that in the very same time the followers of Macedonius, Elenus, Eusebius and Sophronius, (all these were called Macedonians) had their private and often Conventicles: called unto them such as were of their opinion in Selencia, and accursed the contrary faction, to wit, of the Acacians: rejected the faith that was set forth at Ariminum, and confirmed the Creed that was read in the Council of Selencia. It was the same which a little before (according unto that we wrote in our Second Book) was established at Antioch. These men being reasoned with in this sort: You that are called Macedonians, if so be that ye differ in opinion from the Acacians, how is it that you could find in your hearts to communicate with them ever unto this day, as if they had been of one opinion with you? Sophronius Bishop of Pompeiopolis in Paphlagonia, in the name of the rest made thereunto this answer: The Bishops of the West Churches have in manner doted over the faith of

One substance. *Actius* also in the East endeavoured to corrupt the sincere doctrine, teaching the dissimilitude of substance in the Father and the Son: both these opinions are absurd. They unadvisedly and without discreet judgment joyned in one the distinct and severed substances of the Father and of the Son, linking it (not well) together under the name of coessential or one substance: but *Actius* parted and divided the propriety of nature which the Son hath together with the Father, terming it the unlikeness or diversity of substance. And inasmuch that both these fell into contraries and meer extremities, we thought good to walk in the mid-way and hold the mean between both, to retain the true and godly opinion, that the Son is of like substance with the Father. This was the answer of the *Macedonians* (as *Sabinus* writeth in his Book entituled, *The collection of the Councils*) exhibited by *Sophronius* unto their demand. In that they charge *Actius* as author of the diversity of substance in the Father and the Son, and not the *Acacians*, they craftily dissemble and cloke the truth: and in so doing they partly impugne the *Arians*, and partly the opinion of such as maintain the clause of *One substance*. But they overthrow themselves with their own words, for in displaying and opening both opinions, they lay down a new of their own. So far of these things.

The opinion
of *Actius*.

The opinion
of the *Macedo-
nians*.

The *Macedoni-
ans* proved
themselves
Neutrants.

CHAP. I.

The hatred the Emperor Julian owed unto the Christians.

Chap. 11. after
the Greek.

THE Emperor *Julian* although at the beginning of his reign he was meek and courteous towards all men, yet in process of time he shewed himself not alike unto all men, but whensoever any accusation was brought before him to the discredit of *Constantinus*, then the Christians were heard at will: when that again he heard of no such thing, then began he to reveal unto the world the private grudge and malice he conceived against all the Christians every where. For he commanded to build up again at *Cyzicum* the *Novatian* Church which *Eusebius* the Bishop had pulled down: threatening *Eusebius* the Bishop of that City with grievous punishment if he built it not again within two moneths upon his own cost and charges. Furthermore, he set up afresh the rights of the *Gentiles*: he set wide open (as I said before) their Temples, and offered sacrifice in the Cathedral Church of *Constantinople* unto the goddesses of Fortune, where her Idol was set up.

CHAP. II.

The conference which Maris Bishop of Calcedon being blind, had with Julian the Apostata.

Chap. 12. after
the Greek.

ABOUT that time *Maris* Bishop of *Chalcedon* in *Bithynia*, being led by the hand unto *Julian* the Emperor (for he was old and had a web grown in his eyes which bereaved him of his sight) began to rebuke the Emperor sharply, calling him an impious person, an *Apostata*, and an *Atheist*. He of the contrary answering him opprobriously, recompensed him with the like, calling him a blind fool, and said unto him farther: Thy God of *Galilee* will not restore thee thy sight again. For *Julianus* called Christ a *Galilaean*, and all Christians in like sort. *Maris* a little after answered the Emperor somewhat freely, I thank God (saith he) which made me blind, lest that ever I should set mine eye upon so ungracious a face as thine is. Whereunto the Emperor made no answer, but handled the Bishop roughly. When he perceived that the Christians did highly reverence and honour such as suffered martyrdom under the reign of *Diocletian*: when he learned also for certain, divers men to be so well disposed, that willingly they would suffer martyrdom: he going about to deprive the Christians of so great a benefit, devised another way to afflict them. And although he let pass the unsatiable tyranny practised in the time of *Diocletian*, yet ceased he not altogether from persecuting. In mine opinion he is a persecutor which molesteth any kind of way such men as lead a quiet and peaceable life. *Julian* in this sort afflicted the Christians not a little. He made a law that the Christians should not be trained up in prophane literature. For (saith he) seeing they have the gift of utterance so readily, they shall easily be able to overthrow the quirks of Logick wherewith the *Gentiles* do uphold their doctrine.

The Answer
of *Maris* unto
Julian.

Who is a per-
secutor.

Of the stir the Emperor Julian raised against the Christians, and what device he found out to extort money from them.

*Julian slander-
eth and gibeth
at the Christi-
ans.*

*Ecebolus was a
Turncoat.*

*Cried for
more under
foot for y^e Jan
the angry way salt*

*Julian's slight to
wring money from
the Christians for
by selling a gift
fine upon y^e Christians
a grievous fine
yet not to be
trifled.*

*The horrible
practices of
the Ethnicks.*

Moreover the Emperor *Julian* gave out a Proclamation, that such as would not re-
nounce the Christian faith should warfare no longer in the Emperors Pallace: likewise
that all should prepare themselves to do sacrifice: that no Christian should bear office
in the Common-wealth. For their law (saith he) forbiddeth the use of the sword unto such as
deserved death, and therefore they are not fit to be Magistrates. He allured divers with flattery
and fair offers to sacrifice. But immediately they that were Christians indeed, and they also
which were thought to be no less, made themselves manifest unto all men, as if they had shew-
ed themselves upon a stage. For they which with heart and good will professed Christian Re-
ligion, threw down their sword-girdles, and signified they would rather suffer any kind of
torment, than deny their Saviour Christ Jesus. Of which number was *Jovianus*, *Valentinianus*,
and *Valens*, who afterwards were crowned Emperors. Other some who were counterfeited Chri-
stians, and thought that the riches and honour of this world, was true felicity it self, without
any delay fell to sacrifice. Of which number *Ecebolus* a Sophist of *Constantinople* was one, who
conforming himself unto the humours and disposition of the Emperors, was an earnest fol-
lower of the Christian faith in the time of *Constantinus*: but when *Julian* succeeded him in the
Empire, he fell to gentility and the idolatry of *Pagans*. Again, after the death of *Julian* he be-
came a professor of the doctrine of Christ. He lay along at the Porch of the Church, and cried
unto such as came in: Tread me under foot, for that I am the unlabouring salt. *Ecebolus* as he
was light and unconstant, so he continued unto the end. It came to pass about that time, that
the Emperor purposed to revenge him of the *Persians*, for the injury they had done him by
invading some part of the *Roman* dominions, and determined to take his journey into the
East, through the coasts of *Asia*. When that he pondered with himself how many evils and in-
conveniencies appertained unto wars, what great summes of money were needfull thereunto,
and how that without it, it was impossible to bring his purpose to effect, he devised a certain
flight to wring money from the Christians. For he set a great fine upon the heads of such as
would not sacrifice, and the tax was very grievous, and duly demanded of the Christians. So
that every one rateably was seized at a certain sum, and the Emperor himself in a short while
was wonderfully enriched with the injurious heaps of money unjustly exacted. This law was
of force, not only where he travelled, but also in such countries as he came not near. Then did
the *Gentiles* insult over the Christians: the Philosophers celebrated their frequented confer-
ences: they solemnized certain detestable rites and ceremonies: they made slaughter of infants,
sparing no sex, they used their entrails for soothsaying, they tasted of their tender flesh. These
horrible practices were both at *Athens*, at *Alexandria*, and other places.

CHAP. XII.

How that Athanasius was faine to flee and leave Alexandria, in the time of Julian the Apostate.

They forged at that time a false accusation against *Athanasius*, and signified unto the Em-
peror that he had subverted *Egypt*, and the whole City of *Alexandria*, and that of neces-
sity it behoved to banish him the City: so that by the commandment of the Emperor the
Governor of *Alexandria* was sore incensed against him. * *Athanasius* uttering these words
unto certain of his familiars: My friends, let us go aside for a season, this is but a little cloud
which quickly will vanish away, he fled immediately, took shipping, and sailed into *Egypt*. The
enemy pursued after, and made hast to overtake him. When it was understood that the pur-
suers were at hand, his companions gave him counsel to flee into the desert. He by following
their advice, escaped the enemy. For he perswaded them to turn back, and to meet the pursu-
ers, the which they did immediately. As soon as they, who a little before fled away, met the per-
secutors, there was nothing demanded of them, but whether they had seen *Athanasius*: who
answered, that he hid himself in some bush not far from them, and if they would make quick
speed, they would be like to take him. So the pursuers follow after, & the further they run, the
further they range, but they lost their labour: for he escaped their hands, & conveyed himself
privily

* Chap. 14. in
the Greek.
Athanasius li-
keneth persequi-
tion to a
cloud or mist.

Godly policy

privily to *Alexandria*, where he hid himself untill the kindled flame of persecution was wholly quenched. Such was the hurly-burly after sundry storms of persecution, and manifold vexations by the *Ethnicks*, which happened unto the Bishop of *Alexandria*. Furthermore, the Governors of the Provinces, supposing now that it was high time for them under colour of the Emperors Religion, to make up their bags, vexed the Christians far sorer than the Emperors proclamations bare them out: demanded greater taxes than they were seased at, and sometimes tormented their bodies. The Emperor understanding of their doings, winked at them, and answered the Christians which complained unto him in this sort: It is your part when you have injuries offered unto you, to take it patiently, for so your God commanded you.

Julian the Apostata mocketh Christians with their Religion.

CHAP. XIII.

Chap. 15. after the Greek.

Of such as suffered martyrdom, at Meris a City of Phrygia in the time of Julian.

Here was at *Meris* a City in *Phrygia*, a certain Governor whose name was *Amachius* who commanded that the Idolatrical Temple of the *Ethnicks* which stood in the City should be set wide open, that the foul heaps and filthy corners of a long time unfrequented, should be made clean, and sell himself a worshipping of the Idols. Which act of his pricked not a little in conscience the zealous Christians. Wherefore *Macedonius*, *Theodulus*, and *Tatianus*, being kindled with fervency of love towards the Christian faith, could in no wise away with such horrible practices: but in the burning zeal of their godly minds, brake in the night season into the Temple, threw down their Idols, and stamped them into powder. Whereat when the Governor was wonderfull wroth, and purposed to execute divers of the Citizens which were guiltless and innocent persons, the authors thereof presented themselves of their own accord before him, and chose to dye themselves for the truth, rather than any other for their sakes should be deprived of their lives. After they were laid in hold, the Governor commanded that they should clear themselves by sacrificing unto the Idols, and threatned them if they refused, he would severely punish them. They being of a noble mind and valiant courage, set nought by their threats, made themselves ready to suffer what torment soever were laid upon them, for they counted it far better to lose their lives, than to defile their souls with those impure sacrifices. The Governor when he had assaid them at all kind of torments, last of all set them on the grediron, caused fire to be made under, and broiled them to death. And to the end, they might valiantly encounter under the glorious garland of victory: they reason thus with the Governor, If thou long (O *Amachius*) after broiled meat, turn up the other side of us, least in the eating we seem raw unto thee, and the blood run about thy teeth. This was the end that these men had.

Amachius an Heathen Magistrate.

Macedonius, *Theodulus* and *Tatianus* broiled to death.

CHAP. XIV.

When the Emperor Julian forbade the Christians the study of prophane literature, both Apollinariuses, the father and the son, sell a writing. The profit that the Christians have in prophane Writers.

The law which the Emperor made, that the Christians should not be trained up in the liberal sciences, made both the *Apollinariuses* (of whom be spake before) to be of far greater fame. For either of them being skilfull in such arts as direct our stile and orations, the father a Grammarian, the son a Rhetorician, profiteeth very much the Christians, and furthered at that time not a little the Church of God. For the father as a profound Grammarian, framed the art of humanity unto the furtherance of Christian Religion: he turned the five Books of *Moses* into Heroical verse, together with other Books of the Old Testament which contain Histories: partly in Hexameter verse, and partly after the form of Comedies and Tragedies, with the fit application of persons: he wrote in all kind of Meeter, to the end, the Christians should not be ignorant and unskilfull in any rare gift that excelled among the *Gentiles*. The sonne an eloquent Rhetorician, brought the writings of the *Evangelists*, and works of the *Apostles* into Dialogues, as *Plato* used among the Heathens. Although their labour and industry seemed available, and greatly to set forth the service of God, insomuch that

The five books of *Moses* in heroical Verse.

The New Testament was turned into Dialogues.

thereby the lewd drift of the Emperor was stopped from taking effect : yet the providence of God did far exceed their carefull study, and dashed also the Emperors wicked device. For immediately the Emperors Law (as hereafter it shall more manifestly appear) was abrogated, and their works were as much spoken of, as if they had never been written. But here peradventure some man will say unto me : Why then do ye attribute both the afore-said unto the providence of God ? As touching the shortning of the Emperors dayes, it is known well enough how available it is unto Christian Religion : but in that the Poetry of both the *Apollinarisuses* was neglected, and that the Christians freely applyed the Philosophicall Sciences of the Heathens, there is no man will grant that it furthered the service of God, and the faith of Christ. For it cannot be without danger, that the Christians may wade in the Doctrine of Ethnicks, because it teacheth there be many gods. Unto these things which aptly may be objected unto us, we will presently frame such answers as we can. The Doctrine of the *Gentiles* is allowed neither by Christ, nor by his Disciples as inspired from above, neither altogether rejected for dangerous. And I take that to have come to passe, not without the speciall providence of Almighty God. For there were many Heathen Philosophers which were not farre from the knowledge of God : such as by publick disputation confuted the Epicures, and other contentious Philosophers delighted with the quirks of Logick, and overthrew their palpable error and ignorance. And though they stood the favourers of Christian Religion in great stead for their furtherance of learning, yet attained they not the ground and principal point of our Religion, insomuch, they understood not the mystery of Christ, which was concealed the continuance of many ages and generations. The which the Apostle in his Epistle unto the *Romans* sheweth plainly in these words : *The wrath of God is revealed from Heaven, against all ungodlinesse and iniquity of men, which withhold the truth in unrighteousnesse. For the thing that may be known of God is manifest among them, because God hath shewed it unto them. For his invisible things being understood by his works, are seen through the creation of the world, that is, both his eternal power and God-head, so that they are without excuse, because that when they know God, notwithstanding they glorified him not as God. Wherefore they knowing the truth which God revealed unto them, were worthy of death, because that when they knew God, they glorified him not as God.* Therefore sithence the Apostle forbad not the knowledge of the *Gentiles* Doctrines, he gave free licence and liberty unto every man at his choice and pleasure, to wade in the understanding of them. Let this suffice for one reason to the satisfying of the former doubts. The second is as followeth. The holy Scriptures inspired from above, deliver unto us divine Precepts, and mystical Doctrine : they graff in the minds of such as hear them true godlinesse, and the right trade of living : they set wide open before such as study them the most sacred faith : They teach us no Logick wherewith we may withstand such as oppugne the truth, although the adversaries are easiest overthrown when their own weapons are used to their soyl and destruction. But the Christians enjoyed not this benefit by the works of both the *Apollinarisuses*. This was it that the Emperor *Julian* shot at when he made the Law, that the Christians should not be schooled in the Doctrine of the *Gentiles*. For he knew well, that the Fables contained in the works of Heathen Writers being poysed in the equall balance of indifferent judgement, would quickly be found light, and subject to reprehension and discredit : the which fond invention of theirs, when *Socrates* their principal Philosopher had disallowed, the Judges condemned him, as if he had gone about to disprove or destroy their gods, nay, rather their Devils. Besides all this, both Christ himself and his Apostle commanded us to be tried exchangers, to the end, we might *examine all things, and hold that which is good*. We have also to take heed *least any circumvent us through philosophy, and vain deceit*. This we shall not be able to do, unlesse we possesse the armour of the enemy, and in enjoying it, not to be affected like unto them, but to reject that which is evil, to retain that which is good, and to admit nothing without good tryal. For that which is good, wherefoever it is found, appertaineth unto the truth. And if any be disposed to urge us farther herein, let him consider with himself how the Apostle did not only not forbid the knowledge of heathenish Doctrines, but is seen not to have despised them himself, to the end, he might be skilfull in many of the Ethnicks works. Where I pray you borrowed he this sentence : *The Cretans are alwayes liars, evil beasts, slow bellies*, was it not out of *Epimenedes* a Poet of *Creta* ? Or where learned he this ? We are also his off-spring, was it not out of the *Phanomena* of

Rom. 1.

1 Thess. 5.
Coloss. 2.Titus 1.
Acts 17.

of *Aratus* the *Aſtronomer*? That ſaying alſo : *Evil words corrupt good manners* : ſheweth plainly, that he was well ſeen in the *Tradigies* of *Euripides*. But what need I uſe many words hereof? it is known well enough that the *Doctors* of the *Church*, of an ancient cuſtom never forbidden unto this day, exerciſed themſelves from their youth up, even unto the laſt hour, in the *Sciences* and *Doctrine* of the *Gentiles* : partly, for to attain as well unto a fine ſtile and eloquent phraſe, as the exerciſe and whetting of the wits : and partly, alſo for to confute the *Doctrine* of ſuch *Writers* as delivered unto the world error and falſhood, inſtead of the manifeſt and only truth. Theſe things according unto our ſimple ability, we have laid down by occaſion of both theſe *Apollinarieſes*.

CHAP. XV.

Chap. 17. after the Greek.

How the Emperor taking his voyage to warre with the Perſians, came to Antioch, where the common people derided him, unto whom after his departure he wrote an Oration intituled Miſopogon.

THE Emperor when he had exacted of the *Chriſtians*, and heaped together a great ſumme of money, proceeding on his voyage againſt the *Perſians*, came to *Antioch* in *Syria*. Being there, and deſirous to ſhew unto the people of *Antioch*, a taſt of his honour, the which he ſet much by, he ſet the market low, made all things very cheap, had no conſideration of the time : he pondered not with himſelf how that an hoſt or army whereſoever it cometh, bringeth great damage unto the *Provincials*, and turneth plenty of neceſſaries to ſcarcity of food. Wherefore *Taverners* and *Victualing-houſes* which provided neceſſaries for wayfaring men, not able to bear the loſſe of ſo weighty a burden, whereunto they were enjoyned by the *Emperors* edict, gave over their trade, ſo that the City was brought to great diſtreſſe, becauſe they wanted neceſſary proviſion. The *Antiochians* an impatient kind of people, ſoon provoked to anger and revenge, could not away with this plague (which they took for no other,) without any more ado they go to meet the Emperor, they cry out againſt him, they inveigh at his doings, and play with his beard (it was a long thrum beard) they bid him go ſhave his beard and make balters thereof : they bring him in remembrance of his coyn, wherein there was a Bull conquering the world with his horns. For the Emperor being wholly given to ſuperſtition, ſacrificed Bulls upon the *Idols* Altar, and therefore gave charge, that both the Altar and the Bull ſhould be ingraven in his Coin. The Emperor being incenſed with their ſcoffs, threatned he would plague the people of *Antioch*. He removed thence unto *Tarſus* in *Cilicia* : as ſoon as he had provided there ſuch neceſſaries as he ſtood in need of, he went on his journey. Whereupon *Libanius* the *Sophiſt* took occaſion to write the Oration entituled of his Embaſſie, where he intreated the Emperor for the *Antiochians*, and alſo the Oration unto the people of *Antioch*, where he laid before them the diſpleaſure which the Emperor had conceived againſt them. The report goeth, that the *Sophiſt* wrote the ſaid Orations, and yet they never were ſeen abroad : and that the Emperor was appeaſed, not by revenging him of ſuch as had ſlouted his beard, but requiting them with like contumelious quips. For he deſamed the City of *Antioch* for ever, in the Oration which he entituled *Antiochian* or *Miſopogon*, directed againſt the deriders of his beard. So far of theſe things.

The beard and coin of Julian.

The Orations of Libanius.

The Oration of Julian againſt ſuch as ſlouted his beard.

CHAP. XVI.

Chap. 18. after the Greek.

When the Emperor would have an answer of the Oracle of Apollo, the Devil would not ſpeak becauſe of the body of Babilas the martyr was buried hard by.

The Emperors diſpleaſure, and of the torments which Theodorus the Confessor ſuffered.

NOW let us ſpeak of the injuries which the Emperor at that time did unto the *Chriſtians* at *Antioch*. When he had commanded that the idolatrical Temples of the *Eſh-nicks* ſhould be ſet wide open at *Antioch*, he made haſt to the Oracle of *Apollo*, which was in *Daphne* a little out of *Antioch*. But the Devil, whoſe dwelling was in that Den, trembled for fear of *Babilas* the Martyr, (whoſe Corps lay interred not far from the place) and

Babilas the Martyr.

Ruff. lib. 1. Eccles. hist. ca. 35. saith the Psalm was this: Founded be all they that worship carved Images, and put their trust in Idols.

* Chap. 19. in the Greek.

Theodorus a Confessor.

Ruff. lib. 1. c. 36.

- comforted by
Examine

and would give the Emperor no answer, the Emperor perceiving the cause, commanded that the Martyrs tomb should be removed thence with speed. When the Christians of Antioch understood of this, they assemble together with women and children, they rejoyce and are glad, they sing *Psalms*, they translate the Corps from out of *Daphne* into the City of *Antioch*. The *Psalms* which they sang, tended to the reprehension of the heathen gods, and of such as worshipped Idols and carved images. * Then the Emperors disposition which was hid and cloaked afore time, was made manifest unto the whole world. For he who a little before was a professor of Philosophy, now breaketh out, and fretteth within himself at the *Psalms* that were sung in derision of the *Gentiles*, and determineth to torment the Christians, as *Diocletian* had done a while before. But when his expedition against the *Persians* permitted no leisure to bring his purpose about, he gave out a commission unto *Salustius*, who was Lieutenant of that Province, for to see that such as had sung the *Psalms* in derision of the *Erbicks* should severely be punished. The Lieutenant although he were a *Painim*, yet was he altogether unwilling to execute his commission. But seeing there was no other choise he attached many of the Christians, and sent many to prison. But one that was a young man, by name *Theodorus*, and appeached of the *Pagans*, he tormented with sundry kinds of punishments, and rent the flesh all his body over with the lash of the whip: and in the end he commanded, that he should be let loose, when in very deed he was thought not possibly able to live. Yet God restored him to his former health, for he lived many years after that confession which he yielded in torment. *Ruffinus* who wrote *The Ecclesiastical History* of his time in the Latin tongue, reporteth that he had conference a long time after with this *Theodorus*, and demanded of him whether he had not felt great pain when the lash of the whip rebounded from his body: and that he answered him again, that the torments were not so grievous as some men thought, that there stood by him a young man which wiped away all the salt drops of that sweating combat, confirmed him in the faith, and that the hour of torment was unto him, rather a delectable pleasure than a dolefull pain. Thus much shall suffice of that renowned *Theodorus*. At that very time there came Embassadors from the *Persians* unto the Emperor *Julian*, requiring him to proclaim open wars: he sent them back again with this answer, You shall see me shortly in mine own person, and therefore I shall not need to send any in Embassie unto you for this matter.

Chap. 20. in the Greek.

CHAP. XVII.

How the Emperor exhorted the Jews to sacrifice. Of the wonderfull signs which God shewed unto the Jews, and the utter ruins of their Temple at Jerusalem.

Furthermore, when the Emperor endeavoured another way to vex the Christians, he set forth his own superstition to be seen of all men. For when he took great pleasure in sacrifice, he did not onely feed his own fond humour with the shedding of blood, but also enjoyned penalties for such as recreated not themselves with the like. When he perceived that he could find but a few men of his disposition, he calleth for the *Jews*, and demandeth of them the cause why they did not sacrifice, seeing that *Moses* had commanded them so to do? After they had answered, that it was not lawfull for them to execute that function in any other place save at *Jerusalem*, he commanded that in all the halls the Temple of *Solomon* should be builded up again. After this, he taketh his Voyage against the *Persians*. The *Jews* who of long time had dreamed they should see the day when their Temple should be builded again for Sacrifice, now thinking that the hour was come, occupied their heads busily about the building: they put the Christians in great fear: they insolently crowed over them: they threatned them the like entertainment as they themselves had of old at the *Romans* hands. When by the Emperors commandment the cost and charges was awarded out of the publick treasury, all necessities were provided, as Timber, Stone, Brick, Clay, Lime, together with other things that are required in Building. At what time *Cyrillus* Bishop of *Jerusalem* remembered the Prophecy of *Daniel*, the which Christ had confirmed and prognosticated unto many: that the time was now come, when there should not be one stone of the Temple left upon another, but that the Prophecy of our Saviour should now take place and be fulfilled. When the Bishop had thus prophesied there was a great earthquake the night following, which shook the old foundation

The Prophecy of Cyril. Matth. 24. A great earthquake.

of the Temple, and turned all down to the ground, together with the houses which adjoynd thereunto. The Jews at the sight thereof were taken with a suddain fear, the same thereof brought many which dwelled in far Countreies to see it. Again, not only this, but also many that were present saw with their eyes another wonder. For there came down fire from heaven, which burned all their tools and instruments. There might a man have seen their hammers, graving irons, saws, axes, hatchets, and all such things as the workmen occupied in the building consumed with fire. The fire ceased not to burn the space of a whole day. The Jews again being in manner astonished at this strange sight, confessed against their wils, that Christ was an omnipotent God: yet yielded they not unto his will and pleasure, but were held back with the stubborn opinion of *Judaism*, that was rooted in their minds. Neither could the third wonder which ensued after, convert them unto the true faith. The night following there were forms of crosses marked in their garments which shined like the Sun-beams: in the morning when they saw them, and coveted to wipe and rub them off, they could not by any means. Wherefore being blinded as the *Apostle* writeth, they banished the goodness of God from among them. To conclude, the Temple at that time instead of raising up, was ruinously thrown to the ground.

Fire from heaven burned the instruments of the Jews.

Crosses were printed in the clothes of the Jews that could not be wiped away.

CHAP. XVIII.

Chap. 20. in the Greek.

Of the Emperor Julians voyage into Persia, and his miserable end.

THE Emperor understanding the manner of the *Persians*, that in Winter they are very weak, of small power and simple courage (for they are a kind of people that cannot away with cold: the *Mede* also as it is commonly said, all Winter time never pulleth his hand out of his bosome) knowing also that the *Roman* Souldier is of power and force, though the weather pinch never so much: marched forwards a little before Winter, and led his army into *Persia*. First he destroyed the Country, the Villages, and Castles, and afterwards he fell a ransacking of their Cities. He besieged *Ctesiphon* that great City of *Persia*, and pinched therein the King of *Persia* very sore, so that he sent unto him many Embassadors, humbly requesting him to take from him some part of his Kingdom to end the Warre, to raise the siege, and so go his way. But *Julian* was nothing moved therewith: pitied them not at all: neither remembered he the common saying: To conquer is praise worthy, but insolently to triumph over the conquered is a despitefull act: he put confidence in fond conjectures of South-saying, he trusted too much to fantastical dreams, the which *Maximus* the Philosopher then present put in his head: he hoped verily to countervail, or rather to surmount the great glory and noble prowels of *Alexander* the Great, so that he set nought by the humble sute of the *Persians*: he dreamed according unto the opinion of *Pythagoras* and *Plato*, that by the transmigration of the souls from one body into another, the soul of *Alexander* was crept into his carcassee, or rather that he was *Alexander* himself in another body. The which opinion led him into a foul error, and caused him to make light of the King of *Persia* his request. The King understanding that his Embassie was to no purpose, being brought to a narrow straight and sore plunge, gathered his power the day after this Embassie, and joynd with the *Romans* host face to face. The *Romans* although they found great fault with their Emperor for refusing the offer, and falling to blood-shed, yet doubted they not to deal with the *Persians*, who now were come forth to meet them, so that in the end they put them to flight and wonne the field. The Emperor himself was on horse-back at the battel, to the end, he might animate and encourage the Souldiers: but trussing too much to his prosperity, and thinking himself cocksure, went into his Camp without compleat harnesse. Therefore an arrow being suddenly shot at him, pierced thorow his arm, and stuck in his ribs, which gave him his death-wound, but who did it was never known. Some report that he was wounded by a fugitive *Persian*: some other that he was slain by one of his own Souldiers, which is rise in every mans mouth, yet *Calistus*, one of the Emperors household Guard, who wrote his life in Heroical Verse, and the Battel which he gave then unto the *Persians*, saith, that it was a wicked fiend or Devil that ran him thorow, which peradventure is feigned, after the manner of Poetical invention, and yet it may very well be true, for we learn that the furies of Hell, have oftentimes recompenced such lewd persons, with extreame punishment. But howsoever

The *Persians* and *Mede* cannot abide cold.

not most
of the
Julian died
Ann. Dom. 367

howsoever it was, every man knoweth, that for his heady rashness he was subject to danger for his eloquence and gift of utterance, he was desirous of vain-glory : and for his counter-
bit gravity he was contemned and derided of all men. Thus he ended his life in *Persia* (as I
said before) in his fourth Consulship, the which he enjoyed with *Salustianus*, being the six
and twentieth of *June*, and the third year of his reign : the seventh year after he was made
Caesar by *Constantinus*, the one and thirtieth year of his age.

CHAP. XIX.

Jovianus is created Emperor. A notable confusion of Libanius the Heathen Rhetorician.

*Jovianus was
created Empe-
ror, Ann. Dom.
367.*

THE Souldiers being doubtfull, knowing not what was best to be done, the next day after the death of *Julian*, without any further deliberation, they proclaim *Jovianus* man of valiant and noble courage their Emperor. This man being a Tribune, when *Julian* by Proclamation gave the Souldiers in choice, either to do sacrifice or to leave warfare, chose rather to throw away his sword-girdle, then to satisfie the wicked and detestable edict of the Emperor. For all that, *Julian*, when the necessity of the Warres then in hand constrained him, retained him in the number of his Captains. But *Jovianus* being nominated Emperor, refuseth the Crown, and being compelled thereunto against his will by the Souldiers, breaketh out into loud speech, saying : In that he was a Christian, he would not be Emperor where *Ethnickes* should become his Subjects : yet when all with one voice confessed themselves to be Christians, he yielded and was Crowned Emperor. Being in *Persia*, and suddenly put to his shifts, his Souldiers also being almost famished to death, upon certain conditions he joyned in league with the King of *Persia*, and so ended the Wars. The Covenants as the *Romans* thoughts were unlawfull, yet considering the case of that present time, they were not to be misliked. For he was content to lose the dominion of *Syria*, and to deliver the *Persians* *Nisibis*, a City in *Mesopotamia*. When these ridings were blazed abroad, the Christians conceived no small joy at the departure of *Julian* : the whole army also misliked very much with his indiscreet and heady rashness, and lay to his charge, that the bounds of the Empire were cut short. For he being deceived by a *Persian* that was a fugitive, set on fire certain Vessels upon the Seas which brought them Corn, and thereof it arose, that the famine grieved them sore. At that time *Libanius* the Sophist made a Funeral-Oration, wherein he bewailed the death of *Julian*, and entituled it *Juliana*, or *The Epitaph of Julian*. In the which he painted forth his life with lofty stile in praise of his person, and to his further commendation reporteth of the Books he had written against the Christians, and how that in them he had proved their Doctrine for trifling and ridiculous stuff. If this Rhetorician had extolled the Emperor only for his other Acts, I would have proceeded with silence, to discourse of that which remaineth of the History : but inasmuch as he hath mentioned the Books of *Julian*, and like a grave and wise Orator, inveighed bitterly against Christian Religion, therefore I have thought good to say somewhat thereof, and first I will lay down his own words. * *In the winter season (saith he) when the nights are somewhat long, the Emperor perusing those Books which affirm, that the man whose original was in Palestina, is both God and the Son of God, confused them with many reasons and strong arguments, and condemned them for ridiculous Doctrine : affirming moreover, that the glorious Religion highly esteemed of them, was full of toys and trifles, where he proved himself to be farre wiser than the old gray-beard of Tyros. Wherefore let the old man of Tyros (he meaneth Porphyrius) conceive no displeasure at all, but patiently weigh, wherein his childe doth prejudice his credit. These are the words of Libanius the Sophist, Truly I will say no less, but that he was a noble Rhetorician, and I am verily perswaded, that if he had not consented unto the Emperors Religion, he would have had no other speech in his mouth than the Christians have at this day, and that by all likelihood, being an excellent Rhetorician, he would have extolled Christian Religion unto the skies. For he wrote in the praise of *Constantinus* while he lived, after his decease he wrote to his dispraise and made invectives against him. Wherefore if *Porphyrius* had been Emperor, he would have preferred his Works before the Writings of *Julian* : Again, if *Julian* had been a Sophist) as he wrote*

* Chap. 23. in the Greek. *Libanius* the Sophist in his Funeral-Oration upon the death of *Julian* the Apostata.

of Eccebius, in his Funeral Oration of Julian) he would have called him a bald Rhetorician. In as much then as he being of the same Religion with the Emperor, being a Rhetorician, and also his friend, wrote his displeasure of him: We also after our ability, will fall to answer his slanderous works. First, He saith that in the Winter season, the nights being somewhat long, he took great pains in perusing the Christians Books. He signifieth by taking of pains in this place, that his travel was great in writing of invectives, as Rhetoricians do use, when they train up youth to the knowledge of their art. A good while ago he read those Books indeed, took great pains, discoursed at large, not as Libanius saith with strong arguments, but with weak, inasmuch, as they were contrary to the truth, and endeavoured scoffing-wise, to refell such things as of themselves were of force enough. For whosoever dispute with another, laboureth to soyl his adversary, sometime by corrupting and perverting; some other time by concealing of the truth. Whosoever also he be that oweth spite and hatred unto any man, he will endeavour, like a deadly enemy, not only to do, but also to speak the worst of him: he will also wrest all the mischief which the enemy deviseth against him, upon his adversary. Their own Books do manifestly declare, that both Julian and Porphyrius (whom he calleth the gray-beard of Tyrus) were raylers and scoffers. For Porphyrius in his Book Entitled *The Lives of Philosophers*, writing of Socrates the chief of all the rest, inveiyeth against him bitterly: and writeth to his contumely, railing speeches, and farre more opprobrious languages, than Melissus or Anytus who of old slandered him alike, ever durst to revile Socrates withall. I mean that Socrates, whom the Gentiles have in great admiration, for his temperance, justice, and other his virtues: whom Plato the Divine Philosopher, whom Xenophon, with the whole Senate of Philosophers, do greatly reverence. But Julian following his Fathers steps in all things, revealed unto the world that corrupt humour which troubled his head, wherewith he reviled all the Emperors and Caesars that were before him, inasmuch that he spared not, no not his dear friend the Philosopher Marcus. Wherefore let their Writings be judg, whether both Porphyrius and Julian were revilers and slanderers or no. Neither have I need of great and weighty arguments to confirm this my assertion, but the opinions of divers sage personages, grounded upon good conjectures, the which I mind to alledge, shall stand for sufficient proof. What Gregory Nazianzen hath thought of Julian, let us first of all see out of his own words. For in his second Oration against the Gentiles, he writeth thus: *Although both his Reign and also experience hath taught other men, that these things were most true in him; yet perceived I them long ago, since the time I was acquainted with him at Athens. For he came thither when the Emperesse had procured Licence of the Emperour for his Voyage, when also his brother Gallus had conspired the death of Constantius the Emperour. There were two causes that moved him to repair unto Athens. The first was tolerable, the second of small honesty: the first to see Greece, and the Schools that flourished therein: the second (which was more secret and known unto few) for to consult with Southsayers and sacrificers about his affairs in time to come, because it was not then openly permitted for the Authors of such impiety, to practice such devillish inventions. And I my self in conjecturing of him at that time (although I am not of the number of Prophets) was not much deceived: but his wavering mind and frantick disposition made me a Prophet good enough. For he which goeth nearest the mark by conjecture, is commonly called the best Prophet. I saw not one signe in him, that gave me any hope of him, that ever he would become an honest man. He had a running head: his shoulders did never leave wagging, and lay flat or steep-wise: he had winking eyes that continually rolled in his head: his countenance was staring: he had a sliding slippery and limping pace: his visage was scornfull: he had a steering face of his own, the which his immoderate laughter and continual scorning did declare: his manner was without all good order to say and unsay: his words came tumbling out with vehemency and stop, the sentence broken in the midst: his questions and objections were rash and foolish, his answers were little better, which oftentimes followed one after another; and as there was little hold of them, so were they proposed without order. But what need I to runne over all particulars? I foresaw in him before he was created Emperour, that which afterwards proved to be most true. If there were presently in place any of my familiars, which heard me thus divining of him, I am sure they would testifie this to be no other wise than I do report it: in whose hearing also, at the foresight of these things, I uttered these words: O good God, what a monster the Empire of Rome doth nourish. When I had uttered these words, I desired*

Gregorius
Nazianzen
orat. 2. cont.
Gentil.

The physiog-
nomy of Ju-
lian the Apo-
state.

of God, that in this behalf I might be found a lyer. For that had been farre better, than that the whole world should have been visited with so many mischiefs: than that such a monster should ever have been seen among men, the like whereof had never been remembered before: seeing there happened many deluges and floods, overflowing the Countries, the which both young and old at this hour do remember: great losse by fire: terrible earthquakes, and raving of the ground, and men also of a strange shape were seen born in the world, of mixt and compound natures, half man, half beast. But he purchased unto himself such an end as his frantick disposition by all right deserved. These things did Gregory report of Julian. Because that Porphyrius and Julian both, in many their rash allegations, to the slander of Christian Religion, have done great injury to the truth, partly by perverting certain places of holy Scriptures, partly also by reconciling of others after their own foolish judgment, with applying of them to their own purpose: many withstood them, confuted and overthrew their Sophistical positions; yea above all the rest, Origen, who flourished a long time before the Reign of Julian, sifted out such places of holy Scripture, as seemed to bring the Readers into doubt, laid down the Objections together with the Answers, and satisfied the captious and vain doubts of wicked persons. If Julian and Porphyrius had diligently perused these his works, they would (I am sure) not only have approved the same, but also applied all their gifts to other matters, and never set their minds to write Sophistical fallacies, full of blasphemous impiety against the Majesty of God. It is manifest hereby that the Emperour used these Cavillations among rude and unlearned people, and not in the hearing of such as had learned the manifest truth out of the holy Scripture. For when he had heaped together many words of holy Scripture, which are necessarily set forth after a common and usual kind of phrase, to express the *Oeconomie*, the order in doing or dispensation of God, in the end he saith thus: *Verily these places everyone, unless the sentence hath some secret or hid mystery (the which I take to be most true) contain as far forth as the words give us to understand, many blasphemies against God.* This was one among other of his arguments, laid down in his third book against the Christians. In his book intituled *Cynisme*, while he endeavoureth to instruct us how far forth it may be lawfull for us to proceed in framing of holy Fables, or divine Comedies; his opinion is, that in the handling of such matters, it behoved us to conceal the truth: his words are these, *Nature had rather be unrevealed, and the hid and intricate effects of the gods, will not in any wise suffer it self to be beaten with plain and manifest words in the dejected ears of men.* Wherefore the Emperour as far forth as we can gather by his words seemeth to be of that opinion touching holy Scripture, because the words are mytical and contain secrecie: but it grieves him that all men be not of his mind, and therefore he scorneth at such Christians as understand the said mysteries simply. Yet he should not have derided the simplicity of the common people: neither therefore to have inveighed against holy Scripture: nor to have abhorred and detested the sense and notable sentences prized in the same; because all men did not understand them as he thought good. Now it is very evident, the like happened unto Porphyrius. This Porphyrius being rebuked of certain Christians at *Casarea in Palestina*, being altogether impatient, through boyning choller, and burning heat of furious rage, fell from the Christian faith, and rashly took pen in hand (because of the hatred he owed unto them which reprehended him) for to write Books, wherein he inveighed bitterly with contumelious stile, against all Christians: as read in the Books of *Eusebius Pamphilus* which he wrote of the confutation of his works. The Emperour also setting up himself insolently against the Christians, in the hearing of unlearned persons, and being provoked thereunto by the self same frantick and raving humour, fell into the like Apostasie with Porphyrius. Wherefore both of them, falling of their own accord into extrem impiety, and privy in conscience to their blasphemous practices received punishment due unto their deserving. Furthermore when *Libanius* the Sophist scornfully derided the Christians, in these words: *They take the man that was born in Palestina for God, and the Sonne of God:* methinks he forgetteth himself, when at the end of his Oration, he numbred Julian among the gods, in this sort: *First of all (saith he) they could not refrain, for they stoned him almost to death, which brought the first joy of Julians departure out of this life, as if he had lyed against God.* Again a little after: *O thou scholler (saith he) of the Devils: O thou disciple of the Devils: O thou assistant and associate of the Devils.* Although he understood this otherwise yet in so much he eschewed not the equivocal word which compriseth also the Devil, he seemed to utter no less than the Christians accustomed

Julian l. 3. contra Christian.

Julian l. Cynisme

Impatiencie brought Porphyrius into Apostasie.

Libanius in the funeral of Julian.

accustomed to do in reproach. Wherefore if he had determined with himself to extoll any man, he should have avoided every ambiguous word, in such sort as he rejected another phrase being reprehended for it, and blotted it out of his Books. How that man in Christ is made God, how that he is both man openly, and God in myllery; how that also both these things may be justified, the holy Books of the Christians do declare. The *Ethnick*s before they believe, are not able to comprehend it. For the saying of the Prophesie is true: *If you believe not, you shall not be able to understand.* Wherefore they are not ashamed to number many mortal men in the Catalogue of the gods. I would to God they had offended herein only in taking them for gods who were virtuous lives, just men, and temperate persons: but they have preferred such as were impure, unjust, and drunken sots: I mean *Herculeans*, *Bacchians*, *Esculapians*, whom *Libanius* doth very oft call to witness in his writings, whose amorous toys and wanton behaviour both with male and female, if I should go about to rehearse, would compell me to use a long digression. Such as are desirous to understand farther hereof, let them repair unto *Aristotles Peplus*, by interpretation the womans attire: unto *Dionysius Garland*, unto *Reginus Polymnemon*, and to the whole rabble of Poets, who writing of these things, do set wide open unto the world the vain ridiculous mysteries of the *Ethnick*s. But that it is an Heathenish custom to account of mortal men as of gods, let us consider thereof a little better. The *Rhodian*s being in great distress received answer of the Oracle, that they should worship *Attis* the *Phrygian*, who was a Priest and died frantick. The Oracle was as followeth:

*Set forth the great god Attis name, sound out his glorious praise,
Whom virtue joynd with Adon chaste, and Bacchus happy dayes.*

Eley. 7.

*Hercules.
Bacchus.
Esculapius.*

*Attis died for
love.*

This Oracle maketh *Attis*, who died for love, a god, together with *Adonis* and *Bacchus*. Moreover when *Alexander* King of *Macedonia* came to *Asia*, the people *Amphictions* brought him presents, of whom the Oracle of *Apollo* in *Delphos* made this answer, and charged the people as followeth:

*Bacchus was
drunken sot.*

*Let Altars burn and Incense pour, please Jove, Minerva eke:
The potent Prince though nature frail, his favour you must seek.
For Jove from Heaven to Earth him sends, to Alexander King,
As God he comes the Earth to rule, and just laws far to bring.*

These were the words which the Devil out of the brest of *Pythia* uttered of *Alexander*. The same Oracle, so the end he might flatter great Personages and Princes of great power, numbred them in the Catalogue of the gods and peradventure this answer was no other but a flattering of *Alexander*. To what end shall I write of *Cleomêdes* the wrestler; of whom to the end he might be canonized a god, the Oracle spake in this sort:

*Cleomêde interred is, his fame let flourish still,
Advance with Feasts and Sacrifice his Name, this is our Will.*

*Cleomêdes was
a wrestler of
exceeding
strength and
greatnesse of
body, who be-
ing put beside
the prize at the
game of Olym-
pus, fell mad.
Antinous was
a young boy
whom Adrian
the Emperor
loved.*

Diogenes Cynicus and *Oinomachus* the Philosopher, condemn'd the Oracle of *Apollo* for this aforelaid folly. The people *Cyciceni* called *Adrianus* the thirteenth god: *Adrianus* himself counted *Antinous* his darling in the Catalogue of the gods. Yet *Libanius* would not once open his lips to the reprehension of these ridiculous toys and meer folly. Nevertheless though he perused these Oracles, and read over the Book of *Adrian*, entitled, *The Life of Alexander*, yet was not he ashamed to esteem of *Porphyrius* as of a god. *I am humbly* (saith he) *to crave pardon of the old gray beard of Tyrus, in that I have preferred the Emperor before his writings.* Thus have we discoursed by way of digression somewhat at large, to the end we might satisfie the despitefull reports of the slanderous mouth of the *Sophist*: yet inasmuch they seem to require a severall volume, we will end them here and proceed on in our History.

Chap. 24. after
the Greek.

CHAP. XX.

How that the Bishops of all Sects and Opinions posted unto Jovianus the Emperor as soon as he was created, hoping every one to find him according to their own veins.

The Emperor
Jovianus was a
favourer of the
Nicene Creed.

AS soon as the Emperor Jovianus returned out of Persia, the Churches immediately were troubled with sedition. The Bishops likewise whilst they hope to find the Emperor of their own several opinions, endeavour with all might to prevent one another. The Emperor forasmuch as always he cleaved unto the Creed containing the clause of *One substance*, made flat answer, that he would always further the same, and encouraged Athanasius Bishop of Alexandria by his letters, who immediately after the decease of Julian enjoyed again the Bishoprick of Alexandria. For he being then confirmed by the Emperors letters, laid aside all fear and faintnesse of courage. Moreover the Emperor called home again the Bishops whom Constantine had exiled, whom Julian also had not restored to their Sees. Then also the Idol-groves and Temples of the *Eibnick* were shut up, the Pagans themselves wandred and hid them here and there: such as wore the Philosophical habit, laid it aside, and wore the common and usual attire. Those bloody and detestable Sacrifices wherewith they openly defiled themselves, and took their fill during the Reign of Julian, were now wholly taken away.

Chap. 25. after
the Greek.

CHAP. XXI.

How the Macedonians and Acacians assembling at Antioch, confirmed with their Subscriptions the Nicene Creed.

Jovianus the
Emperor
could not
away with
contentious
persons.

The Suppli-
cation of the
Acacians as-
sembled at the
Council of
Antioch, unto
the Emperor
Jovianus.

THE Christian affairs were not as yet pacified, neither enjoyed they a quiet end. For such as were ring-leaders of contrary factions got them unto the Emperor, hoping that he would give them free liberty to feed and foster among themselves the fiery humour of contention, and licence to deal seditiously with their adversaries. And first of all the Macedonians exhibit unto him a Supplication, where they request, that such as avouch the unlikeness and dissimilitude between the Son and the Father, should be banished the Church, and themselves substituted in their rooms. The Authors of this Supplication were Basilus Bishop of Ancyra, Sylvanus Bishop of Tarsus, Sophronius Bishop of Pompejopolis, Paphnugus Bishop of Zenon, Leontius Bishop of Comanum, Callycrates Bishop of Claudiopolis, and Theophilus Bishop of Castabala. The Emperor receiving their Supplication gave them no answer at all, but sent them away with these words: *I tell you truly I cannot away with contention, but such as embrace unity and concord, I do both honour and reverence them.* Their words of the Emperor coming to the ears of other contentious persons, delayed the heat of sedition that was kindled among them, which fell out right as the Emperor had wished. Again at that time also the behaviour of the Acacians, a busie kind of bodies, a sect wonderfull seditious was perceived: a kind of people they are, alwayes applying themselves according unto the veins of the Emperors. These men assemble themselves at Antioch in Syria together with Meletius, who a little before had severed himself from their Communion, they creep to familiarity and conferece with him. The cause that moved them thereunto, was for that they saw him in great estimation with the Emperor, who then made his abode at Antioch. They frame a Supplication among themselves with uniform consent of them all: They acknowledge the Faith of *One substance*: they ratifie the Nicene Creed: They exhibit unto the Emperor their Supplication containing the form as followeth: *Unto our most holy and gracious Lord Jovianus, victorious, puissant Augustus: The Council of Bishops assembled at Antioch out of several Provinces, send greeting in the Lord. We have experience and trial sufficient (most holy Emperor) how that your graces Highnesse with great industry endeavoureth to establish Peace and Unity in the Church of God: neither are we ignorant how that your prudent advice thinketh no lesse than that the form of the Catholike Faith will prevail very much to the furtherance and confirmation of the aforesaid Unity and Concord. Therefore lest we should be numbred among the corrupters of the true and sincere character of Christian Doctrine, we thought good to let your Majesty understand, that we both allow and retain unviolably, the Creed confirmed of old in the holy and sacred Council of Nice: sithence that the clause of One substance (according unto some mens thinking unadvisedly laid down) is very well interlaced of the Fathers, interpreted and expounded both with commodious phrases, and fit epithets:*

the which exposition sheweth forth the Son to be begotten of the Father: Substance to be like unto the Father according unto his substance: That no passion ought to be conceived in his inexplicable generation: The word Substance was not used of the holy Fathers in that sense which the Gracians take it, but to the overthrow of the poisoned doctrine which the blasphemous mouth of Arius endeavoured to establish, saying, that Christ had his original of nothing: That also these Anomians affirming (by interpretation) the Son to be unlike the Father, who lately stepped up, avouched more impudent and lewd doctrine to the overthrow of the Ecclesiastical peace and unity. Wherefore we have thought good to annex unto this our supplication wherein our censure and opinion is laid down, the form of Faith (which we honour and reverence) decreed by the Bishops assembled at Nice, it begins as followeth: We believe in God the Father Almighty, &c. containing throughout very sound and substantial doctrine. I Meletius Bishop of Antioch, do subscribe and allow of all the parts and parcels of the aforesaid Supplication and Creed above-written. Even so do I Eusebius Bishop of Samosata, Evagrius Bishop of Sicilia, Uranius Bishop of Apama, Zoilus Bishop of Larissa, Acacius Bishop of Caesarea, Antipater Bishop of Rolfe, Abramius Bishop of Uria, Aristonicus Bishop of Seleucobelus, Berlamenus Bishop of Pergamus, Uranius Bishop of Meletine, Magnus Bishop of Chalcedon, Eutychius Bishop of Eleutheropolis, Isaacis Bishop of Armenia the greater, Titus Bishop of Bosra, Peter Bishop of Sipus, Pelagius Bishop of Laodicea, Arabianus Bishop of Antros, Pifo Bishop of Adana, by his substitute Lamydrio the Elder, Sabinianus Bishop of Zeugma, Athanasius Bishop of Ancyra, by his substitutes Orphitus and Atetius the Elders, Irenio Bishop of Gaza, Pifo Bishop of Augusta, Patricius Bishop of Paltum, by his substitute Lamydrio the Elder, Anatolius Bishop of Bercea, Theotimus Bishop of Arabia, and Lucianus Bishop of Arce. This Supplication have we found in the Book of Sabinus, entitled, *The Collection of the Councils*. The Emperor who determined with himself to pacify with gentle and courteous languages all quarrels and contention, made answer that he would not molest any, what Faith or Religion soever they professed, but above all others that he would honour and reverence such as shewed themselves peace-makers, and went about to maintain the bond of Unity and Concord. Themistius the Philosopher doth report these things in this sort of him. For in the Oration entitled *Consul*, the which he wrote of him, he extolled him unto the skies, because that in granting every man free choice and liberty to profess this or that kind of Religion, he stopped the mouths of all flattering parasites and sycophants, which kind of men (saith he nipping-wise) as it is known unto the whole world, worship not the King of Heaven, but the earthly Crown and Scepter, much like unto *Enripus* carried headlong sometimes this way, sometimes that way.

The Subscription of the Bishops.

Flatterers are likened unto the sea Bripus, which ebbereth and floweth seven times a day.

They are not to be trusted, as the sea Bripus, which ebbereth and floweth seven times a day.

CHAP. XXII.

The Death of Jovianus the Emperor.

THE Emperor when he had appeased the sedition of contentious persons in such sort as we have said before, removed with speed from *Antioch*, and got him to *Tarsus* in *Cilicia*, where after the wonted solemnity of honourable funerals he buried the corps of *Julian* his predecessor: immediately after he is proclaimed *Consul*. Thence he took his voyage toward *Constantinople*, and came unto a place called *Dadastana*, lying in the midst between *Galatia* and *Bithynia*. There was he met of *Themistius* the Philosopher, together with other Senators and noble Personages, who then pronounced his Oration, entitled *Consul*; The which afterwards also he uttered at *Constantinople* in the hearing of the whole multitude. The Empire of *Rome* had enjoyed great prosperity; and as well the state of all people, as the Ecclesiastical Affairs of the Church of God, by reason of so virtuous an Emperor, had flourished exceedingly, had not death unlooked for, pierced his breast with her poisoned dart, and deprived him of all his princely joy: for he died in the aforesaid place in Winter, of the lungs being stopped with deadly obstructions, the 17th of February, he himself together with his son *Varonianus* being *Consul*. He was Emperor seven moneths, and departed this life being three and thirty years old. This Book comprizeth the space of two years and five moneths.

Jovianus the Emperor departed this life; An. Dom. 368.

The end of the third Book of Socrates:

THE
FOURTH BOOK
OF THE
ECCLESIASTICAL HISTORY
OF
SOCRATES SCHOLASTICUS.

CHAP. I.

How that after the death of Jovian, Valentinianus was chosen Emperor, who joyned with his brother Valens. Valentinianus himself was a true Catholike, but Valens was an Arian.

The fourth Book compriseth the History of sixteen years, ending An. Dom. 381. Valentinianus created Emperor An. Dom. 368.

Valens the Arian was fellow Emperor with Valentinian. An. Dom. 368.

Liberius.
Athanasius.
Lucius.

Euzoim.
Paulinus.
Meletius.
Cyrillus.
Eudoxius.



When Jovian the Emperor had run the race of his natural life, and departed out of this world at *Dadaſtana* (as we ſaid before) the 17th of February, joyning Conſul himſelf together with *Varonianus* his ſon: the ſouldiers deſcending from *Galatia*, came to *Nicaa* a City of *Biſthynia* the ſeventh day after, and with uniform conſent proclaimed *Valentinianus* for their Emperor the five and twentieth of the ſaid February, and in the aforeſaid Conſulſhip. This *Valentinian* was by birth of *Pannonia*, and of the City *Cibale*, who applying himſelf to ſtudy of arms, proved both a ſkilfull and a valiant warrior. He was a man of a noble mind, and ſeemed always to deſerve far greater honour and dignity than he enjoyed. As ſoon as he was created Emperor, he got him with all ſpeed to *Conſtantinople*, and thirty days after his Conſecration, he made his brother *Valens* fellow Emperor with him; and though they were both Chriſtians, yet did they diſagree in points of Religion. *Valentinian* imbraced the faith eſtabliſhed by the Councel of *Nice*: but *Valens* after a certain toy conceived in his brains, cleaved unto the *Arian* hereſie, the which opinion took root in his breaſt, by reaſon he was baptiſed of *Eudoxius* the *Arian* Biſhop of *Conſtantinople*; they were both earneſt followers of the faith which they imbraced, and being created Emperors, the one was far unlike the other, in condition and trade of life. For though before that time under the reign of *Julian*, the one being *Tribune*, I mean *Valentinian*, the other being of the ordinary guard and daily about the Emperor, I mean *Valens*, they both declared unto the world the zeal they bare unto Chriſtian Religion (for being conſtrained to ſacrifice, they choſe rather to ſling from them their ſword-girdles, than to forſake the faith of Chriſt, ſo that the Emperor *Julian* depolled neither of them from their dignities, no more he did not *Jovian*, who immediately ſucceeded him in the Empire, perceiving they were profitable members of the Commonwealth, yet afterwards having gotten the Supremacy and the Imperial Scepter, notwithstanding their diligence and care was alike in the adminiſtration of the publick weal at the beginning of their Reign, for all that touching the faith (as I ſaid before) they varied one from another, and ſhewed a contrary and a divers countenance unto the profeſſors of Chriſtian Religion. *Valentinian* as he honoured and revered the favourers of his faith and opinion, ſo he moleſted the *Arian* not at all; but *Valens* endeavoured not onely to increaſe the number of the *Arians*, but alſo (as hereafter ſhall more manifeſtly appear) grievouſly to perſecute the contrary opinion. About that time *Liberius* was Biſhop of *Rome*, and at *Alexandria* *Athanasius* was over the Congregations which addicted themſelves unto the faith of *One ſubſtance*: but over the *Arians* was *Lucius*, whom the hereticks choſe to their Biſhop immediately after the deceaſe of *Georgius*. The *Arians* inhabiting *Antiſoch* had *Euzoim* to their Biſhop. Such as maintained there alſo the faith of *One ſubſtance* were divided into two parts, over the one was *Paulinus*, over the other *Meletius*. *Cyrillus* was then Biſhop of *Jeruſalem*, and *Eudoxius* the *Arian* Biſhop of *Conſtantinople*. The defenders of the Creed which contained the claue of *One ſubſtance* were ſain to meet in a little Chappel within the ſaid City, and there to celebrate their wonted ſolemnity. The ſect of the *Macedonians* which varied from the *Acacians* in *Seleucia*, enjoyed their Churches throughout every City. And thus went the affairs of the Church in thoſe dayes.

CHAP.

CHAP. II.

When Valentinianus abode in the West, the Macedonians repaired unto Valens at Constantinople, and obtained of him to summon a Council. How that Valens being an Arian, persecuted the true Christians.

THe Emperor *Valentinian* took his journey with all speed into the West, whither he was constrained by reason of earnest business to remove. But *Valens* as he remained at *Constantinople*, was visited of the Bishops which were of the sect of *Macedonius*, and requested to summon another Synod, for the establishing of the true faith. The Emperor thinking verily they were of one opinion with *Acacius* and *Eudoxius*, gave them licence to call a Council together: they from every where, cited the Bishops to meet at *Lampsacum*. But *Valens* with all celerity got him to *Antioch* in *Syria*, fearing lest the *Persians* should break the league of thirty years, made in the reign of *Jovianus*, and invade the *Roman* dominions, where he found that the *Persians* were quiet and meant no harm. The Emperor therefore living in peace, and enjoying quietnesse, raised great and grievous persecution against them which imbraced the faith of *One substance*. And although he molested not *Paulinus* the Bishop, for his rare virtues and singular gifts, yet banished he *Meletius*. But other of the Churches of *Antioch* that would not communicate with *Encolmus*, he vexed diversly, and plagued with sundry penalties and punishments. It is reported moreover that he threw many into the river *Orontes*, which runneth by the City, and there drowned them.

The Council of *Lampsacum* gathered together of *Macedonian* heretics.

CHAP. III.

While Valens the Emperor persecuted the true Christians in the East, Procopius the Tyrant rebelled at Constantinople: then also were seen great Earthquakes, and overflowing of the Sea, which destroyed many Cities.

WHen *Valens* exercised such practices in *Syria*, *Procopius* the tyrant rebelled at *Constantinople*. Who when in short space he had gathered great power, marched forwards to give battel unto the Emperor. *Valens* understanding of this, was in a sore taking, and by reason of this stir, his tyranny and cruelty rested a while from persecuting of the true Christians. In the mean space while the smoke of this tumult waxed hot, there rose upon a sudden a great Earthquake, which scattered the building asunder, and destroyed many Cities. Moreover the Sea kept not within his bounds, brake over the banks, and drowned the Countreys. For it fell out in many places, that where a little before men went on foot, all then was on a flote, Boats, Barks and Ships were used: Again the Sea went so far from it self in other places, that it left much dry land, much sandy ground, and many fishes to swim without water. These things happened in the first Consulship of these two Emperors.

An. Dom. 369.

Earthquakes. The Sea overflowed.

CHAP. IV.

In the troublesome state of the Church, the Macedonian sect in the Council of Lampsacum ratified the Creed of the Council held at Antioch: accursed the Faith of the Council summoned at Ariminum, and confirmed the deposition of Acacius and Eudoxius.

IN the time of the aforesaid calamities, neither enjoyed the Commonweal peace, nor were the Ecclesiastical affairs in prosperous state. For such as had procured Licence of the Emperor to summon a Council, met together at *Lampsacum* in the same Consulship, that is, the seventh year after the Council of *Seleucia*, and there, after they had confirmed afresh the form of Faith which of old was published at *Antioch* (they had also a little before subscribed unto the same at *Seleucia*) they accursed the Creed of the Bishops, which with uniform consent in Religion, they had lately established at *Ariminum*. Again they gave sentence against *Acacius* and *Eudoxius*, as of right deserving to be removed. *Eudoxius* Bishop of *Constantinople* could in no wise resist their doings, the commotion and wars then in hand raised by the tyrant *Procopius*, was a cause and let that he could not revenge him of them. Wherefore *Eusebius* Bishop of *Cyprus* having gotten the upper hand, maintained for a while together with his complices the *Macedonian* opinion, the which also a little before was disclosed, and made more manifest at the Council of *Lampsacum*. I suppose verily the said Council to have been cause why *Hellaspont* (for *Lampsacum* is a Town on the Seaside of *Hellaspont* toward *Asia*) is so full of the *Macedonian* heretics. The aforesaid Council was ended as as you read before.

The Council of *Lampsacum* held of *Macedonians* seven years after the Council of *Seleucia*.

CHAP. V.

How the Emperor and the rebel Procopius pitching their field by Nacolæa a City of Phrygia, the rebel was betrayed by his own Captains, and executed together with them.

An. Dom. 370.

Angelo and Gomarins the Captains of Procopius were sawed asunder. Procopius died miserably.

THe year following in the Consulship of *Gratianus* and *Dagalaphus*, the war began. For *Procopius* the tyrant left *Constantinople*, and made expedition against the Emperor: *Valens* understanding of it removed out of *Antioch*, and with all speed went to meet *Procopius*, joyned with him at *Nacolæa* a City in *Phrygia*, and there pitching the battel, in the first skirmish his side was the weaker. In a while after he took *Procopius* alive, for *Angelo* and *Gomarins* his own Captains had betrayed him, whom (I mean all three) he executed with new and strange kinds of torments. The traitors for neglecting their Allegiance and Oath past between them, he sawed asunder in the midst. The tyrants thighs he tied to the tops of mighty boughs growing not far asunder, the which first of all with certain Engines he wrested to the ground, and afterwards loosed them, which lifted *Procopius* on high, and pulled him in pieces. The rebel being thus torn in two parts died miserably.

CHAP. VI.

How the Emperor after his victory against Procopius, went about to compel the Macedonian Council of Lampſacum, and all Christians, to the Arian opinion.

THe Emperor being puffed up with his prosperous and lucky successes, turned himself again to molest and persecute the Christians, because he determined with himself, to prefer every where the *Arian* opinion. And first of all the Council held at *Lampſacum* lay on his Romack; not only because they deposed the *Arian* Bishops, and deprived them of their Churches, but also because they accused the form of Faith lately established at *Ariminum*. Wherefore after his coming unto *Nicomedia* a City of *Bithynia*, he called before him *Eusebius* Bishop of *Cyzicum*, who as I said before, was of the *Macedonian* opinion. The Emperor called together a Council of *Arian* Bishops, and compelled *Eusebius* to subscribe unto their Faith. Who though at the first he denied utterly that he would agree thereunto, yet afterwards being fore threatened of the Emperor with banishment and confiscation of all his substance, yeelded unto the *Arian* opinion. Immediately after his Subscription he was in great agony and torment of conscience: he turned thence to *Cyzicum*; in the face of the Congregation he made a pitifull complaint, with relation of the injury which the Emperor had done unto him; how he had condescended not with his will, but by compulsion unto the *Arian* heresie; he requested they would get them another Bishop, because that he was constrained to deny his own opinion; but the Inhabiters of *Cyzicum* for the great love and affection they bare towards him, neither would acknowledge another Bishop over them, nor yeeld up the Government of their Church. Wherefore they both took him for their Superiour, and kept still their former opinion.

CHAP. VII.

How that Eunomius after the deposition of Eusebius the Macedonian, was made Bishop of Cyzicum. The original of Eunomius, and how that he being the Scribe of Aetius the Atheist, followed his steps.

Eunomius was the Scribe of Aetius the heretick,

WHen the former deposition was heard of, the Bishop of *Constantinople* chose *Eunomius* to be Bishop of *Cyzicum*, who being an eloquent man, was thought able with his gift of perswasion easily to induce them to imbrace his opinion. After that *Eunomius* was come thither, the Emperor sent commandment that *Eusebius* should be removed, and *Eunomius* placed in his room. Whereupon the favourers of *Eusebius* builded them a Church without the walls of the City, and there had their private Conveniencies. But of *Eusebius* so far: now let us return unto *Eunomius*. This *Eunomius* was a Scribe of *Aetius*, who was surnamed the *Atheist*; of whom we spake before. And living with this *Aetius*, he learned of him captious fallacies and quirks of Logick, the which Sophisters do highly imbrace, and exercised himself therein continually. Moreover he was delighted with vain speeches and epithetons: he learned unadvisedly to frame sophistical arguments: he took great

great pride therein, and ran headlong into open blasphemy. He embraced the heresie of *Arim*, and impugned the truth in Christ. And although he was in manner ignorant as touching holy Scriptures and the understanding thereof: yet was he able to decline the words and vary the phrase, but he could never attain unto the mark he shot at, as his seven Books of Commentaries upon the Epistle of *St Paul* unto the *Romans*, foolishly written do declare. When he had uttered many vain and frivolous expositions of that Epistle, his capacity could not comprize, neither attain unto the drift of the *Apostle*. There are extant certain other Books of his not unlike the former, the which if any be disposed to peruse, he shall find many words, but little matter. It was this *Ennomius* that *Endoxius* preferred to the Bishoprick of *Cyzicum*. When as he after his wonted manner, sed the ears of his auditors out of the Pulpit with sophistical arguments and reasons of Logick, he amazed his auditory, so that thereupon there was raised a great tumult at *Cyzicum*. For the Citizens of *Cyzicum* when they could not away with his arrogant and insolent manner of preaching, they banished him their City. Thence he got him to *Constantinople*, lived with *Endoxius*, and plaid the Bishop no longer. Yet lest we seem in the way of slander only to report these things of him, let us hear the blasphemous words of *Ennomius* himself, wherewith most impiously after his sophistical manner he derogated from the Majesty of Almighty God. He said as followeth: God of his own essence understandeth no more than we do, neither is the same better known or understood of him than of us: and whatsoever we know of it, the same knoweth he, and look what his capacity reacheth unto, the same thou shalt find in us. These and many other such leud fallacies linked *Ennomius* together, but after what sort he fell from the *Arians*, I will hereafter declare.

The blasphemies of *Ennomius* the heretic.

CHAP. VIII.

Of the Oracle that was found ingraven in a stone, when the Emperor Valens upon displeasure overthrew the wals of Chalcedon.

THE Emperor upon displeasure gave commandment, that the wals of *Chalcedon* lying over against *Bizantium* should be overthrown. For he took an Oath that if he got the upper hand of *Procopius* the tyrant, he would do it, because the Citizens of *Chalcedon* took *Procopius* part, and reviled him as he passed by the wals of their City with spitefull and contumelious languages, and shut up their gates against him. So it fell out that the wals of the City, by the commandment of the Emperor, were thrown down to the ground. The stones thereof were carried to the common baths at *Constantinople* called *Constantiana*. In one of the said stones there was an Oracle found ingraven, the which of old lay in secret, and then first came to light. Whereby it appeared that the wals should be taken to the use of the baths, when great plenty of waters were seen in the City: and that when infinite of the *Barbarian* Nations invaded the *Roman* Dominions, they should wonderfully molest the Empire of *Rome*, and in the end be overthrown themselves: There is no cause to the contrary, but that the Reader may have the Oracle laid before him:

*When Nymphs with noise and royal Feasts, When mirth in City reigns,
When wals with woe keep streamy baths, that boyl up filth and stains,
A people strong in number great, shall passe Danuby streams:
Callyro eke the Scythian Isle, and Misian craggy Realms,
The Thracian banks with armour bright all covered men shall see.
This Nation fierce though armour fight in armour soild shall be.*

An Oracle found engraven in a stone when the wall of Chalcedon was thrown down.

The Oracle is in this sort. For not long after, the Conduit which *Valens* made, yielded great plenty of water unto the City of *Constantinople*: At the same time also (as hereafter shall more manifestly appear) certain of the *Barbarian* Nations took armour against the Empire of *Rome*. Yet the Oracle may otherwise be understood. For *Clearchus* the Lieutenant of the City, after the conveyance of the Conduit, made a great pipe in *Theodosius* market, the which was called the plentiful pipe, where also for joy thereof the City kept a solemn feast, and this peradventure was it which the Oracle meant when it said:

*When Nymphs with noise and royal Feasts, When mirth in City reigns,
When wals with woe keep streamy baths, that boyl up filth and stains.*

But these circumstances and knowledge of the Oracle fell out afterwards. When the wals of *Chalcedon* were a throwing down, the Citizens of *Constantinople* made humble sute un-

to the Emperor, that he would not so deface the City of *Chalcedon*. The like did the *Bishops*, *Nicomediens* and *Nicaens*, who by chance then were at *Constantinople*. But the Emperor being thoroughly incensed against them, took their sure in very ill part; and to the end he might keep his Oath, he commanded the wall should down, and the foundation should be filled up with little pelting stones, so that as yet there is to be seen in some places of the wall how slender and what new building of no account was raised upon so ancient and substantial a foundation. But of the wals of *Chalcedon* so much shall suffice.

CHAP. IX.

How the Emperor Valens persecuted the Novatians, who embraced the clause of One substance, no lesse than the true Christians. How the Emperor Valentinianus began a Son and called him after his own Name, for his Son Gracianus was born before Valentinianus enjoyed the Empire.

THe Emperor moreover ceased not from persecuting such as embraced the Creed containing the clause of *One substance*, but banished them out of *Constantinople*, and together with them the *Novatians*, who addicted themselves unto the same opinion; then Church doors he commanded to be nailed up: their Bishop *Agellius*, a man that led a precise life, and ruled the Church even from the Reign of *Constantine*, he exiled. This man all his life time went bare foot, & according unto the commandment of the Gospel, he had but one coat. At that time *Martianus* who sometime was a Souldier in the Emperors Palace, a zealous and an eloquent man, appeased the displeasure of the Emperor conceived against the *Novatians*. He was then a Priest of the *Novatian Church*, and trained up *Anastasia* and *Carosis* the Emperors Daughters in the precepts of Grammer, in whose name the common Baths builded by *Valens* at *Constantinople* were consecrated, the which as yet are there to be seen, bearing the name of the Emperors Daughters. Wherefore by reason of his sure, and because of the reverend opinion which the Emperor conceived of this Priest, the *Novatian Churches* being shut up for a while, were set wide open and frequented anew, yet were they not rid of the *Arians*, nor delivered from their persecution. The *Arians* abhorred them, because they loved entirely such as embraced the Faith of *One substance*. The state of the Ecclesiastical then was at this point. This one thing we may not leave untouched, how that the battel between the Emperor and *Procopius* the tyrant, was fought about the later end of *May*, in the Consulship of *Gratianus* and *Dagalaphus*. In a while after the said battel, the afore said men being Consuls, the Emperor *Valentinianus* had a Son born him in the West, whom he called after his own Name, for his Son *Gratianus* was born before he was crowned Emperor.

CHAP. X.

Of the great Hail that fell at Constantinople, and the Earthquakes which hapned in Bithynia and Hellespont.

Great Hail.

Terrible Earthquakes.

THe year following in the Consulship of *Lucinus* and *Jovianus*, the 2^d of *July*, Hail of a wonderfull bigness, like unto stones lighted at *Constantinople*. It is rise in every mans mouth, that God sent that great Hail in token of his displeasure against the Emperor, for banishing many Priests and Bishops, which refused to communicate with *Eudoxius* the *Arian*. Not long after in the afore said Consulship, the four and twentieth of *August*, *Valentinianus* created his Son *Gratianus* Emperor. The year following being the second Consulship of *Valentinianus* and *Valens*, the eleventh of *October*, there was in *Bithynia* a great Earthquake which overthrew the City of *Nice*. It was the twelfth year after the ruine of *Nicomedia*. Immediately after many pieces of *Germe* a City of *Hellespont* were turned upside down with another Earthquake. For all these dreadfull sights were beheld in the open face of the world, the lewd disposition of *Eudoxius* the *Arian* Bishop, and the perverted mind of the Emperor *Valens* was nothing moved to incline unto pity and right Reformation of true Religion. For they observed no mean, but furiously raged against all such as held the contrary faith and opinion. These Earthquakes were no otherwise to be taken, than for manifest tokens of the schism and tumults then raised in the Church. And though many of the Priestly Order were deprived of their Dignities, yet of all the rest *Basilus* Bishop of *Caesarea* in *Cappadocia*, and *Gregorius* Bishop of a small and mean City bordering upon *Calabria*

by the providence of God for their great piety, were not banished their native soil. Of whom I shall have occasion hereafter to discourse more at large.

CHAP. XI.

How the sect of Macedonius being put to their shifts by reason of the Emperours displeasure, sent their Letters unto Liberius Bishop of Rome, wherein they subscribed unto the faith of One substance.

WHEN at that time such as cleaved steadfastly unto the clause of *One substance*, being the true Christians, were vexed above measure, the *Macedonians* also were pursued of the wicked and godless persecutors. These men, partly for fear, and partly for their faith, being brought to their wits end, wrote letters, and sent messengers from their Bishopricks one unto the other, signifying, that of necessity they must flye for refuge both unto the Emperours brother, and to *Liberius* Bishop of Rome, and subscribe rather unto their faith, than condescend to communicate with *Eudoxius* the *Arian*. Wherefore they send *Eustathius* Bishop of *Sebastia*, one that had been oftentimes deposed: *Silvanus* Bishop of *Tarsus* in *Cilicia*, and *Theophilus* Bishop of *Castabala*, a City likewise of *Cilicia*: these men are charged not to disagree, as touching the faith with *Liberius*, but to communicate with the Church of Rome, and to ratifie by their subscriptions the faith of *One substance*. When these men had received their letters, which impugned the faith at *Seleucia*, in all the hast they post to old Rome. They shew not themselves unto the Emperour (for he was in France, busily occupying himself about the Battle against the *Sarmatians*) but deliver their letters unto *Liberius*. *Liberius* refuseth to give their letters the reading, he told them they were *Arians*, and therefore in no wise to be entertained of the Church, because they had abrogated the Creed of the *Nicene Council*. Unto whom they make answer, that his words were true, yet they repented them afterwards of their folly: that they acknowledged the truth: that of late they had condemned the opinion which affirmeth the Son to be unlike the Father: that they confessed the Son in all things, and in all respects to be like the Father, and that the clause of *likeness* differed nothing from the sense of *One substance*. When they had made this protestation by word of mouth, he requireth them to do the same in writing. They immediately exhibit unto him a supplication, wherein the form of faith published and established by the Council of *Nice* was comprised. And lest that I seem over-tedious unto the Reader, my purpose is to omit the letters they wrote from one company unto another, namely from *Smyrna* in *Asia*, from *Pisidia*, *Isauria*, *Pamphylia* and *Lycia*: and only here to lay down the supplication which *Eustathius* sent from his lodging unto *Liberius*, it was written as followeth:

Unto their Lord and Brother, their fellow-Minister Liberius: Eustathius, Theophilus and Silvanus, send greeting in the Lord.

To the end, we may remove all suspicion of heresie, and partaking with sects whatsoever, which heretofore have molested the quiet estate of the Catholick Church: presently we do allow of the Synods and Assemblies of Bishops which met at *Lampsacum* and *Smyrna*, and at sundry other places, maintaining the right and sound faith. That these our words may seem for no other than their true meaning, we are Legates, and have brought letters unto your Holiness, unto all the Bishops of Italy, and to the other Churches whatsoever of the West Countrey: whereby it shall manifestly appear that we are of the Catholick faith, that we defend the sacred Canons of the *Nicene Council*, established in the happy Reigne of the holy Emperour *Constantine*, by three hundred and eighteen Bishops, the which unto this day, have been continually observed and unshakably retained: where the clause of *One substance* was godly interlaced, to the overthrow of the poisoned opinion of *Arius*. For by subscribing with our own hands, we do plainly protest that we are of no other opinion, than those Fathers were of: but that heretofore, and presently also, we embrace the same faith with them, and mind firmly to continue therein unto our last hour. Moreover we condemn *Arius*, his detestable opinion, his disciples, his complices: the whole heresie of *Sabellius*, all the *Patriopallians*, *Marionites*, *Photinians*, *Marcellians*, and to be short, the wicked sect of *Paulus Samosatensis*. We pronounce these mens Doctrines for accursed, together with all that hold with them, all heresies likewise which are contrary unto the afore-

The heretical Bishops of *Macedonius* sect, now do recant and exhibit this supplication unto *Liberius* Bishop of Rome,

said

The Nicene
Creed.

said sacred faith, generally and godly framed by those holy Fathers Assembled in the City of Nice. We accurse also the form of faith that was repeated at the Council of Ariminum, partly for that it impugneth the Nicene Creed, and partly for that divers were fraudulently brought to subscribe unto the same at Constantinople, through wiles and perjury, mistaking the Title, for they took Nice a City of Thracia, for Nice a City in Bithynia. The belief and faith we are of, and of them likewise whose Legates we are, is as followeth: We believe in one God the Father Almighty, maker of all things visible and invisible, and in one only begotten God, our Lord Jesus Christ the Son of God, begotten of the Father, that is, of the substance of the Father: God of God, light of light: very God of very God, begotten not made; being of one substance with the Father, by whom all things were made, either in Heaven or in Earth; who for us men and for our salvation came down from Heaven, was incarnate and made man, he suffered and rose again the third day, he ascended into Heaven, and shall come again to judge both the quick and the dead. And we believe in the holy Ghost. Such as say there was a time when he was not: or that he was not before his incarnation: or that he hath his being of nothing: or that he consisteth of any other essence or substance than of the Fathers: or that the Son of God is convertible and mutable, them we say, the holy and Catholick Church under Heaven doth hold for accursed. I Eustathius Bishop of Sebastia, Theophilus and Silvanus Legats of the Council of Lampfacum, Smyrna, with others, have voluntarily with our own proper hands subscribed unto all the premises, and to every parcel within comprised. If any man after this our protestation commence any sute to accuse either us or them which sent us, let him come with your Holiness letters unto some of the Catholick Bishops whom you think best, and there plead against us in their presence, and so let the punishment light upon his head that is faulty. Liberius having bound the Legats with the subscription of their own hands, received them into the communion, gave them these letters following, and sent them away.

Chap. 12. after
the Greek.

*The Epistle of Liberius Bishop of Rome, unto the Bishops of the Macedonian
sekt inhabiting the East Countreies.*

Unto our well-beloved brethren and fellow Bishops, Hythius, Cyrillus, Hyperechim, Uranus, Heron, Elpidius, Maximus, Eusebius, Euearpus, Heortafius, &c. unto all the Catholick Bishops of the East Churches: Liberius Bishop of Italy, together with other Bishops of the West, send greeting alwayes in the Lord. Your letters (welbeloved brethren and men that are bedecked with the bright beams of faith) we have received by the reverend brethren and Bishops Eustathius, Silvanus, and Theophilus, containing quietness and concord of the Catholick Church, which confirmed in us fully our desired joy and gladness. And first of all because that thereby we perceived your faith and opinion to be in all points agreeable, both with mine, which am the meane of you all, with the other Bishops of Italy, and the rest of the West Countreies: nay, not only this, but also your Legates have confirmed it with the testimony of their own hands. This Catholick and Apostolick faith we do acknowledg, which from the Council of Nice hitherto, hath firmly and inviolably continued. This was the faith that your Legates protested: in this faith with notable courage they have accursed all the crooked steps of cankered opinions, and quenched all the fiery sparkles that flashed thereof. This faith not only by preaching unto the people, but also by penning of it in paper, they have published unto the world. The Copy whereof we thought good to annex unto the letters, lest the hereticks find means hereby to cavil: even as some heretofore have gotten lighter occasion than this, to level at the Church of God, the darts of their despitefull mind, and the flaming firebrands of contention. For our most reverend brethren Eustathius, Silvanus and Theophilus confess the same, and wishal themselves, together with your fatherhood, to have been ever of this faith, and now with free purpose to continue firm in the same unto the last hour: that is, in the faith which was approved of three hundred and eighteen Catholick Bishops Assembled in the City of Nice: which containeth the absolute and perfect truth: which stoppeth the mouth of hereticks, and utterly overthroweth their counterfeited doctrine. Neither came it to pass by hazard, that so great a heap and multitude of Bishops met together: for it was the will and providence of Almighty God, that Assembled them, to the suppression of the fury of the heretick Arius. Yea with the same number that the blessed Abraham overcame through faith so many thousands of men. The which faith being comprised in the force and name of One substance, is so firm and invincible a bulwark, that it joyeth all the sleights and crafty inventions of the Arian heresie. And although the cursed and abominable Arius caused all Bishops from every where to

Gen. 14.

assemble at Ariminum, to the end that either through perswasion, or rather (to tell the truth) by the commandment of the Emperor; that which was the principal point of the Creed might by them be blotted out, or at least wise lenely perverted: yet for all their spitefull devices, they prevailed not. For all the Bishops in manner which met at Ariminum, and were either allured by their fraudulent enticements, or compelled by force, and so fell at that time from the Faith, now having remembered themselves better, accused the Faith set forth by the Bishops at Ariminum; ratified by Subscription the Catholick and Apostolick Faith confirmed by the Bishops of the Nicene Council, and now they communicate together with us: once I say again, all they presently are earnest and zealously bent against the heretical opinion of Arius and his followers. The which thing when your Legats had thoroughly examined and deeply weighed with themselves, they freely subscribed in your Names, and accursed Arius, together with the Canons concluded upon at Ariminum contrary unto the Nicene Faith, unto the which sometimes you your selves being trained through fraud and wiles, have by Oath subscribed. Wherefore it seemed good unto us to write unto your loving brotherhood, and to assist you in such reasonable requests: especially seeing we are given to understand by the Protestation of your Legats, that the Bishops of the East are now come into the right way, and embrace one Faith together with the Catholick Bishops of the West. Neither would we have you ignorant, that they who sometime were craftily and violently drawn from the truth to establish the blasphemous Decrees against the Majesty of the Son of God at the Council of Ariminum, now have wholly and unfeignedly condemned the same, and with uniform consent of them all, to have embraced the Nicene Creed. Moreover you have to certify all men by your Letters, that they which heretofore unwittingly swerved from the Faith, and now wander in the waste desert and dark mist of heresie, may at length return unto the bright and celestial beams of Christian Liberty, shining in the world to the comfort of their souls. All which let them know for surety, that if they will not after this damnable Council purge themselves, and vomit out the deadly poison of this detestable doctrine: if they will not remove from among them all the blasphemies of Arius; if they will not abhor him from the heart root, and accurse him for ever, that they themselves are cut off, and excommunicated from the communion of the faithful as aliens and forreiners (for the Church nourisheth no bastards) together with Arius and his disciples, and all his vipers brood as the Sabellians, Patropassians, and all other heretical opinions whatsoever. God have you in his tuition welbeloved Brethren. The Legats of Eustathius company having gotten these Letters, took their journey into Sicilia: where after that a Synod of Sicilian Bishops was called together, they protested in like sort before them, that they embraced the faith of *One substance*: there also they ratifie the form of Faith established by the Council of Nice. When they had also procured these Bishops Letters touching the same matter, together with the Epistle of *Liberius* unto the East Churches, strait way they return home. The Eastern Bishops after the receipt of *Liberius* Epistle, sent Legats into every City of them which defended the Faith of *One substance*, requesting them with one consent to assemble at *Tarusus* in *Cilicia*: partly for to ratifie the *Nicene* Creed, and partly for to remove all schism and contention raised in the Church since that time. The which peradventure had been done, if that *Eudoxius* the *Arian* Bishop, who was in great favour with the Emperor, had not withstood it: who also for the summoning thereof was wonderfully incensed, so that afterwards he diversly vexed them. *Sabinus* also in his Book, entitled, *The Collection of the Councils*, reporteth in like sort, that the *Macedonians* communicated by their Legats with *Liberius*, and ratified the *Nicene* Creed.

The Council
of Ariminum
recauseth and
accuseth
Arius.

The Council
of Sicilia.

CHAP. XII.

Chap. 13. after
the Greek,

How Eunomius the heretick fell from Eudoxius the Arian: how by the procurement of Eudoxius, Athanasius was faine to fly and hide himself, so that there arose a great tumult, and to appease the same, the Emperor wrote lovingly unto the people of Alexandria, and commanded that Athanasius should quietly enjoy his Bishoprick.

ABOUT that time Eunomius divided himself from Eudoxius, and raised several Conventicles: because that after he had made long and tedious suite unto Eudoxius in the behalf of his master Arius, he would not receive him into the Church. Neither did Eudoxius that of himself (for he misliked not at all with the opinion of Arius, insomuch that his own differed not from his) but all the whole faction of Eudoxius abhorred Arius, for one that was of a contrary opinion unto them. It is known very well, that this was the cause which moved Eunomius to disagree and vary from Eudoxius, for we learned of a truth these

The one heretick
fallerth out
with the
other.

these things to have thus fallen out at *Constantinople*. But at *Alexandria*, the Writ that was sent thither by the Governors, through the procurement of *Eudoxius*, molested wonderfully the quiet estate of the Church. *Athanasius* mistrusting the heady and rash motion of the common people, fearing if any mischief were wrought by them, that it should be laid to his charge, hid himself in his Fathers privy closet the full space of four moneths. The Emperor hearing that the people was all on an uprore at the departure of *Athanasius*, and for their love to him, wonderfully incensed, and signified unto the people of *Alexandria* by his letters, that his pleasure was, that *Athanasius* should quietly, as they wished themselves, enjoy the Bishoprick. By this means it came to pass that the Church of *Alexandria* had peace and tranquillity unto the death of *Athanasius*. But how the *Arians* possessed that Church after his death we will hereafter declare.

Chap. 14. in
the Greek.

CHAP. XIII.

How after the death of Eudoxius, the Arians chose Demophilus Bishop of Constantinople: the Catholicks chose Evagrius, whom Eustathius Bishop of Antioch did consecrate, but by the commandment of the Emperor Valens, they were both exiled, so that afterwards the true Christians were wonderfully afflicted. Of the fourscore Priests that were burned in the Ship, and the great Famine that fell in Phrygia.

THE Emperor *Valens* hastening again to *Antioch*, left *Constantinople*, and coming to *Nicomedia* in *Bithynia*, was fain to make there his abode for a while, the cause was as followeth. *Eudoxius* the *Arian* Bishop having enjoyed the Bishoprick of *Constantinople* the space of nineteen years, departed this life immediately after the Emperors removing out of the City in the third Consulship of *Valentinianus* and *Valens*. Wherefore the *Arians* placed *Demophilus* in his room. But such as embraced the Faith of *One substance* supposing now they had got fit opportunity, chose *Evagrius*, a man of their own opinion. He was consecrated Bishop by *Eustathius*, who of old had been Bishop of *Antioch*, and then lately had been by *Jovianus* called home from exile, and at that time by chance remained (though in secret) at *Constantinople*, for to confirm such as were of the Faith of *One substance*. * This being done the *Arians* began again with furious motion to persecute the faithfull Christians, so that tidings thereof came quickly to the Emperors ears. He fearing greatly lest the seditious tumult of the vulgar sort, should overthrow the City, sent out of *Nicomedia* into *Constantinople*, great power of armed souldiers; and commanded withal, that both the consecrator, and the consecrated Bishop, should be banished, one to one place, the other into another Country. Wherefore *Eustathius* was exiled into *Bizya* a City of *Thracia*, and *Evagrius* was conveyed into another City. When the world favoured the *Arians* in this sort, they set up themselves, they crowed insolently over the Christians, they scourged, reviled, imprisoned, merced, and laid upon them all the grievous and intollerable burthens they could devise. The true Christians being thus oppressed with extreame dealing, went unto the Emperor, besought most humbly of him, that if not altogether, yet at least wife he would ease them of some part of their troubles: but where they thought to have found favour, there were they foully deceived, inasmuch they hoped to obtain justice at his hands which was their deadly foe, and the cause of all the wofull calamity. * For when those godly and religious men of the Priestly order, being in number eighty, and sent in the name of all the rest into *Nicomedia* (as namely the most famous *Urbanus*, *Theodorus* and *Menedemus*) made Supplication unto the Emperor, opened unto him their grief, certified him of the injuries they sustained at the hands of the *Arians*: He although he was wonderfully incensed against them, yet concealed his displeasure, untill that privily he had commanded his Lieutenant *Modestus* to lay them in hold, and punish them with death. The kind of death inasmuch it was new and strange, I think best to paint it forth in paper to the knowledge of the posterity in time to come. The Lieutenant fearing greatly lest if he should execute them in the open face of the Citizens, the common people would be on an uprore, and set upon him; made them believe that he would banish them the Countrey. They took the threats of exile in good part. The Lieutenant commanded them to hasten unto the rode to go on bord, and take shipping, as if they were to be conveyed into foreign and far Countreys; yet charged he the Mariners, that when they came into the main Sea, they should set the ship on fire, so that dying in that sort, they should have none to bury them. And so they did. For immediately after their coming unto the *Asiatick* Sea, they conveyed themselves

* Chap. 15. in
the Greek.

* Chap. 16. in
the Greek.

Fourscore
true Christians
were set in a
ship, and fired
by command-
ment of *Valens*
the *Arian* Em-
peror.

themselves into a Cock-boar, fired the Ship and returned home. There arose by chance a mighty Eastern Wind, which drave the Ship with violence, swiftly to fulcate the Seas, and continued so long, untill she arrived at the Haven called *Daidizur*: where in the end, together with those godly men, she was utterly consumed to ashes. Yet the report goeth, and trife it is in every mans mouth, that this cruel and horrible act was not long after unrevengeed. For immediately all *Phrygia* was plagued with a sore and lamentable famine: so that many of the Inhabitants of that Countrey were constrained of necessity to flye unto *Constantinople*, and to other Provinces for necessary Food. The City of *Constantinople* though it find and relieve an infinite multitude of men, yet there is great plenty and abundance of all things, partly by reason that all necessities are carried thither by Sea, and partly for that *Euxinus* is so nigh, and conveyeth thither great store of Grain.

CHAP. XIV.

Chap. 17. in the Greek.

How the Emperor went to Antioch, and persecuted all them that professed the faith of One substance: of his doings at Edessa, and the great constancy of a Christian woman.

THE Emperor *Valens* weighed not at all this greivous famine, went forth on his journey to *Antioch*: and continuing there, pursued with deadly hatred such as detested the *Arian* opinion. He depofed of their Churches for no other crime, than because they were enemies unto the *Arians*, all that imbraced the faith of *One substance*, not only throughout all the Eastern parts of the world, but also not satisfied with this punishment, tormented them with divers grievous devices, and executed a far greater number than he spake of before, with sundry kinds of death, but specially with drowning of them in the waves of the Sea.* Furthermore let us here call to remembrance the horrible act committed by him at *Edessa* a City in *Mesopotamia*. In that City there is a goodly and gorgeous Temple called *S. Thomas the Apostles*, where infinite troops of men, for the reverend opinion conceived of the holy place, are wont to frequent. *Valens* being desirous to see it, although he knew full well that all those flocking Assemblies detested his heretical opinion: as the report goeth, gave the Lieutenant a blow with his fist, because he had not scattered those Conventicles, as he had charged him before. When the Lieutenant, for all this grievous contumely, framed himself, though unwillingly, to obey the Emperors wrath and displeasure: he gave notice privily hereof unto them (for it was far from his mind to fall a murdering of so many godly Citizens) that none should shew his face in the Temple, that none should be found raising of any Conventicle: but not one made account of his advice, neither weighed of his threats, for the day following all flocked in great companies to the Temple. And while the Lieutenant hastened with great power of armed Souldiers unto the Temple, to the end, he might satisfie the boyling heat of the Emperors stomach, a simple woman leading a child in her hand, all in haste brake the ray, and thrust her self into the throng of armed Souldiers to pass on her voyage. The Lieutenant being moved therewith, calleth the woman before him, reasoneth with her in this sort: Thou fond and unfortunate woman, whither runnest thou so rashly? Thither (said she) where others do hasten. Hast not thou heard (saith he) that the Lieutenant will execute as many as he finds there? I heard it (said she) and therefore I go thither in all the haste, that I may be found there. But whither (said he) leadeest thou this child? That he also (said she) may be accounted in the number of Martyrs. When the Lieutenant heard this, he conjectured thereafter of the rest. Thereupon he got him unto the Emperor, and giveth him to understand that all from the highest unto the lowest, prepared themselves to die in the quarrel and defence of their faith: he added moreover, that it was very rash and without all reason, that so great a multitude, in so short a space, should so suddainly be executed, and in so saying he fell a perswading of the Emperor so long, untill his words prevailed, and the Emperor was with reason appeased. Thus the *Edessians* avoided the overthrow pretended of the Emperor towards them.

* Chap. 18. in the Greek.

Raffinus reporteth this story, lib. 3. cap. 5. Eccles. hist.

CHAP. XV.

Chap. 19. after the Greek.

How the Emperor Valens put many to death, whose names began with Th, by reason of certain Necromancie, whereunto he gave some credit.

ABOUT that time a certain pestilent spirit used the tyrannical cruelty of the Emperor to the satisfying of his devilish lust. For he allured certain fond and curious kind of people,

ple, to search and sift out by Necromancy, who should succeed *Valens* in the Empire. The Devil after his wonted guise, gave no perfect and plain, but a very dark and doubtful answer unto the Conjurers, this name began of four letters, *Tb, E, O, D*, which should succeed *Valens* in the Empire, and that his name was compound. The same thereof was spread so far, that it came to the Emperors ears. He as it fell out, neither attributed casualties, neither referred the knowledge of things to come, neither admitted the bestowing of Scepters, to be in the power of God, whose providence ruleth all things: but laying aside the principles of Christian Religion, the which colourably he pretended, executed divers whom he suspected should enjoy the Imperial Scepter after him. So that he dispatched out of the way as many as were called *Theoderus, Theodorus, Theodosius, Theodulus*, or after any such like names. Of which number was *Theodosiolus* a Nobleman, the son of a Senator, being brought unto *Valens* from Spain, who lost his head. Many for fear changed their names which their Parents had given them at their coming into the world, and denied themselves and their own names being in great peril and danger of their lives. But of this matter thus much shall suffice.

Chap. 20. after
the Greek.

CHAP. XVI.

After the decease of Athanasius, Peter became his successor: but the Arians by the commandment of the Emperor clapt Peter in prison, and placed Lucius in the Bishoprick,

HERE we have to learn, that while *Athanasius* Bishop of *Alexandria* lived, the Emperor through the providence of God, tempered himself from troubling of *Alexandria* and *Egypt*, because he understood that there was a great multitude which would live and dye with *Athanasius*: and therefore he feared if *Alexandria* were set on fire upore (for it is a hot and hasty kind of people) least the Common-weal should thereby greatly be molested. *Athanasius* in the end, after many skirmishes endured in the quarrel of the Church: after he had been Bishop six and fourty years, not without great hazard of his life, departed out of this world in the Consulship of *Probus*, and the second of *Gracianus*, and left behind him *Peter*, a godly and a zealous man to succeed him. Immediately the *Arians* set up themselves, they brag and boast of the Emperors Religion, and in all the lands they certifie the Emperor, who then continued at *Antioch*, of *Athanasius* death. *Emilianus* the *Arian* being then at *Antioch*, determined with himself, by reason of the opportunity of the time, in all the hast to ride into *Alexandria* for to confirm *Lucius* the *Arian* in the Bishoprick. The same likewise seemed good unto the Emperor. Wherefore he prepareth himself, and taketh his voyage into *Alexandria*, together with great power from the Emperor. There accompanied him *Magnus* the Emperors Treasurer. The Emperor sent with him a commandment unto *Palladius* Lieutenant of *Alexandria*, that he should aid the enterprise of *Emilianus* with armed Souldiers. Being come to *Alexandria* they laid hand on *Peter*, and clapt him in prison, the rest of the Clergy they banished, some unto one place some unto another: but *Lucius* they staled Bishop.

Athanasius died
Anno Dom.
375.

* Chap. 21. in
the Greek.
Peter Bishop
of *Alexandria*.

Chap. 22. in
the Greek.

CHAP. XVII.

How Sabinus the Macedonian made no mention of the mischiefs committed by Lucius the Arian: how Peter Bishop of Alexandria fled unto Damasus Bishop of Rome and saved his life: of the cruelty which the Arians exercised upon the worshippers which lived in the desert.

ALTHOUGH *Sabinus* being half an *Arian*, and therefore a concealer of the heinous faults of his friends, made no mention of the horrible acts committed immediately after the stalling of *Lucius* in the Bishops See of *Alexandria*, against such as inhabited the rest of *Egypt*, by imprisoning of some, tormenting of others, exiling of the rest: yet *Peter* after he had escaped out of prison, signified how great they were by his Epistles written unto all the Christian Churches under heaven. Who as soon as he got out of prison, fled unto *Damasus* Bishop of *Rome*. Wherefore the *Arians* though they were few in number, yet the world favoured them so much, that they held all the Churches of *Alexandria*. Not long after the Emperors edict was proclaimed, by virtue of the which as many as held the faith of *One substance* should appoint. Then were the religious houses in the desert spoiled, over-
thrown

thrown, and cruelly beaten to the ground. For the armed ſouldiers ſetting upon theſe ſilly and unarmed ſouls, who ſtretched not out the hand to their own defence, they were miſerably ſlain: the manner of the ſlaughter was ſo lamentable, that it cannot be ſufficiently mani- feſted unto the world.

CHAP. XVIII.

Of Ammon the Monk, and divers religious men inhabiting the deſert.

Chap 23. after
the Greek.

HAVING made mention of the Monasteries in Egypt, there is no cauſe to the contrary but that we may diſcourſe ſomewhat thereof. The places commonly called religious houſes, though peradventure the original of them was many years before: yet were they very much augmented and amplified by Ammon an holy man. Who though in the prime of his flouriſhing youth he diſdained of wedlock, yet when he was exhorted by ſome of his friends, not to inveigh ſo bitterly againſt marriage, but to take a wife, he yielded unto them, and was married. Immediately he led the new married ſpouſe by the hand out of the Parlour, with the wonted pomp and ſolemnity, into the Bride-chamber: when their friends were gone, he took the New Teſtament in his hand, read the Epistle of St Paul unto the Corinthians: expounded unto his wife out of the Apoſtle, ſuch doctrine as concerned wedlock: enterlaced many other exhortations borrowed out of other Writers: laid before her the diſcommodities of marriage, how heavy a caſe was the company of man and wife together, what bitter pangs and griping griefs women great with child have at the deliverance of their burthen. He added moreover unto theſe, the care and ſorrow incident to the education and bringing up of children. Laſt of all, He rehearſed the virtues and commodi- ties annexed unto Virginity: how the pure life, the undefiled and unſtanch'd veſſel, was free from all the foreſaid annoyances and cumbrances: and that virginity commended us highly and preſented us next unto God. When he had uſed theſe and the like reaſons with his wife, as yet being a virgin, they prevailed ſo much, that ſhe was perſwaded before their coming together, to forget the wonted familiarity of man and wife. Wherefore both they having concluded among themſelves touching the premiſes, got them immediately unto the Mount Nitria, where for a ſeaſon they led a Monastiſtical life in a blind cottage, without reſpect of ſex, nor thinking either on man or wife: for they were as the Apoſtle ſaith, *one body in Chriſt*. In a while after, the new married ſpouſe, the undefiled Virgin, reaſoneth thus with Ammon: It becometh not you, inſomuch you have vowed temperancy and chaſti- ty, to have a woman in your ſight in ſo narrow and ſtrait a room. Wherefore if you think my advice any thing to the furtherance of continency and virtuous life, let us both ſeverally lead ſolitary and Monastiſtical lives. Thus they agreed between themſelves, and parting aſunder one from the other, ſpent to the reſt of their dayes. Both abſtained from wine and oyl: their food was dry bread: they faſted ſometimes one whole day, ſometimes two, ſome other times more. Antony who lived in thoſe dayes (as Athanaſius Biſhop of Alexandria writeth in his life) ſaw the ſoul of Ammon after his deceaſe carried up of the Angels into Heaven. Wherefore many became earneſt and zealous followers of Ammons trade of life: ſo that the Mount Nitria and Scitis were full of religious men, whoſe lives ſeverally to pen would require a peculiar Volume. But in ſo much there were of them many ſingular and rare men, renowned for their Monastiſtical diſcipline; and partly alſo for their Apoſtolick trade of life, famous alſo for many notable acts and ſage ſentences, worthy of immortal memory; it ſhall not be a miſis in my opinion, to cut out, and here lay down divers things which may ſeem com- modious for the profit of the ſtudious Readers. The report goeth, that Ammon never beheld his naked body: and that he was wont to ſay, *That it was a ſhamefull thing in a Monk, to delight himſelf with the ſight of his bare ſkin*. Of the ſame man it is reported, that going about by chance to paſs over a River, and very loath to ſtuff himſelf, to have prayed unto God, that he might not be foyled, neither hindered of his crotchets: an Angel to have come and conveyed him over unto the further Bank. There was alſo another Monk, having lived Ninety years, is ſaid in the ſpace never to have kept company with man. A ſinner of the ſame vocation, was never wont to excommunicate the younger ſore when they had offended, but ſuch as profited very much in the Monastiſtical diſcipline. His reaſon was this: *When a young man when he is chaſtiſed (ſaith he) with excommunication, for ſome ſin which he hath committed, and takes the mark in ſuffering: but he who proſtrates himſelf, and ſeeks pardon, and is ſtricken with pain, ſuffering, ſin was written on him as he walked; and being demanded why he*

Ammon a Monk
yet Married.

Antony.

A miracle
exam.
Didron
Arsenius
Book
of the
Pict.

Isidorus.

Pambo.

Psalm 38

*Praying of Isidorus
an hard lesson*

*The idle Monk
is a thief.
Petirus.*

2. Macarius.

*Miracles
exam.*

Evagrius.

*Evagrius in his
Book Entitled
The Monk.*

did so? made this answer: *that he took no feeding for a several work, but as an odour superfluous thing.* Unto another that asked of him the like, he gave this answer: *My behaviour is as you see, lest the mind by pampering of the carcass be put up with fleshly pleasure.* Isidorus affirmed that for the space of forty years, his mind had not consented to sin, that he had never yielded to fleshly lust, or furious anger. Pambo a simple and an unlearned man, came unto his friend to learn a Psalm, and hearing the first Verse of the thirty and eight Psalm, which is thus read: *I said I will take heed unto my ways, that I offend not with my tongue,* would not hear the second, but went away, saying: *This one verse is enough for me, if I learn it as I ought to do.* And whenas his teacher blamed him for absenting himself whole six moneths, he answered for himself, that as yet he had not well learned the first Verse. Many years after that, whenas one of his acquaintance demanded of him, whether he had learned the Verse: he said again, that in nineteen years he had scarce learned in life to fulfill that one line. The same man whenas one delivered him money to the relief of the poor, and said tell the summe, made answer: *We need no counters, but a sound mind and a settled conscience.* The report goeth at the request of Athanasius the Bishop, he came from the desert into Alexandria, and seeing there a little light woman, sumptuously attired, and gorgeously arrayed, to feed the eyes of fond people, to have burst into tears. And being demanded what the cause was, and wherefore he wept, to have answered, that two things moved him to lament very sore: One was, that he saw the gay and painted woman to run headlong into destruction: the other was that he was not so carefull and earnest in pleasing of God, as she busied to bait and intrap men already burthened with sinne and iniquity. Another said: *the Monk that lived idly and laboured not for his living, was no otherwise to be taken than for a thief, a rogue, or a vagabond.* Petirus a man of great skill in metaphysical and divine contemplation, gave out one precept or other continually unto such as conferred with him: his manner was to conclude every sentence with a Prayer. Among the foresaid religious men of that time, there were two of equall fame and renown, of piety and virtue, of one name and appellation, either was called Macarius, the one of the upper part of Egypt, the other of Alexandria it self: both flourished and excelled in many things, as Monastical discipline, institution of godly life, right conversation, and strange miracles. The Egyptian Macarius cured so many men, cast out so many devils out of such as were possessed of them, that all the wonderfull acts he wrought, desire a peculiar volume. He mingled austere severity with temperate reverence and gravity towards them which reasoned or dealt with him. The Alexandrian Macarius, although in all other things he fully resembled him, yet in this one point was he far from his disposition, for he behaved himself chearfull and pleasant towards all them that talked with him; so that with his courteous civility and comely mirth, he allured many young men unto the Monastical trade of living. Evagrius was a disciple of theirs, who at the first was a Philosopher in word, but afterwards in deed and truth it self. This man was first made Deacon at Constantinople by Gregory Nazianzen: thence together with him went he into Egypt, and there had conference with the foresaid religious men: he became an earnest follower of their trade of life, and wrought as many miracles as both the Macarines before him. He wrote learned books, one intitled *The Monk*, or of that trade of life which consisteth of practice: another called *Gnosticism* of science or knowledg, divided into fifty chapters: a third *Antirrheticus*, that is, a confutation collected out of holy Scripture, against the temptation of Devils, divided into eight parts, resembling very fitly the number of the eight devices or imaginations of man's mind. Moreover he wrote six hundred problems, to the understanding of things to come. Unto these are added two Books in Verse, one unto the Monks inhabiting the Monasteries and publick Assemblies: the other unto him that leadeth a Virgin-life: what singular Books these are, I refer it unto the judgment of the Reader. Yet opportunity serveth (in my opinion) presently to alleadge here, some part of his Book called *the Monk*, and which it with this our History: for thus he writeth, *The institution and trade of life, laid down by the Monks of old, is necessarily as he knows of us, and furthermore we have followed our ways thereafter. For they uttered many sage sentences, and did many notable things, of which number, one said that a dry and spare kind of diet, at all times precisely observing brotherly charity and love withall, would quickly purge mans mind of all perturbations and fond humour of humane and earthly affection. The same man delivered a sermon, wherein that was wonderfully manifested in the night season, with spirits, for he charged him, and*

devotion to minister unto the poor fasting. Being demanded why: There is no way (saith he) to quench the fiery heat of perturbation, so soon as by alms and charity. One of them which at that time were called wise, came unto Antony the just, and reasoned with him, saying: O father, How can you prolong your dayes, being bereaved of that solace and comfort, which is by reading of Books, and perusing of holy Writers? My Book O Philosopher (saith Antony) is the contemplation of all the creatures under Heaven, in the which as often as I am disposed, I may read the wonderfull Works and Writings of God. The old Egyptian Macarius, the chosen vessel, demanded of me the reason why, When we remember the injuries that men do unto us, we do weaken the seat of memory ingrafted in the mind: but when we call to remembrance such spite as the devil oweth us, the memory taketh no hurt: and when I mused what to answer, and requested him to resolve me the doubt, he said: that the former perturbation was contrary to nature, the latter agreeable with the heat and anger of nature. Furthermore, when I came unto the holy father Macarius, about noon-time, in the heat of the day being sore athirst, and requested of him a draught of water: Be content (saith he) with the shade, for many that travel on earth, and many that traffick by Sea, have not that. When that I reasoned with him of continency: God send thee well to do O Son, (saith he) these twenty years have not I taken my fill either of bread, or water, or sleep. For I ate bread by weight, and drank water by measure, and sleep few hours, my manner is to lean unto a wall and so take a nap. A certain Monk understanding of his Fathers death, told him that brought him the tidings thus: Hold thy peace (friend) utter no such blasphemy, for my Father is immortal. A certain Brother sold the New Testament, being his only Book, and gave the money to relieve the poor, and uttered a worthy saying withall: I have sold the same Book which saith, Sell all that thou hast, and give to the poor. There is a certain Isle not far from Alexandria northward, situated over the Brook of Marie, where there dwelled a Monk of the sect of Gnostici, a notable man, he said, that all whatsoever the Monks did, were done for five causes: for God, for nature, for custome, for necessity, and for handywork. At another time he said, that naturally there was but one virtue, yet because of the powers and faculties of the soul where her seas refresh, the same one was divided into sundry parts and members. The light of the Sun (saith he) wanteth form and figure, yet by reason of the windows and chinks, through the which it pierceth, it is said to have a figure. It is reported of him, that unto another Monk he said thus: I do therefore cut off all occasion and baits of fleshly pleasure, to the end, I may expel every humour that tendeth to heat of anger. I am verily persuaded, that this heat of anger contendeth for pleasure, disquieteth the quiet disposition of my mind, and bereaveth mine understanding of her force. Another Fatherly old man: That love or charity could never hoord or lay up great store of meat and money. Again he said, that to his knowledge the Devil never deceived him twice in one thing. These among other things, hath Evagrius remembered in his Book Entitled, The trade of life which consisteth of practice. In his Book called *Chronicus* he writeth thus: That there are four virtues, and so many offices or functions belonging unto them, we have learned of Gregory the just: Prudence, Fortitude, Temperance, and Justice. The office of Prudence, is to contemplate those faculties that appertain unto the mind, (these he affirmed to proceed of wisdom) without intermeddling with words. The office of fortitude is firmly to persist in the truth, and though therefore thou suffer grievous torment, yet it is thy part never to yield unto falsehood. The office of Temperance, is to receive seeds of the highest and supreme husbandman, and to put him by that poppeth in any other seed. Last of all, The office of justice, is to render an account of every thing worthily: he said that this virtue acknowledged some things obscurely, signified other things darkly, explicated some things openly, to the profit of the ignorant and unlearned. Basilus of Capadocia, the pillar of truth, said: That the knowledge which one man learneth of another, is made perfect by continual use and exercise: but that which is brought the grace of God is ingrafted in the mind of man, is made absolute by justice, gentleness, and charity: and that they which are subject unto perturbation, may be partakers of the former part of the latter, they only which are purged of all such heat and motion, who also while they pray unto God, do behold the proper and peculiar light of the mind shining to the comfort of their souls. Blessed Athanasius likewise, the light of all Egypt, said that Moses was commanded to set the Table northward: let them therefore which are in contemplation, remember always who the adversary is which assaulteth them, and see that they endure manfully all temptations: and when they refresh and relieve cheerfully all such as frequent unto them. Serapion Bishop of Thmuis spoke much like an Angel, that the mind which feedeth upon spiritual knowledge, must throughly be cleansed: that the parts of the mind, which boyle with fiery heat of rage, must

Antony.

Macarius.

9

Whatsoever Man
did (said a monk)
was done for
5 Causes

Evagrius in his
Book Intitled,
Of Science or
Knowledge.
Prudence,
Fortitude,
Temperance,
Justice.

Basilus.

Athanasius.

Serapion.

Didymus.

Ammonius a religious man cut off his ear, and fled away because he would not be Bishop. Evagrius refused a Bishoprick.

Palladius
Fathers of Monks

be cured with love and brotherly charity: and that the lust of the flesh, being crept into the inner closet of the mind, is to be suppressed with continency. Didymus that great Doctor, and begetter of heavenly things, was accustomed to say: Ponder with thy self alwayes the precepts of the providence and judgment of Almighty God, endeavour to retain in thy memory the sums of them, many do erre therein: in the precepts of judgment thou shalt easily discern in the variety of beasts, and in the alteration of all the creatures under heaven: the precepts of providence thou shalt perceive, in those means whereby we are drawn from vice and ignorance unto virtue and knowledge. These things have we borrowed out of *Evagrius* Books, and alledged here for the profit of the studious Reader. Another Monk there was a very notable man called *Ammonius*, whose chance being at *Rome* together with *Athanasius*, was norbing curious, he desired to see nothing of all the gay and gorgeous building of the City, save the Temple of *Peter* and *Paul*. The same man being urged with a Bishoprick, fled away secretly, cut off his right ear, that the deformity of his body might be a canonical impediment, so that he should not be chosen Bishop. Afterwards when that *Evagrius* (being chosen Bishop by *Theophilus* Bishop of *Alexandria*) had run away without maiming any part of his body, and by chance met *Ammonius*, whom he merrily taunted for committing so hainous an offence in cutting off his ear, and that he should answer for it before God: *Ammonius* answered: And dost thou think *Evagrius* to escape punishment, for that of self-love thou hast shut up thy mouth, and not told the gift and grace which God hath given thee? There were at that time sundry other rare and singular men of those religious houses, of whom to make rehearſal would be too long, for that in running over their severall lives, and the strange miracles wrought by them, the reason of their singular virtue and holiness, we should far digress from our former discourse. Wherefore if any man be desirous to know further of their acts, to understand more of their trade of life, to learn their profitable sayings and sentences, to be instructed how they strove with beasts, and overcame them: let him read the Book of *Palladius* the Monk, who was the disciple of *Evagrius*, the which he wrote only of them. For all that appertained unto them is fully laid down there, where also there is a discourse of the women which led the like trade of life with the aforesaid holy men. *Evagrius* and *Palladius* flourished in a while after the death of *Valens*. But now let us return thither where we left.

CHAP. XIX.

Chap. 24. after the Greck.

Of the religious men that were exiled, and how that God wrought miracles by them, and drew all men unto him.

Ruff. l. 2. c. 8.

When the Emperor *Valens* had by law ordained that persecution should be raised against all that maintained the faith of *One substance* throughout *Alexandria* and *Egypt*, all was destroyed, whilst that some were brought before the bar, some clapt in prison, some others diversly tormented; for they vexed them with sundry punishments, which led a peaceable and quiet life. When these things were practised at *Alexandria* according unto *Lucius* his pleasure, when that *Encoimus* also was come back from *Antioch*, the Captain with great power, together with the company of *Lucius* the *Arian* (who was nothing behind, but without all compassion vexed these holy men far more grievously than the Souldiers did) marched forwards, towards the Monasteries of *Egypt*. When they came to the place, they found the men after their wonted manner, pouring our prayers unto God, curing of diseases, casting out of Devils. These men making no account of miracles, would not suffer them in their accustomed places, to accomplish their usual Liturgy, but chased them away. Neither were they content with this, but proceeded forwards in their malignity, and stirred up the heady and rash multitude against them. This *Ruffinus* reporteth himself to have seen, and to have been partaker with them of the same calamity. Then the things specified by the Apostle, seemed in them to be fulfilled anew. For many of them were set at naught, scourged, spoiled of their raiment, fettered in prison, crushed with stones, beheaded with bloody swords, shut up in the desert, covered with sheep and goats skins, destitute of aid and succour, grievously afflicted, wonderfully troubled with adversity, whom the world was not worthy to enjoy, neither the earth to bear so holy a burden: many wandered in deserts and dangerous ways, they hid themselves in mountains, in dens, in caves and hollow rocks. These afflictions they suffered for their faith, for their works, for their

their gift of healing, the which God miraculoſly wrought by them. Yet as we have to conjecture, it pleaſed the providence of Almighty God, that they ſhould endure ſuch great calamities, to the end, their miſery might be a medicine to reduce other unto the health of their ſouls, purchaſed by God himſelf. The end proved that the premiſes were no leſs. For after that theſe notable men, through their invincible patience and ſufferance, had overcome theſe ſundry and manifold torments. *Lutius* being deceived of his purpoſe, perſwaded the Captain to exile the Fathers and ringleaders of theſe religious men, by name *Macarius* the Egyptian, and *Macarius* the Alexandrian. Theſe men were baniſhed into an Iſle, where there was not a Chriſtian. In this Iſle there was an Idol grove, whom all the inhabitants worſhipped for their god. When theſe holy men came thither, all the Devils that were converted there, began to tremble for fear. At that time ſuch a miracle as followeth is ſaid to have been wrought. The Priests Daughter was ſuddenly poſſeſſed of a Devil, ſhe raged out of meaſure, and kept a ſoul ſtir, neither could her fury any kind of way be mitigated, but ſhe exclaimed and cried out againſt theſe godly men, ſaying: Why came ye hither to chaſe us away? Then the holy men revealed and made maniſeſt unto all thoſe inhabitants, the gift which God had beſtowed upon them. For they caſt the Devil out of the maid, they deliver her ſafe and ſound unto her parents, and convert both Priſt and People unto the Chriſtian faith. Immediately they changed their religion, and were baptized, and willingly embraced the ſervice of Almighty God. Wherefore thoſe holy men being grievouſly perſecuted for the faith of *One ſubſtance*, were proved and ſufficiently tried themſelves, miniſtered both health and ſalvation unto others, and alſo confirmed that holy and reverend faith.

A Miracle.

CHAP. XX.

Of Didymus a blind man, yet of great ſkill and knowledge.

Chap. 25. in the Greek.

ABOUT that time God raiſed in the world another rare and ſingular man, by whoſe means he made the faith to flouriſh: for *Didymus* a notable man, excelling in all kind of literature, was famous at that time. Who being a young man, and entering into the principles of learning, was wonderfully plagued with ſore eyes, ſo long untill that at length he was bereaved of all his ſight. But God inſtead of the outward ſenſe of the eye, endued him of his goodneſs with rare gifts and underſtanding of the mind. For look what he could not attain unto by the eye, that got he by the ear. Becauſe that of a child he was of great towardneſs, ſharp witted, and of ſingular capacity, he far excelled all the famous wits of his time. For he was quickly ſeen in all the precepts of grammar: Rhetorick he ran over ſooner than the other: it was a wonder to ſee in how ſhort a ſpace he profited greatly in Philoſophy: firſt he learned *Logick*, next *Arithmetick*, then *Muſick*, afterwards the reſt of the liberal Arts, the which he ſo applied, that he was able to encounter with them who by the help of their eyeſight had profited very much therein. He was ſo perfect in the Old and New Teſtament, that he made thereupon many Commentaries. He publiſhed three Books of the Trinity. He interpreted the Books of *Origen* intituled *Of principal beginnings*, left Commentaries thereof, commended the Books highly, condemned for fools ſuch as not underſtanding what he wrote, found fault with the works, and accuſed the Writer. Wherefore if any be deſirous to know the profound ſkill and great ſtudy of *Didymus*, let him peruſe his works, and there he ſhall be fully perſwaded. The report goeth that *Antony* a good while ago, in the time of the Emperor *Valens*, coming out of the deſert, becauſe of the *Arians*, into the City of *Alexandria*, had conference with this *Didymus*, and underſtanding of his great ſkill and knowledg, he ſaid unto him: Let it not grieve thee at all (O *Didymus*) that thou art bereaved of the corporal eyes and carnal ſight, for though thou want ſuch eyes as commonly are given to flies and gnats for ſafety, yet haſt thou greatly to rejoyce, that the eyes wherewith the Angels do behold, wherewith God himſelf is ſeen, wherewith the clear ſhining of the celeftial God-head is comprehended, are not digged out of thy head. Theſe as they ſay, were the words of *Antony* unto *Didymus*. At that time *Didymus* was a great Patron, and defender of the true faith againſt the *Arians*: he withſtood them, he diſſolved their captious fallacies, and confuted their lewd and falſe arguments.

Didymus.

Of *Basilus Bishop of Caesarea in Capadocia, and Gregory Bishop of Nazianzum.*

EVEN as *Didymus* by the appointment of God himself withstood the *Arians* at *Alexandria*, so in other cities did *Basilus* of *Caesarea* and *Gregory* of *Nazianzum*, of whom now fit opportunity is ministred to discourse. Although the same of them is rise in every mans mouth, and the great profit that ariseth by their works, is of great force, to their praise and commendation: yet seeing that then the Christian faith was greatly furthered by them, as by two great lights, it is our part to say somewhat of them. If in case that any will compare *Basilus* with *Gregory*, and with long discourse conferre the life and learning of the one with the other, it will be long ere he shall be able to discern whether to preferre of them both. They were both equally matched for right trade of life, for each kind of knowledge, divine and prophane. Being young men in the flour of their youth, they heard at *Arseni* the famous Rhetoricians *Himerius* and *Proaeresius*: afterwards at *Antioch* in *Syria*, they frequented the school of *Libanius*, in the end they excelled in Rhetorick. When they were thought worthy men to deliver unto the world the precepts of Philosophy, and were intreated of many to take that function upon them: whenas also others perswaded with them to become Orators: they set naught by both those trades, they despised the manner and guise of Rhetoricians, and gave themselves unto solitary and Monastical life. Wherefore as soon as they had sufficiently profited in Philosophy, under a certain Reader who then was a Professor at *Antioch*, they provided for themselves the Commentaries of *Origen* (who then was famous throughout the world) and learned out of them to Expound and Interpret the holy and Sacred Scripture. Being exercised in them, they valiantly encounter with the *Arians*. And when as the *Arians* alleadged *Origen*s Books, for the confirmation of their heretical opinion, they refuted their ignorance: and shewed by plain demonstrations, that they understood not the mind and meaning of *Origen*. For *Ennomius* a favourer of that sect, and as many *Arians* were of greatest reputation, and accounted the profoundest Clerks, in respect of all the rest, when they disputed with *Gregory* and *Basil*, proved themselves fools, and unlearned persons. *Basil* first of all being ordained Deacon of *Melertius* Bishop of *Antioch*, afterwards Bishop of *Caesarea* in *Cappadocia*, where he was born: gave himself wholly to the furtherance and profit of the Church of God. When he feared greatly lest the new device of *Arian* brain would creep throughout the Provinces of *Pontus*, he got him into those parts in all the haste, and ordained there the exercise of Monastical life, instructed men in his opinion, and confirmed the wavering mind of weaklings in the faith. *Gregory* also being made Bishop of *Nazianzum*, a mean City of *Cappadocia* (whereof his Father had been Bishop before him) did the like unto *Basil*s doings. As he passed throughout the Cities, he confirmed the faint and weak in the faith: by oft visiting of *Constantinople*, he settled with his grave lessons and great learning, the minds of all them that imbraced the faith of *One substance*. Wherefore in a short while after, he was by the voice and consent of many Bishops, chosen Bishop of *Constantinople*. When the frame of them both was blazed so far, that it came to the Emperor *Valens* ears, in all the haste he gave forth commandment, that *Basil* should be brought from *Caesarea* before him to *Antioch*. He was no sooner come, but the Emperor charged he should be brought before the Tribunal Seat of the President. When the President demanded of him, why, and wherefore he liked no better of the Emperors religion? *Basil* unfainedly and freely spake his mind of the Emperors opinion, yet highly commended the faith of *One substance*. When the President threatned him with present death: I would to God (saith *Basil*) it would fall out so well on my side, that I might leave this carcass of mine in the quarrel of Christ, in the defence of my Head and Captain. When the President advised him again and again, to remember himself better, the report goeth, that *Basil* said unto him: As I am to day, so shalt thou find me to morrow, but I pray God thou alter not thy mind. Then lay *Basil* in Prison that whole day. In a while after the Emperor *Valens* Son, by name *Galates*, of youthfull and tender years, fell into so dangerous a disease, that the Physicians gave him up, despairing of his discovery: whose Mother *Dominica* the Emperresse told her Husband the Emperor, that the same night she was wonderfully disquieted in her sleep with uglye some Shapes and dreadfull Visions of Devils and wicked Spirits: that the Child was visited with sickness, because of the conuulsy and reproach he had done unto *Basil* the Bishop. The Emperor marking diligently the words

Basil Bishop of
Caesarea in
Cappadocia.

Gregorius first
Bishop of *Na-*
zianzum, af-
terwards of
Constantinople.

Basil reason-
eth with the
Arian presi-
dent of *Anti-*
och.

words of his wife, muſed a while, and pondered them with himſelf; at length reſolved himſelf what was to be done, ſent for *Baſil*, and becauſe he would know the truth, reaſoned thus with him: If thy faith and opinion be true, pray that my Son die not of this diſeaſe. Then *Baſil* answered, If thou wilt promiſe me to believe as I do, and if thou wilt bring the Church into unity and concord, thy child no doubt ſhall live. When the Emperor would not agree unto this, Let God (ſaith *Baſil*) deal with the child as pleaſeth him. Immediately after this conference *Baſil* was ſet at liberty, and forthwith the child died. Thus much have we run over of both theſe mens doings. They both left behind them unto the poſterity many notable Books, whereof *Ruffinus* reporteth himſelf to have tranſlated ſome into the Latine tongue. *Baſil* had two brethren *Peter* and *Gregory*. *Peter* led the ſolitary life, after the example of *Baſil*: *Gregory* was a teacher, and finiſhed after the deceaſe of his brother, the Commentaries which *Baſil* had left unperfect, upon the *Six days works*. The ſame *Gregory* preached at *Conſtantinople* a funeral Sermon upon the Death of *Meletius* Biſhop of *Antioch*. There are extant many other notable Orations and Sermons of his.

The conference of *Baſil* and the *Arian* Emperor *Valens*.

CHAP. XXII.

Of *Gregory* Biſhop of *Neocaſarea*.

Chap. 27. in the Greek.

IN ſomuch that many are deceived, partly becauſe of the name, and partly becauſe of the works attributed unto *Gregory*: we have to learn that there was another *Gregory* born in *Neocaſarea* a City of *Pontus*, who was the Diſciple of *Origen*, and far more ancient than the former men we ſpake of even now. This *Gregory* is much ſpoken of, not only at *Athens*, and at *Berytus*, but throughout *Pontus*, and in manner throughout the whole world. A ſoon as he had left the famous ſchool of *Athens*, he gave himſelf at *Berytus* unto the ſtudy of the Civil Laws: and hearing there that *Origen* profeſſed Divinity at *Caeſarea*, got him thither in all the haſte. And when he had been the auditor of the heavenly Doctrin, he made no account of the *Roman Laws*, but leaned thenceforth unto that. Wherefore having learned of him the true Philoſophy, at the commandment of his Parents he returned unto his native Countrey. Being a Lay-man he wrought many miracles, he cured the ſick, he chaſed Devils away by his Epistles, he converted the *Gentiles* and *Ethiicks* unto the faith, not only with words, but with deeds of far greater force. *Pamphilus* Martyr made mention of him in his Books written in the Defence of *Origen*, where the Oration of *Gregory* in the praiſe of *Origen* is laid down in writing. To be ſhort, there were four *Gregories*: firſt this ancient Father, the Diſciple ſometimes of *Origen*, next *Gregory* *Nazianzen*, thirdly *Gregory* the brother of *Baſil*, and the fourth of *Alexandria*, whom the *Arians* after the exile of *Athanaſius* choſe to their Biſhop. Thus much of theſe men.

Gregory Biſhop of *Neocaſarea*.
Gregory Biſhop of *Nazianzum*.
Gregory the brother of *Baſil*.
Gregory Biſhop of *Alexandria*, an *Arian*.

CHAP. XXIII.

The original of the *Novatian* Hereticks, and how that as many of them as inhabited *Phrygia* celebrated the Feaſt of Eaſter after the *Jewiſh* manner.

Chap. 28. in the Greek.

ABOUT that time the *Novatians* inhabiting *Phrygia*, changed the dayes appointed by the Council of *Nice* for the Celebration of *Eaſter*, but how that came to paſſe I will declare as ſoon as I have laid down the cauſe and original why ſo ſevere a Canon of the *Novatian* Church prevailed ſo much with the *Phrygian* and *Paphlagonian* Nations. *Novatus* the Priſt ſevered himſelf from the Church of *Rome*, becauſe that *Cornelius* the Biſhop received into the Communion after repentance the faithfull that fell from the Church, and had ſacrificed unto Idols in the perſecution under *Decius* the Emperor. When he had divided himſelf from the Church for the aforeſaid cauſe, firſt he was made Biſhop by ſuch Biſhops as were of his opinion: next he wrote Epistles unto all Churches every where, that they ſhould not receive as meet partakers of the holy myſteries, ſuch as had ſacrificed unto Idols, but exhort them unto repentance, referring the forgiveness and remiſſion unto God, who is of power and authority ſufficient to remit ſin: When the Letters were brought into every Province, every one judged thereof as pleaſed him beſt. Becauſe *Novatus* had ſignified that ſuch as after Baptiſm committed a ſin unto death, were not afterwards to be admitted unto the Communion; the publiſhing of the Canon ſeemed unto ſome too ſevere, unto others but right and reaſon, available alſo for the direction of godly life. When this controverſie was toſſed to and fro, the Letters of *Cornelius* were ſent abroad, ſignifying that there remained hope of pardon for ſuch as had ſinned after Baptiſm. They both wrote contrary Letters, and conveyed them unto the Churches abroad. And whileſt both went about to confirm his opinion with

The *Phrygians*,
Scythians,
Thracians,
Paphlagonians.

Adultery abominable.

A Council of *Novatian* Bishops held at *Paxum*, a peeling village, where contrary to the *Nicene* Council they keep *Easter* with the *Jews*.

Chap. 29. in the Greek.

Damasus Bishop of *Rome*.

Ursinus a Deacon of the Church of *Rome*, aspired unto the Bishoprick.

Chap. 30. after the Greek.

with testimonies of holy Scripture, every man (as the manner is) look where affection led him, there he addicted himself. For such as were given to sin, took occasion by the liberty and favour that was granted them, went forwards headlong unto every shamefull crime. The *Phrygians* are a Nation far more temperate and modest than others, for they swear very seldom. The *Scythians* and *Thracians* are hotter and more prone unto anger. For they that are nearer unto the rising of the Sun, are set more upon lust and concupiscence. The *Paphlagonians* and *Phrygians* are inclined to neither of these perturbations. For at this day they use no running at tilt, no such warlike exercise, neither do they use to pastime themselves with spectacles and stage-plays. Wherefore these kind of men in mine own opinion, draw nearest unto the drift and disposition of *Novatus* Letters. Adultery is counted among them for a detestable and horrible sin. It is well known that the *Phrygian* and *Paphlagonian* trade of life is far modester, and more chaste and continent than any other heretical sect whatsoever. I conjecture that they shot at the same modest trade of life, which inhabited the west parts of the world and leaned to *Novatus* opinion. *Novatus* himself though he varied from the Church of *Rome*, by reason of a certain severe trade of living; yet altered not he the time appointed for the Celebration of *Easter*. For he always observed the custom of the west Churches, and celebrated it as they did. For such as live there since they were Christians kept always that Feast after the Equinoctial Spring. And though *Novatus* himself was put to death in the persecution under *Valerianus*; yet such as in *Phrygia* are so called of him, though they be fallen from the Faith of the Catholick Church, were licensed to become partakers of his Communion, at what time they altered the Celebration of *Easter*-day. For in the village *Paxum*, where the springs of the floud *Sangarius* are found, there was a Council summoned of few, and the same very obscure *Novatian* Bishops, where they decreed, That the manner and custom of the *Jews*, who kept the dayes of unleavened bread, was to be observed, and that the time appointed by them was not to be broken. This have we learned of an old man who was a Priests son, and present at the Council with his father: whereas *Agellius* the *Novatian* Bishop of *Constantinople* was not, neither *Maximus* of *Nice*, nor the *Novatian* Bishop of *Nicomedia*, neither the Bishop of *Cornatum*, who was of the same opinion with the rest: for these were they that chiefly laid down the Canons of the *Novatian* Churches. These things were of old in this sort. Not long after because of this Council (as it shall be shewed in another place) the *Novatian* Church was divided within it self.

CHAP. XXIV.

Of *Damasus* Bishop of *Rome*, and *Ursinus* his Deacon, and of the great stirre and slaughter that was at *Rome* because of them.

NOW let us return unto the affairs of the West that were done at the same time. When the Emperor *Valentinianus* led a peaceable and quiet life, molesting no kind of sect: *Damasus* succeeded *Liberius* in the Bishoprick of *Rome*, at what time the quiet state of the *Roman* Church was wonderfully troubled, the cause as I could learn, was as followeth. *Ursinus* Deacon of that Church, in the vacancy of the See, made sure for himself against *Damasus* to be chosen Bishop. Who seeing that *Damasus* was preferred and himself put back, seeing also that all his canvals was to no purpose, fell from the Church to raising of private and particular conventicles, and perswaded certain base and obscure Bishops to consecrate him Bishop. Wherefore they created him not in the open Church, but in an odd corner of the Cathedral Church called *Sicoma*. This being done, the people was all on an uprore. The tumult was not touching the faith or heresie, but whether of them both by right should be Bishop. The heat of thronging multitudes was so grievous, and the contention so great, that it cost many their lives. For which schism and rebellion many both of the Laity and Clergy were grievously tormented by the commandment of *Maximianus* the Governor, and so was *Ursinus* foiled, and the enterprizes of his faction suppressed.

CHAP. XXV.

After the death of *Auxentius* the *Arian* Bishop of *Millain*, when there arose a great schism about the election of a Bishop, the which *Ambrose* Lieutenant of that Province suppressed; he himself by the voice of all that were present, and by the consent of the Emperor *Valentinianus* was chosen Bishop.

About

About that time another strange act fell out at *Millaine*. When *Aurelius*, whom the *Arians* chose to be Bishop of that See departed this life, all was there on an uprore about the election of a Bishop, and great strife there was, whilst that some would prefer this man, some other that man unto the Bishoprick. The tumult being raised, *Ambrose* Lieutenant of the City, who also was a Consul, fearing greatly lest that schism would breed mischief in the City, came purposely into the Church for to appease the sedition. After that his presence had prevailed very much with the people, after that he had given them many notable exhortations, after he had mitigated the rage of the heady and rash multitude: all on a suddain, with one voice and with one mouth, nominated *Ambrose* to their Bishop. For in so doing there was hope that all would be reconciled, and that all would embrace one faith and opinion. The Bishops that were present, thought verily that the uniform voice of the people was the voice of God himself. Wherefore without any further deliberation, they take *Ambrose* and baptize him (for he was a *Catechumenist*) and stall him Bishop. But when *Ambrose* came willingly to the baptism, yet denied utterly he would be Bishop, they make the Emperor *Valentinianus* privy to their doings. He wondering at the consent and agreement of the people, supposed that which was done to be the work of God himself, and signified unto the Bishops that they should obey the will of God, and commanded they should create him Bishop: for God rather than men preferred him unto this dignity. When *Ambrose* was thus chosen Bishop, the Citizens of *Millaine*, who aforetime were at discord among themselves, thenceforth embraced peace and unity.

St *Ambrose* was chosen Bishop of *Millaine*, Anno Dom. 378.

CHAP. XXVI.

Chap. 31. after the Greek.

Of the death of *Valentinianus* the Emperor.

After the aforesaid stir was ended, when the *Sarmatians* assaulted the *Romane* Dominions, the Emperor raised great power, and made expedition against them. The *Barbarians* understanding of this, and foreseeing their own weakness, that they were not able to encounter with so great a power, sent Embassadors unto the Emperor, craving of him that he would joyn with them in league, and establish peace between them. As soon as the Embassadors had presented themselves before him, he seeing that they were but abjects and rascals, demanded of them: What, be the rest of the *Sarmatians* such men as you are? When the Embassadors had answered: Yea, O Emperor, thou seest the chiefest of the *Sarmatians* before thee. *Valentinianus* was wonderfully incensed against them, and brake out into vehement language: that the Empire of *Rome* had ill luck to fall into his hands, under whose reign so beggerly and so abject a kind of *Barbarians* could not quiet and content themselves with safety within their own bounds, but they must take armour, rebel against the *Romane* Empire, and so boldly proclaim open war. He strained himself so much in exclaiming against them, that he opened every vein in his body, and brake the arteries asunder. Whereof there gushed out such a stream of blood, that he died in the Castle commonly called *Bergitum*, in the third Consulship of *Gratianus*, together with *Ecetius*, the sixteenth of *November*. He lived four and fifty years, and reigned thirteen. The sixth day after the decease of *Valentinianus*, the Souldiers of *Italy* proclaimed Emperor *Valentinianus* the younger, so called after his Fathers name, who was of very tender years, at *Aconicum* a City in *Italy*. The rest of the Emperors understanding of this, took the matter very grievously, not because *Valentinianus*, who was brother to the one, and brother's son to the other, was chosen Emperor, but because he was appointed without their consent, unto whom it belonged to create him Emperor. But both gave their consents that he should be Emperor, and thus was *Valentinianus* the younger set in the Imperial seat of his Father. We have to learn that this *Valentinianus* was got upon *Justina*, whom his Father married for all that *Severa* his first wife was alive, and for this cause, *Justus* the Father of *Justina*, who a good while ago in the reign of *Constantinus* the Emperor was Lieutenant of *Picenum*, saw in his sleep, that his right side was delivered of the Imperial Purple Robe. When that he awoke, he told his dream to so many, that at length it came to the Emperor *Constantinus* ear. He thereby was given to conjecture, that there should one be born of *Justus*, which should be Emperor, and therefore he sent one from him that should dispatch *Justus* out of the way. Wherefore *Justina* now bereaved of her Father, continueth a Virgin. In process of time she became acquainted with *Severa* the Emperess, and had often conference with her. When that there

Valentinianus died Anno Dom. 380.

grew great familiarity between them, they used both one bath for to bain themselves. Seeing the beauty of this virgin as she bained her self, was wonderously in love with *Justina*, she told the Emperor what a goodly maid she was : that the daughter of *Justus* passed for beauty all the women in the world : that she her self, though she were a woman, yet was wonderfully enamored with her sweet face. The Emperor printing in his heart the words which seemed only to pierce but the ear, devised with himself how he might compass this beautifull *Justina* to his wife, not divorcing *Severa*, upon whom he had gotten *Gratianus*, whom also he made Emperor a little before. Wherefore he made a Law, that as many as would might lawfully have two Wives, and Proclaimed it throughout every City. When the Law was Proclaimed, he took *Justina* to his second Wife, upon whom he got *Valentinianus* the younger, and three Daughters, *Iusta*, *Grata* and *Galla*. Of the which, two led their lives in Virginity, the third, *Galla* by name, was married to *Theodosius Magnus*, on whom he got his Daughter *Placidia*. For he got *Arcadius* and *Honorius* of *Placidia* his former Wife. But of *Theodosius* and his children in another place.

A wicked law.

Chap. 32. after the Greek.

CHAP. XXVII.

After that Themistius the Philosopher had made an Oration in the hearing of Valens, the Emperor relented from persecuting of the Christians; and how the Goths in the time of Valens embraced the Christian faith.

Valens making his abode at *Antioch*, though he warred but little with forrain Nations, (for the *Barbarians* kept themselves within their bounds) yet pursued he continually such as held the faith of *One substance*, and ceased not daily to invent new devices and strange torments, wherewith he might plague them: untill that his fierce and cruel mind was somewhat mitigated with the Oration which *Themistius* the Philosopher pronounced before him: whete he admonished the Emperor, not to marvel, though the Christians varied among themselves in Religion: that if Christianity were compared with infinite multitudes of opinions raigning among heathen Philosophers (for there were above three hundred opinions, and great dissention about rules and precepts, whereunto every sect necessarily addicted themselves) it would seem but a very small thing: and that God would set forth his glory by the diversity and discord in opinions, to the end, every one might therefore the more stand in awe of his majesty, because it was not easie for every one to know him perfectly. Although he began to be somewhat the meeker after these and other such like persuasions which the Philosopher used, yet laid he not aside all his venomous spite and anger: for instead of death he punished the Clergy-men with exile and banishment, so long, untill that his mischievous entreprize was stopped upon such occasion as followeth.* The *Barbarians* inhabiting beyond *Istrum*, called *Goths*, by reason of civil wars, were divided into two parts: the one side was led by *Phritigernes*, the other by *Athanasius*. When that *Athanasius* seemed to get the upper hand, *Phritigernes* fled for aid against the enemy unto the *Romans*. *Valens* the Emperor understanding of this, commanded the Souldiers of *Thracia* to aid the one side against the other. The Souldiers putting the enemy to flight, foiled *Athanasius* and got the victory. Which was a cause that many of the *Barbarian* Nations received the faith of Christ. For *Phritigernes* to requite the Emperors courtesie shewed unto him, embraced his Religion, and perswaded his Subjects to the same. Wherefore many *Goths* who then addicted themselves unto the Arian opinion, partly for to feed the Emperors vein, and fully to please him, never left it unto this day. Then also *Ulphilas* Bishop of the *Goths* found out the *Gothick* letters, and as soon as he had translated holy Scripture into that tongue, he determined with himself, that the *Barbarians* should learn the blessed Word of God. Immediately after that *Ulphilas* had instructed in the Christian Religion, as well the faction of *Athanasius* as the followers of *Phritigernes*, *Athanasius* tormented grievously many that professed the Christian faith, as if his country laws and ordinances had been corrupted by their means: so that divers *Barbarians* of the Arian sect then suffered Martyrdom. *Arimus* because he could not withstand the error of *Sabellius* the *Affrick*, fell from the right faith, saying, that the Son of God was but lately created: but these men receiving the Christian faith with simplicity of mind, stuck not to spend their lives in the quarel. Thus much of the *Goths* converted as afore unto the faith of Christ.

300 opinions among Philoso-
-phers

* Chap. 33. in the Greek.

Ulphilas translated the Bible into his own tongue.

The difference between *Arimus* and the Arian *Goths*.

How the Goths, being driven out of their own countrey, fled unto the Roman dominions, who being entertained of the Emperor, fell out to be the overthrow of the Empire, and the destruction of the Emperor himself, and how the wars with the Goths wrought quietnesse to the true Christians.

IN a short while after, the aforesaid *Barbarians* being reconciled, and at one among themselves, were overcome by other *Barbarians* their own neighbours called *Hunni*, and driven out of their own country, so that they were faine to flee unto the *Romane* Empire, they crooked unto the *Romans*, and protested loyalty and subjection. *Valens* hearing of this, nor foreseeing what was like to ensue thereof, commanded they should curteously be entertained, and herein only shewed himself clement. Wherefore he appointed them certain Countries of *Thracia* to inhabit, and thought himself happy for their coming. He thought to have of them at hand, alwayes ready, an exercised army, and speedy host against the enemy: Moreover, that the *Barbarian* guard would be a greater terror unto the adversary than the *Roman* Souldiers. Thenceforth he neglected the training of *Romane* Souldiers in feats of arms, and set at nought old weather-beaten Warriours, valiant and courageous Captains. Instead of the Souldiers which were mustred and pricked throughout every village of the several Provinces, he required money, commanding that for every Souldier they should pay fourscore Crowns. This he did, when that he had first released them of their tribute: This was the original cause that the *Romane* affairs prospered not in a long time after.* For the *Barbarians* now possessing *Thracia*, and enjoying with ease and security the *Romane* Province, were immoderately puff up and swollen with prosperity: they took armour against the *Romans*, which had been their dear friends, and benefited them diversly: they began to overrun and destroy all the countries about *Thracia*. When *Valens* heard of this, it was high time for him to leave exiling of the true Christians, and to turn himself unto these rebels. Now mused he, and cast doubts with himself, immediately he left *Antioch*, and got him to *Constantinople*. By this means the heat of persecution kindled against the Christians was wholly quenched. Then also died *Euzoim* the Arian Bishop of *Antioch*, the first Consulship of *Valens*, and the first of *Valentinianus* the younger: in whose room *Dorotheus* succeeded.

CHAP. XXIX.

* Chap. 35. in the Greek. Thus dealt the Saxons with the Britains.

Chap. 36. after the Greek.

How the Saracens under the reign of Mavia their Queen, took one Moses a Monk a godly and a faithfull man to their Bishop; and embraced the Christian faith.

WHEN the Emperor had left *Antioch*, the *Saracens* who before time were fellows, friends, and in league with the *Romans*, then first began to rebel: being governed and guided by a woman called *Mavia*, (whose husband had departed this life a little before) they took armour against them. Wherefore all the Provinces of the *Romane* dominions that lay towards the East, had then wholly been overrun by the *Saracens*, if the divine providence of God had not withstood their enterprises. The means were these, *Moses* a *Saracen* born, led in the desert the monastical trade of life: for his zeal and godliness, for his constant faith, for the strange miracles wrought by him, he was famous among all men. *Mavia* Queen of the *Saracens* required of the *Romans* this *Moses* to be her Bishop, and in so doing, she would cast off armour and joyn in league with them. The *Romane* Captains hearing of this, thought themselves happy if peace were concluded upon such a condition: and laying all delays aside, they command it should be so done. *Moses* therefore was taken from the wilderness and sent to *Alexandria* for orders. When *Moses* was come in the presence of *Lucius* who then governed the Churches of *Alexandria*, he refused to receive orders at his hands, reasoning with him in this sort: I think my self unworthy of the Priestly order, yet if it be for the profit of the Common-weal that I be called unto the function, truly thou *Lucius* shalt never lay hand upon my head: For thy right hand is imbrued with slaughter and bloodshed. When *Lucius* said again that it became him not so contumeliously to revile him, but rather to learn of him the precepts of Christian Religion, *Moses* answered: I am not come now to reason of matters of religion, but sure I am of this, that thy horrible practises against the Brethren, prove thee to be altogether void of the true principles of Christian Religion. For the true Christian striketh no man, revileth no man, fighteth with no man: for the servant of God should be no fighter. But thy deeds in exiling of some, throwing of others to

Moses the Monk reasoned thus with *Lucius* the Arian Bishop.

10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

wild beasts, burning of some others, do cry out against thee: yet are we sorer of the things we see with our eyes, than of those we hear with our ears. When *Moses* had uttered these and other such like sayings, his friends brought him unto a certain mountain to be made Priest of such as were there exiled. After that *Moses* had thus been consecrated, the *Saracen* war ended. *Mavia* thenceforth was in league with the *Romans*, and married her Daughter to Captain *Victor*. Thus much of the *Saracens*.

Chap 37. in
the Greek.

CHAP. XXX.

When Valens was gone from Antioch, the Catholics throughout the East, specially of Alexandria, thrust out Lucius, and placed Peter in his room, who came with the Letters of Damasus Bishop of Rome.

ABout that time, as soon as *Valens* had left *Antioch*, as many as were tossed with the grievous storm of persecution, specially at *Alexandria*, were comforted exceedingly and greatly refreshed, because that *Peter* was come thither with the Letters of *Damasus* Bishop of *Rome*, confirming both the Religion of *Moses*, and the Creation of *Peter*. The people boldning themselves upon the sight of these Letters, thrust *Lucius* out of the Bishoprick, and placed *Peter* in his room. *Lucius* being deposed, got him in all the hast to *Constantinople*: *Peter* prolonging his life but a short time died, and left his brother *Timothy* to succeed him in the Bishoprick.

CHAP. XXXI.

After the return of Valens into Constantinople, being reviled of the people because of the Goths, left the City and went against the Barbarians. He joyned with them at Adrianopolis a City of Thracia, and was slain the fiftieth year of his age, and the sixteenth of his reign.

THE Emperor *Valens* entering into *Constantinople*, in his sixt Consulship, and the second of *Valentinianus* the thirtieth of *May*, found the Citizens in great heaviness. For the *Barbarians* who lately had overrun *Thracia*, now began to set upon the suburbs of *Constantinople*, because there was then no power prepared to repel their violence. When the *Barbarians* were come nigh unto the wals, the City was wonderfull sorry, they lamented their case, and forthwith they step unto the Emperor, and charge him that he entertained within his own Dominions, such as now were ready to cut his own throat: they blame him that he withstood them no sooner: they condemned him, because he proclaimed nor open wars against them. As they run at tilt, and exercised such warlike and triumphant pastime, all with one consent ran unto the Emperor, and cried out against him, that he had set such exercise at nought, saying, give us armour, and we our selves will deal with them. While they exclaim in this sort, the Emperor began to boil within himself for anger, he left the City the eleventh of *June*, threatening them, that if he returned home again safe and sound, he would plague the City of *Constantinople*, partly, because they reviled him, and partly also for the treason they committed against the Empire, in aiding the Rebel *Pracopius*. When he had threatened he would utterly destroy the City, make it even with the ground, turn it to arable land, for the plough to pass through the bowels thereof: he took his voyage against the *Barbarians*, made them recoil far from the City: he drave them as far as *Adrianople* a City of *Thracia*, lying in the confines of *Macedonia*. As he joyned there with the enemy, he was slain the ninth of *August*, and the aforesaid Consulship, the fourth year of the 289. *Olympiad*. Yet some say, that as he fled into a certain Village, the which was set on fire by the *Barbarian* enemy, he was burned to ashes. Some other say he threw aside the imperial robe, and thrust himself among the throng of footmen, and when the horsemen had yielded without any great fighting, the footmen after the breaking of the array, as they stood confusedly, have been all slain, the Emperor after throwing away of the Princely habit, when none could discern who he was, also to have lain among them unknown. He departed out of this life the fiftieth year of his age, after that he had reigned thirteen years together with his brother, and three years after his decease. This book containeth the History of sixteen years.

Anno Dom. 381.

The End of the Fourth Book of *Socratus*.

THE

THE
FIFTH BOOK
OF THE
ECCLESIASTICAL HISTORY
OF
SOCRATES SCHOLASTICUS.

The Præm.

BEfore we enter into the discourse of our Fifth Book of *Ecclesiastical History*, we desire the Reader to be admonished not to blame us, for that our special drift being to deliver to posterity in writing the Ecclesiastical affairs, we have also (as far forth as we could learn) mingled therewithall battels and bloody wars, at several times waged in sundry parts of the world. This we have done for divers causes. First, that things done in wars, might come to knowledge of posterity: Secondly, lest the Reader by continual consideration of the Bishops affairs, and their practises every where one against another, should be overcome with tediousness, but chiefly that it may appear, how when the Common-weal hath been tossed and turmoiled with troublesome dissension and discord, the Church of God likewise (as infected with the same contagious disease) hath been altogether out of quiet. For whosoever with diligent observation will remember the aforesaid times, without doubt he shall perceive, that when the Common-weal was on hurly-burly, the Church in like sort was shaken with the storms of adversity. For either he shall find, that both at one time were out of square, or that the ones misery ensued immediately after the others misfortune: and sometime when the Church began to vary about Religion, the Common-weal immediately followed after with rebellion; and some other times on the contrary: so that I am easily brought to believe, that the interchangeable course of these calamities, cometh not to pass by hap-hazard, but by reason of our horrible sin: that these mischiefs are sent instead of punishments: or as the Apostle writeth: *Sunt enim sinte aperte ante oculos, et non sunt in iudicio, et in fine sequuntur.* For the aforesaid causes, we have mingled temporal with Ecclesiastical, prophane with divine stories. And though we could not attain unto the knowledge of such battels as were waged in the reign of *Constantine*, by reason it is so long ago: yet have we enterlaced such acts as he fell since that time, as well as we could learn of aged and long lived men. We have therefore throughout our History made mention of the Emperors, because that since they began to embrace Christian Religion, the Ecclesiastical affairs seemed very much to depend of them: so that the chiefest Councils were in times past, and are at this day summoned by their consent and procurement. We have therefore also remembered Paganism, and the Idolatrical service of the *Ethnicks*, because it wonderfully molested the quiet state of the Catholick Church. Thus much I thought good to lay down by way of *Preface*: now to the History.

This first Book containeth the History of 16. years and 8. months, ending *Anno Domini* 397.

1 Tim. 5.

The Councils were summoned by Emperors, and not by Popes.

CHAP. I.

How that after the death of Valens, when the Goths marched towards Constantinople, the City went out to meet them together with a few Saracens, whom Mavia the Queen had sent to aid them.

WHEN the Emperor *Valens* was dispatched out of the way, in such sort as no man was certain of, the *Barbarians* marched apace towards the walls of *Constantinople*, and began to destroy the suburbs thereof. The people being moved with this, went forth of their own accord to withstand the *Barbarian* enemy, and every one took that weapon which came first to his hand. *Dominicus* the Emperors gave hire unto every one that went forth to battel, out of the Emperors treasury, as the covenant was with the Soldiers. *Mavia* also the Queen of the *Saracens* (of whom we spake a little before) being in league with the Emperors, sent of her Subjects to aid them; Thus the people gave them battel, and drove back the *Barbarians* far from the City.

Dominicus.

Mavia.

CHAP. II.

How Gratianus the Emperor called home from exile the godly Bishops, banished the hereticks, and made Theodosius his fellow Emperor.

Anno 383.

Theodosius was Emperor together with Gratianus and Valentinianus the younger.

Gratianus governing the Empire together with Valentinianus the younger, condemned the cruelty which his Uncle Valens practised against the Christians: called home again such as he had exiled: made a law that every sect and opinion should thenceforth freely without any molestation, frequent their wonted assemblies, except the *Ennomians*, *Phonians* and *Manichees*. And when he foresaw that the *Roman* Empire daily diminished, and the *Barbarians* waxed strong, and multiplied exceedingly, and that he stood in great need of a valiant and worthy man to govern the Common-wealth, he joyned with him Theodosius, a noble man of *Spain*, trained up in seats of arms, one that was by the uniform consent and common voice of all men thought fit to rule; yea, before Gratian himself was created Emperor. He proclaimed him Emperor at *Sirmium* a City of *Ilyrium*, in the Consulship of *Asponius* and *Olybrius*, the sixteenth of *January*, and divideth with him the charge of the hand against the *Barbarians*.

CHAP. III.

Of the Bishops which then governed the Church.

Damasus.
Cyril.
Dorotheus.
Paulinus.
Meletius.
Lucius.
Timothy.
Demophilus.

AT that time Damasus the successor of *Liberius* was Bishop of *Rome*, and *Cyril* of *Jerusalem*. The Church of *Antioch*, as I said before, was divided into three parts. For *Dorotheus* the Arian Bishop, which succeeded *Euzoius*, governed the *Arian* Churches, the rest were partly under *Paulinus*, and partly under *Meletius*, who then was lately come from exile. Of the which Churches of *Alexandria*, the Arians were under *Lucius*, who then was a banished man: such as embraced the faith of *One substance*, had *Timothy* the successor of *Peter* to their Bishop. The Arian Church at *Constantinople* had *Demophilus* to their Bishop, who was chosen immediately after the decease of *Eudoxius*. But they that detested this Doctrine and opinion, frequented private Conventicles.

CHAP. IV.

How the Macedonians who a little before sent Legates unto Damasus Bishop of Rome, for the establishing of the faith of One substance, fell again into their former error.

A Council of Macedonians.

THe *Macedonians* though after their embassie sent unto *Liberius*, they had communicated a good while throughout every Church, without difference and exception, with such as cleaved from the beginning unto the *Nicene Creed*: yet when the Emperor *Gratian* law gave liberty unto every sect to frequent their several assemblies, they severed themselves from the Church. Wherefore after that a company of them had met at *Antioch* in *Syria*, they decreed, that henceforth for altogether, the clause of *One substance* should never be received: and that they ought no more to communicate with the professors of the *Nicene* faith. But their wavering mind attained not unto so prosperous a success as they hoped it would: for many of their own sect seeing that they did say and un-say, that they ratified and abrogated the self same constitution, condemned them in their own opinions, fell from them, and embraced the faith of *One substance*.

CHAP. V.

Of the stir at Antioch by reason of Paulinus and Meletius, how that Gregory Bishop of Nazianzum, by the consent of all the Catholick Bishops was translated unto the See of Constantinople.

AT *Antioch* in *Syria* about that time there was raised a great tumult and sedition about *Meletius*, the occasion was as followeth. We said before, how that *Paulinus* Bishop of *Antioch*, because he was a grave and a godly father was not exiled: that *Meletius* was first called home from banishment in the reign of *Julian*, afterwards being exiled by *Valens*, returned in the time of *Gratian*. After his return into *Antioch*, he found *Paulinus* so old, that he seemed ready to lye in his grave. Immediately all the friends of *Meletius* endeavoured to joyn him fellow Bishop with *Paulinus*. When *Paulinus* affirmed it to be contrary unto the Canons of the Church, that any being created of Arian Bishops, should be made Collegue in any Bishoprick, the people endeavoured to compass it by force. In the end, they make preparation

paration to stall him Bishop in a certain Church of the suburba. When it was done, all the City was on an uprore. In process of time, the people were reconciled upon such conditions as follow. All that stood for the Bishoprick were six in number, whereof one was *Flavianus*. These being called together, they bound with an oath, that none of them should aspire unto the Bishoprick, during the lives of *Paulinus* and *Meletius*, and when either of them departed this life, the Bishoprick to remain unto the survivor of them both. When the oath was ministred, the people were quiet, and thenceforth made no stir at all. The favourers of *Lucifer* were offended with this manner of dealing, and fell from the Church, because that *Meletius* being ordered of the Arians, was admitted to the government of that See. At that time when the affairs of *Antioch* were thus out of frame, and *Gregory* by uniform consent of all the Catholick Bishops, was translated from the Bishoprick of *Nazianzum*, unto the See of *Constantinople*, then *Meletius* got him in all the hast to *Constantinople*.

CHAP. VI.

How Theodosius the Emperor, after the foyling of the Barbarians, came to Thessalonica, where being sick, he was baptized of Ascholius the Bishop.

BY that time *Gratianus* and *Theodosius* had gotten the victory of the *Barbarians*, whereupon *Gratianus* immediately made expedition into *France*, because the *German*s had destroyed part of that Countrey: but *Theodosius* after the erection of the sign, in token that the enemies were vanquished, made haste towards *Constantinople*, and came to *Thessalonica*. There falling into a dangerous disease, he was very desirous of baptism, for of old he was trained up in Christian Religion, and addicted himself wholly unto the faith of *One substance*. Being sore sick and speeding to baptism, he gave charge that the Bishop of *Thessalonica* should be sent for to minister the Sacrament. Being come, first he demands of the Bishop what faith he was of? When the Bishop made answer, that the opinion of *Arius* prevailed not throughout *Myrium*, and that the new-found invention of his pestilent brain was not planted in the Churches of that country, but that all the Christians throughout those coasts, retained and ever observed the authentick and ancient faith delivered of the Apostles, and confirmed by the Council of *Nice*: the Emperor with willing mind was baptized of *Ascholius*, for so was the Bishop called. A few dayes after being somewhat recovered, he went towards *Constantinople* the four and twentieth of *November*, in his first Consulship, and the list of *Gratian*.

CHAP. VII.

How this Gregory Nazianzen understanding that divers Bishops did stomach him, refused the Bishoprick of Constantinople. The Emperor sent unto Demophilus the Arian Bishop, that either he should subscribe unto the faith of One substance, or depart the City, the which he did.

GREGORY being then translated from the City *Nazianzum*, governed a certain little Church within the walls of *Constantinople*. Unto the which the Emperor afterwards annexed a goodly Temple and called it the *Resurrection*. Gregory a famous man excelling in virtue and godliness all that flourished in his time, when he perceived that some did murmur and object unto him that he was a stranger and a forreigner, although he rejoiced at the Emperors coming, yet refused utterly to continue longer at *Constantinople*. The Emperor seeing the Church out of square, endeavoureth with all means possible to reduce it unto peace, to establish unity, and to enlarge the Churches. Wherefore immediately he giveth *Demophilus* the Arian Bishop to understand his pleasure, and in plain words demandeth of him whether he would embrace the *Nicean Creed*, set the people at unity, and embrace concord himself. When he refused so to do, the Emperor said unto him: if thou refuse to embrace peace and unity, I command thee to a void the Church. *Demophilus* hearing this, and knowing that it booted not for him to withstand the sentence of the higher power, assembled together a great multitude in the Church, stood up in the midst, and brake out into these words: Brethren, it is written in the Gospel, if they persecute you in one City, flye into another. Inasmuch that the Emperor banisheth us the Churches: I would have you know, that to morrow you must meet together out of the City. When he had made an end of speak-

Socrates l. 2. c. 5. faith, that the Church was called the Resurrection, because the faith which of a long time seemed to be suppressed by the Arians for dead, was then revived, Matth. 10.

ing he went forth. He understood not that such as flee that trade of life which worldlings follow (for so must we take the words of the Gospel) must seek the higher *Jerusalem*: but he meant it otherwise, and thenceforth raised Conventicles within the walls of the City. There departed together with him *Lucius*, who as I said before was banished *Alexandria*, enjoined to live in exile, and then led his life at *Constantinople*. Wherefore the Arians which held the Churches for the space of forty years, refusing the unity and concord which *Theodosius* the Emperor exhorted them unto, departed the City in the fifth Consulship of *Gratian*, and the first of *Theodosius* the 26. of November. Then such as were of the faith of *One substance* came in their roomes, and took possession of the Churches.

CHAP. VIII.

Of the hundred and fifty Bishops which at the commandement of the Emperor Theodosius met at Constantinople, their decrees, and how they created Nectarius Bishop of that See.

The Council
of Constantinople
Anno Dom.
385.

THe Emperor without long deliberation summoned a Council of such Bishops as were of his faith, to the end, the Canons of the *Nicene Council* might be confirmed, and a Bishop chosen of *Constantinople*. And in hope to reconcile the *Macedonians* with the Bishops which embraced the faith of *One substance*, he cited all the Bishops of the *Macedonian* sect. Wherefore there met there of them which embraced the *Nicene Creed*, *Timothy* Bishop of *Alexandria*, *Cyrillus* Bishop of *Jerusalem*, who then after his recantation added him wholly unto the faith of *One substance*: *Meletius* who was called thither in a while before to the stalling of *Gregory Nazianzen*: *Ascholius* Bishop of *Thessalonica*, with many others, to the number of a hundred and fifty Bishops. The chief of all the *Macedonian* Bishops was *Eleucius* Bishop of *Cyzicum*, and *Marcianus* Bishop of *Lampsacum*. The number of that sect came to thirty six, whereof the greater part came out of *Helleſpont*. The Council met together in the Consulship of *Eucharides* and *Evagrius* in the month of *May*. The Emperor together with the Bishops of his opinion, first used all means possible with *Eleucius* and the rest of the *Macedonians*, for to reconcile them unto the Catholic Church: they not only bring them in remembrance of the Embassie which *Eustathius* together with many others did in their names to *Liberius* late Bishop of *Rome*, but also that not long before without re- ception they communicated throughout every Church, with such as professed the faith of *One substance*: and that they behaved themselves neither godly, nor religiously, since that aforetime they ratified the self same opinion and faith with them, if now again they endeavoured to overthrow such things as they had advisedly decreed before. But neither admonition nor reprehension would prevail with them. They said flatly, rather than they would subscribe unto the faith of *One substance*, that they would hold with the Arians. When they had made this answer, they left *Constantinople*, and sent their Letters abroad into every City, that they should in no wise consent unto the faith of the *Nicene Council*. The Bishops that were of the other side continuing at *Constantinople*, consulted together about the election of a Bishop. For *Gregory* (as I said before) had refused that See, and returned to *Nazianzum*. There was at that time one *Nectarius* of noble lineage, whose ancestors had been Senators, a man he was of good life and godly conversation, who though he were by office a *Patrician*, yet the people chose him their Bishop: in the end, by the consent of a hundred and fifty Bishop then present, he was stalled Bishop of *Constantinople*. Then was it decreed, that the Bishop of *Constantinople* should have the next prerogative after the Bishop of *Rome*: the reason was, because that City was called *New-Rome*. Again they ratified the faith of the *Nicene Council*: they divide Provinces, and ordain Patriarchs: they decree that no Bishop shall leave his own Diocese, and intermeddle with foreign Churches, for unto that time by reason of the great heat and storm of persecution, it was sufferable at every ones choice and liberty. *Nectarius* Bishop of *Constantinople* had that great City, together with all *Thracia* allotted to his jurisdiction. The Patriarchship throughout *Pontus* was assigned unto *Helladius* Bishop of *Caesarea* in *Cappadocia* after *Basil*: unto *Gregory* the brother of *Basil* Bishop of *Nissa* a City also in *Cappadocia*: and unto *Otreus* the Bishoprick of *Melita* in *Sardinia*. *Philochinus* Bishop of *Iconium*, and *Optimus* Bishop of *Antioch* in *Syria*, took the Patriarchship of *Asia*. The Province of *Egypt* fell unto *Timothy* Bishop of *Alexandria*. *Priscus* Bishop of *Laodicea*, and *Diadorus* Bishop of *Tarsus* are appointed over the Eastern Dioceses, reserving the prerogative of honour unto the Church of *Antioch*, the which then presently they

Nectarius chosen by the Council Bishop of *Constantinople*. The Canons of the Council held at *Constantinople*.

they granted unto *Meletius*. They decreed moreover, that if necessity did so require, a Provincial Synod should determine Provincial affairs. The Emperor gave his assent unto all the aforesaid, and thus the Council was dissolved.

The institution of Provincial Councils.

CHAP. IX.

How the Emperor Theodosius caused the Corps of Paulus late Bishop of Constantinople to be brought from exile with great honour: at what time Meletius Bishop of Antioch departed this life.

ABOUT that time the Corps of *Paulus* the Bishop (whom as I said before, *Philip* the Emperors Lieutenant through the procurement of *Macedonius* sent to exile, and caused him to be stilled at *Cucusum* a City of *Armenia*) was conveyed by the Emperors commandment from *Ancyra* to *Constantinople*, and there received with great honour in the Church which beareth his name unto this day: the which Church was unto that time frequented of the *Macedonians*, who severed themselves from the *Arians*, but then were thrust out by the Emperor, because they refused to be of his faith and opinion. At that time *Meletius* Bishop of *Antioch* fell sick and died, *Gregory* the brother of *Basil* Preached at his Funeral. His Corps was carried of his familiar friends into *Antioch*, and there interred. Again the favourers of *Meletius* would not be under *Paulinus* jurisdiction, but chose *Flavianus* to their Bishop in the room of *Meletius*. Whereupon the people again were at discord, and fell to raising of tumults and dissention. And because of that, the Church of *Antioch* was divided again, not about the faith, but about their fond contention in choosing of Bishops.

CHAP. X.

How the Emperor, when his son Arcadius was created Augustus, summoned together a Synod of all sects and opinions: He banished all hereticks, the Novatians only excepted, because they embraced the faith of One substance.

WHEN the *Arians* were banished the Churches, the flame of tumult and schisme flashed about in every Congregation. I cannot chuse but wonder at the Emperors advice and policy therein. For he suffered not this sedition to reign very long throughout the Cities, but with speed he summoned a Council, charging that all sects and opinions whosoever should meet together, supposing verily that by conference and communication had between themselves, they would at length be brought to establish one faith and opinion. The which drift and good meaning of his, as I suppose, was cause and director of all his prosperous successes. For then it fell out, through the providence and procurement of Almighty God, that all the *Barbarians* were at peace within his Dominions, rebelled not at all, but yielded themselves unto the Imperial Scepter; for example, *Arbanasius* the valiant Captain of the *Goths* came in with all his power, and shortly after died at *Constantinople*. The Emperor created *Arcadius* his son *Augustus*, in the second Consulship of *Macrogardus*, and the first of *Saturninus*, the sixteenth of January. Shortly after, all Bishops of every sect, out of all Provinces, came thither in the said Consulship, about the month of *June*. The Emperor sent for *Nectarius* Bishop of *Constantinople*, reasoned with him how he might rid the Christian Religion of that discord and dissention, how it were possible to reduce the Church unto unity: he said further, that the controversies and quarrels that molested the quiet state of the Church, and rent asunder the members of Christ, were to be sifted out, and the punishments to light upon their heads that were found the authors of schisme, and disturbers of peace and quietness. *Nectarius* hearing of this, was wonderfull sad and pensive: he called unto him *Agellus* the *Novatian* Bishop, who embraced together with him the faith of One substance, and opened unto him the mind and purpose of the Emperor. He, although otherwise a rare and singular man, yet was he no body in Controversies of Religion, and Disputation of Ecclesiastical matter, but appointed *Symon* a Reader of his Church, to reason with them in his stead. *Symon* an eloquent man, well experienced in all things, a skillfull interpreter of holy Scripture, a notable Philosopher, knowing full well, that Disputations would not only not reconcile schisms, but also fire the flyme matter of contention raising

Gen. 11.

The zeal of
the Emperor
Theodosius for
the sifting out
of the truth.

in the rotten bowels of hereticks: therefore he advised *Nestarius* in this sort: that it was best to avoid the strife of logical Disputation, and to lay flat before them the forms of faith established by our Ancestors (for he knew of a surety that the Elders had taken heed lest they should assign unto the Son of God a beginning of essence, because they were of opinion that the Son of God was coeternal with the Father) and that the Emperor should demand of the ringleaders of the hereticks, whether they made any account of those ancient Fathers, who governed the Church godly and prudently before the schisme and division, or whether they condemned them as aliens, and far estranged from the Christian faith? If they reject them, then let them boldly pronounce them accursed: and if they presume so bold an enterprize, then will the common people cry out against them. This being done, the truth after such trial no doubt will prevaile. If they reject not the ancient Fathers, then let us alledg their works and writings, and confirm the matter in controverfie out of them. *Nestarius* being thus counselled by *Sisinius*, got him with speed unto the Emperors Pallace, and made the Emperor privy unto these circumstances. He thinketh well of the advice, and compasseth the matter circumspectly. At the first he concealed his drift, and required of them to tell him whether they esteemed and allowed of the Fathers which governed the Church before the division, or no: When as they confessed as much in effect, and said that they highly revered them for their masters: the Emperor demanded of them again, whether they would be tryed by their testimonies touching the true and right faith? The sects and factions Bishops together with the Logicians then present (for they had brought with them many well prepared for disputation) hearing this, knew not what answer to make. They were divided among themselves, while that some held with the Emperor, and some other affirmed that it was altogether contrary to their mind and purpose, for the divers opinion they conceived of the ancient fathers distracted their minds one from the other. So that not only the opinion was divers among contrary sects, but also such as were of one opinion were divided among themselves. Wherefore their linked malice was no otherwise than the confuse language of those ancient Giants, and the tutter of their spitefull invention was turned down to the ground. When the Emperor perceived their manifold dissention, and that they builded not upon the ancient fathers exposition of the faith, but trusted in their sophistical quirks of Logick, he dealt another way with them, and bad every sect lay down their faith and opinion in writing. Then the principle of every sect took pen in hand and wrote his opinion. There was a day appointed for their purpose. All the Bishops being called, met at the Emperors Pallace. There came thither *Nestarius* and *Angelinus*, favouring the faith of *One substance*: *Demophilus* of the Arians: *Eunomius* himself in the name of the other *Eunomians*, and *Elenus* Bishop of *Cyzicus* for the *Macedonians*. First of all, the Emperor saluteth them courteously: next he received every ones writings: then he went aside and lockt in himself: fell down upon his knees, and prayed unto God, that he would assist him in the choice and revealing of the truth. Last of all, having perused every ones opinion, he condemned and tore in pieces all such Creeds as derogated from the unity which is in the blessed Trinity: he allowed and highly commended only of all the rest, the Creed containing the clause of *One substance*. This was the cause that the *Novatians* were favoured, and thentorth suffered to celebrate their wonted Assemblies within the wals of the City. The Emperor wondering at their consent and harmony touching the faith, made a law that they should enjoy their own Churches with security, and that their Churches should have such priviledges as the other Churches of the same opinion and faith were wont to have. The Bishops of other sects because there reigned among them mutual discord and dissention, they were set at nought, yea, of the people committed to their own charge. Who though at their departure, they were all sorrowfull and pensive, yet tell us they a comforting of their charge by Letters: exhorting them not to shrink at all from them, because many had left them, and fell to embracing the faith of *One substance*: For many were called, but few chosen. This was uttered, not when the greatest part of the people cleaved unto the higher power, and zealously embraced the faith. Yet for all this, were not they which held the faith of *One substance* void of disturbance and molestation. For the controverfie that fell out in the Church of *Antioch* divided such as were of the Council in two factions, for the *Egyptians*, *Arabians* and *Cyprians* held together, and thought good to remove *Flavianus* out of the Bishops See of *Antioch*: but the *Palestinians*, *Phoenicians* and *Syrians* took his part. The issue and end of this controverfie I will lay down in another place.

G. H. A. P.

CHAP. XI.

How that Maximus the tyrant through wiles slew the Emperor Gratian. And how that Justina the Emperess, the mother of Valentianus the younger, left persecuting of Ambrose Bishop of Millain, because she feared Maximus the tyrant.

WHEN the Council was held at Constantinople, we have learned such a broil as followeth to have been in the West parts of the world. Maximus a Brittain took armour against the Empire of Rome, and conspired the death of Gratian, who now was weakned together with his power, by reason of the battel he waged with the Germans, Probus sometimes a Consul, was chief governor of Italy, during the nonage of Valentianus, who with great prudence ruled the Common-weal. Justina Valentianus the Emperors mother being infected with the filth of Arianisme, while her Husband lived could no kind of way molest such as embraced the faith of One substance: yet after his decease removing to Millain, and her son being of tender years, she raised such tumults against Ambrose the Bishop, that in the end he was exiled. But when the people, for the singular love and affection they bore unto Ambrose, withstood her act, and hindred their force that went about to convey him to exile, tidings came that Gratianus through the wiles and slight of Maximus the tyrant was put to death. Andragathius the captain of Maximus, the tyrant was put to death. Andragathius the captain of Maximus, hiding himself in a chariot, resembling the form of a litter born of Mules, gave his Souldiers charge to signifie unto the Emperors guard, that the Emperess rode therein, and went to meet the Emperor, who passed over Rhodanus a floud that runneth by Lions a City of France. The Emperor thinking verily that his wife was there indeed, avoided not the conspiracy, but fell unawares into the enemies hand, as a blind man falleth into the ditch. For Andragathius lighted down out of the chariot, and slew Gratianus presently. He died in the Consulship of Merogandus and Saturninus, after he had reigned fifteen years, and lived four and twenty. The which news cooled the heat of the Emperors mother kindled against Ambrose. Wherefore Valentianus the time constraining him therunto, received Maximus with unwilling mind to be his fellow Emperor. Probus the governor of Italy fearing the power of Maximus, determined with himself to remove into the East. With all speed therefore he left Italy, and hastening towards Illyrium, he made his abode at Thessalonica a City of Macedonia.

Maximus a Brittain.

Gratianus the Emperour died An. Dom. 387. Maximus the Brittain is made Emperour

CHAP. XII.

Theodosius the Emperor left Arcadius his son and Emperor at Constantinople, and went towards Millain, to wage battel with Maximus the Brittain.

THEodosius the Emperor, for the aforesaid cause being wonderfully sorry, gathered great power to go against the tyrant, and feared greatly lest Maximus would conspire the death of Valentianus the younger. Then came also Legats from the Persians to conclude peace between them and the Emperor, it was the very same time his son Honorius was born by his wife Placilla the Emperess, in the Consulship of Ricomelianus and Clearchus the ninth of September. A little before, when the aforesaid men were Consuls, Agelius the Novatian Bishop finished the race of his natural life. The year following, being the first Consulship of Arcadius, Augustus and Vadon, after that Timotheus Bishop of Alexandria departed this life Theophilus succeeded him in the Bishoprick. The second year when Demophilus the Arian Bishop had changed this life, the Arians sent for Marinus out of Thracia, a man of their own crue, and appointed him their Bishop. Marinus in whose time the Arians were divided among themselves, (as it shall be shewed hereafter) lived not many dayes after, wherefore they call Dorotheus out of Antioch in Syria, and assign him their Bishop. The Emperor leaving his son Arcadius at Constantinople, marched forwards to give battel unto Maximus. As he came to Thessalonica, he found the souldiers of Valentianus all dismaid and quite discouraged, because that necessity had constrained them to take the tyrant Maximus for an Emperor. Theodosius shewed himself openly to seem of neither side. For when Maximus had sent Embassadors unto him, he neither received nor rejected them: yet was he sorry that the Empire of Rome should be oppressed with tyranny, under colour of the Imperial title. Therefore he gathered his power together, and made haste to Millain, for Maximus was lately come thither.

Ann. Dom. 388.

CHAP.

Of the tumults which the Arians raised at Constantinople.

AT the very same time when the Emperor made all the expedition he could to wage this battel with the tyrant, the Arians raised a wonderfull great stir at *Constantinople*, the manner was as followeth. Men commonly are wont to devise and taine leasings of things they know not, and if by chance they get hold of any tale, forthwith they bruce abroad false rumors and reports, according to their fond, vain and foolish desires, ever chatting of news, and harkening after change. The which then was seen in the City of *Constantinople*. For of the wars that were so far off, they blazed abroad of their own brain, one this thing, another that thing: hoping in their traiterous hearts, that the godly Emperor had every day worse success than other. For although there was nothing as yet done in the wars, nevertheless they avouch the tidings (being coyned in the closet of their gilded brain) they knew not, to be as true, as if they had seen them with their own eyes: they reported that the tyrant soyled the Emperors power: that there were slain so many hundreds, and so many thousands of his souldiers, and that the tyrant had almost taken the Emperor himself. The Arians being very much troubled in mind, ready to burst for grief, (that they whom they persecuted aforetime, now enjoyed the Churches within the walls of the City) scattered sundry false rumors abroad. And because that divers other reports perswaded the first authors of these false rumors, that their figments were most true (for others which learned it only by hear say, affirmed unto the authors thereof, that it was even as they at the first had reported unto them) the Arians pluck up their hearts, they begin to venter afresh, and set on fire the Pallace of *Nestarius* the Bishop of *Constantinople*. These things were done in the second Consulship of *Theodosius*, but the first of *Cynegius*.

CHAP. XIV.

The victory of Theodosius the Emperor, and the soyl of Maximus the tyrant.

Maximus the Brittain which slew the Emperor Gratian, and was crowned Emperor in his stead, is now betrayed of his own men, and executed by Theodosius the Emperor. This Maximus was highly commended by a Consul of Rome which wrote a Book in his praise.

WHen the souldiers of *Maximus* the tyrant understood of the Emperors coming, and his great power, they could in no wise digest the rumor thereof: they were taken with sudden fear, they bound the tyrant their master, and brought him unto the Emperor, who presently executed him in the aforesaid Consulship, the 28. of *August*. But *Andragathius* who slew the Emperor *Gratian*, hearing of the overthrow of *Maximus*, ran headlong into the next river and drowned himself. Wherefore the Emperors now having gotten the victory, took their voyage to *Rome*. *Honorius* of tender years, went together in their company. For his father, after the soyl of *Maximus*, had sent to *Constantinople* for him. They solemnized the triumph at *Rome*. At what time the Emperor *Theodosius* yielded forth a notable sign of his singular clemency, in the trouble of *Symachus* the Consul. This *Symachus* was head Senator of *Rome*, and for his great skill and eloquence in *Roman* literature had in great estimation. He had written many Books, among the rest, one in praise of *Maximus* the tyrant, repeating in his hearing while he lived, the which afterwards being extant, charged the author with treason. Wherefore he fearing death, ran unto the Church for refuge. The Emperor according unto the great zeal and godly affection he bare unto the Christian faith, revered not only the Priests of his own belief and opinion, but also intreated courteously the *Novatians*, who embraced together with him the faith of *One substance*; and to the end he might gratifie *Leontius* Bishop of the *Novatian* Church at *Rome*, which made sure for him, he granted *Symachus* his pardon. Afterwards he wrote an Apology unto the Emperor *Theodosius*. Thus the wars which at first threatned great calamity to ensue, were quickly ended.

CHAP. XV.

Of Flavianus Bishop of Antioch.

AT the same time we have learned such things as follow to have been done at *Antioch* in *Syria*. After the decease of *Paulinus*, the people of that Church abhorred *Flavianus*, and therefore chose *Evagrius* a man of their own disposition to their Bishop. He lived not many daies, & after him there was none chosen to the room: for *Flavianus* through his device brought that to pass As many then as detested *Flavianus* for the breaking of his oath, had their private Conventicles. But *Flavianus* rolled (as commonly we say) every stone, put every device

device in use to the end he might bring them under his jurisdiction, the which not long after he brought to pass. For the spite and grudge between him and *Theophilus* Bishop of *Alexandria* was laid aside, and by his means *Damasus* Bishop of *Rome* was reconciled unto him. They had both been offended with him, not only because he toreswore himself, but also for that he was the author of discord between them, which before were at unity. Wherefore *Theophilus* being now pleased with him, sent *Isidorus* a Priest for to appease the displeasure which *Damasus* had conceived against *Flavianus*, and to instruct him, that it was according unto the use and manner of the Church, if (respecting the unity and concord to be retained among the common people) he would not think amiss of *Flavianus* for so doing. When *Flavianus* was thus restored unto the communion of the faithfull, the people of *Antioch* in process of time were brought to love and amity one with another, and the affairs of *Antioch* had such an end as you hear before. The Arians then being thrust out of the Churches, raised Conventicles in the suburbs. In the mean space when *Cyril* Bishop of *Jerusalem* had departed this mortal life, *John* came in his room.

*Cyril.
John.*

CHAP. XVI.

How the Idol groves and Temples of the Ethnicks were overthrown at Alexandria, and of the skirmish between the Pagans and the Christians.

ABOUT that time there was a lamentable stir at *Alexandria*, in manner as followeth. By the procurement and industry of *Theophilus* the Bishop, the Emperor commanded that all the Idol groves of the Ethnicks within *Alexandria*, should down to the ground, and that *Theophilus* should oversee it. *Theophilus* being thus authorized, omitted nothing that might tend to the reproach and contumely of heathenish ceremonies: down goes the Temple of *Mithra*, his foul closets being full of Idolatrical filth and superstition are cleaned and rid out of the way: down goes the god *Serapis* Temple, the embred and bloudy mysteries of the god *Mithra* are publicly derided: the vain and ridiculous practices both of *Serapis* and others, are shewed forth unto the open face of the world: he caused such things as among them resembled the yards of men, to be carried throughout the market place to their utter shame and ignominy. The Ethnicks inhabiting *Alexandria*, and above the rest such as professed philosophy, beholding the manner of the dealing, could no longer contain, neither rule themselves: but added new and far more grievous offences, unto the former acts of theirs, being both tragical and exceeding in cruelty. For all joyntly ran upon a head, they set upon the Christians, they sought to dispatch them every kind of way: the Christians went about to withstand their violence, they defend themselves, and so mischief was heaped upon mischief: the skirmish was so sore, and the fray continued so long, untill either side was weary, had their fill of bloudshed and manslaughter, and could now kill no longer. There died but a few of the Ethnicks, yet a great number of the Christians of either side there was wounded an infinite number. When all was ended, the Ethnicks were wonderfully afraid of the Emperor's displeasure. Wherefore having committed such lewd acts as their horrible wickedness led them unto, and having quenched their boyling rage and fury with running streams of bloud and wounded bowels, they run away, and hide themselves, some in one place, some in another. Many gave the slip out of *Alexandria*, and being dispersed, led their lives thenceforth in divers other Cities: of which number were *Helladius* and *Ammonius* both Grammarians, whose scholar I my self was at *Constantinople* in my youthfull years. *Helladius* was said to be the Priest of *Jupiter*, and *Ammonius* the Priest of the *Ape*, which they worshipped for god. The slaughter being thus ended, the governor of *Alexandria* and the Captain of the host, came to aid *Theophilus* in the overthrow of their Temples. Therefore the Temples went down, the Idols of the gods were turned into caldrons, and into other necessary vessels for household stuff. For the Emperor had given the images of the gods throughout all the Idolatrical Temples of *Alexandria*, to the relief of the poor. *Theophilus* going about to deface all the pictures of their gods, commanded that one of some certain god should be reserved and set up in some publick place of the City, to the end, the Ethnicks in processe of time should not be able to deny, but that sometimes they worshipped such gods. I have known *Ammonius* the Grammarian to have been very much offended with that act, and to have said, that the Religion of the Ethnicks sustained great injury and reproach, because that one image was not in like sort translated, but kept of set purpose

Mithra.

Serapis. Theb.

Phalli.

*Socrates was
the scholer of
Helladius and
Ammonius.
The Egyptians
worshipped
the Ape.*

to the contumely of their Religion. *Melladine* boasted in the hearing of many, how that in the skirmish he slew nine men with his own hands. These were then the broils at *Alexandria*.

CHAP. XVII.

Of the hieroglyphical letters found engraven in the Temple of Serapis, letters they were which yielded no sense by conjunction of syllable, or knitting of sentence, but were to be construed by the signification of the beasts which they resembled.

IN the Temple of *Serapis* now overthrown and rifled throughout, there were found engraven in the stones certain letters, which they call *Hieroglyphical*. The manner of their engraving resembled the form of the Cross. The which when both *Christians* and *Ethnicks* beheld before them, every one applied them to his proper Religion. The *Christians* affirmed that the Cross was a sign or token of the passion of *Christ*, and the proper cognizance of their profession: The *Ethnicks* avouched that therein was contained something in common belonging as well to *Serapis* as to *Christ*: that the sign of the Cross signified one thing unto the *Ethnicks*, and another unto the *Christians*. While they contend thus about the interpretation of the letters, many of the *Ethnicks* became *Christians*, for they perceived at length the sense and meaning of the *Hieroglyphical* letters, that they prognosticated salvation and life to come. The *Christians* perceiving that this made very much for their Religion, made great account thereof, and were not a little proud of it. When as by other *Hieroglyphical* letters it was gathered, that the Temple of *Serapis* should go to ruine, when the sign of the Cross therein engraven came to light (by that, life to come was foreshewn) many more embraced Christian Religion, confessed their sins, and were baptized. Thus much have I learned of the Cross. But verily I am not of opinion, that the *Egyptian* Priests foreseeing that which should come to pass of *Christ*, should engrave in stone the sign of the Cross (for if the mystery of *Christ's* incarnation was hid from the beginning of the world, and from many generations, as the *Apostle* writeth, and concealed from the Devil the Prince of all impiety, how much more from the *Egyptian* Priests his Ministers?) but that in striking out the sense and understanding of those characters, it came to pass by the providence of God, as in times past with the *Apostle* *St. Paul*. For he being induced from above with the spirit of wisdom, dealt with the *Athenians* in like sort, and converted many of them unto the faith, while he read the sentence that was engraven upon the altar, *Unto the unknown God*, and applied it to his purpose. Unless that peradventure some man will say, that the Word of God wrought so forcibly in the *Egyptian* Priests, as it did in *Balaam* and *Caiaphas*. For they were constrained against their wils to prophecy of good things. So far of these things.

CHAP. XVIII.

How the Emperor Theodosius during the time of his abode at Rome, did the City much good, by removing the thievish dens of the bake-houses, and the infamous ringing of Bells at the deed doing in the streets.

THE Emperor *Theodosius* although he continued but a little while in *Italy*, yet in that space did he much good unto the City of *Rome*, both by giving that which was good, and taking away that which was ill. For as he shewed himself bountifull and liberal towards her in many things, so hath he removed two things, which were great blemishes unto that City. The one was in this sort. There was at *Rome* an huge and a great house of ancient building, where all the bread that served the City was baked. The masters of this house the *Romans* called in their own tongue *Mancipes*, such they were as served all with bread by great, who in proceſſe of time turned those large rooms to dens of thieves. For by reason the bake-house that belonged unto that building was under ground, and because that on every side there were Victualers, Taverners and Tipling-houses full of harlots and naughty packs: many that resorted thither, partly for Food and Victuals, and partly also for the satisfying of their filthy lust, were craftily spoiled of all they had, and most commonly dispatched, so that their friends could never hear tidings of them again. A certain privy conveyance

Coloss. 1.

Acts 17.

Numb. 22. 23.

24.

John 18.

A bake-house
under ground.Blind Ale-
houses.

conveyance there was devised to throw them down headlong from those bawdy taverns into the blind bakehouse. By this means many, specially of the strangers which inhabited Rome, were cast away. For being thus caught in the trap, they were constrained to grind in the bakehouse: and most of them were never permitted to depart, but continued all their time in drudgery, making their friends believe they were not in this world. It fell out that one of the Emperor *Theodosius* souldiers was thrown into this hole: being in the close bakehouse, and could not get licence to depart, he drew out his dagger, and slew them which stopped his passage, the rest being afraid of their lives, let the souldier go. The Emperor understanding all the circumstance, sent for the millers and bakers, punished the masters with extream torment, overthrew those blind houses, which were recepracles of thieves and harlots, and thus rid he the Princely City of this one shamefull dealing. The other was as followeth. If a woman were taken in adultery, the Romans used such a kind of punishment as removed not the sinne, but increased the vice. For they shut her up in narrow stews, and compelled her heaſtly without all shame to play the harlot, yea, they procured ringing while the deed was doing, that the neighbours might understand of it, and that by the sound of the tinging bells, all might be made privy to that filthy and shamefull kind of correction. When the Emperor heard of this horrible custom, he thought it in no wise to be winked at, but caused *Syfra* (for so were the stews called) to be overthrown and suppressed, and made other laws for the correction of adulterers. Wherefore Rome by the benefit of *Theodosius* the Emperor, was delivered from both these beastly and foul abuses. After that he had set other things in order, he left the government of that City unto *Valentinianus*, took thence his voyage together with his son, towards *Constantinople*, and came to his journeyes end at that time when *Tatianus* and *Symachus* were Consuls, the tenth of November.

Theodosius took away this filthy law, and suppressed the stews.

CHAP. XIX.

Of the Priests appointed to hear confession, and why shriving was forbidden in the Church.

ABOUT that time it seemed good unto the Church to take away the office of such Priests as were appointed thorowout every Church to receive Penitents after the confession of their sins, unto the company of the faithful, and that for this occasion. Since the time that the *Novatians* divided themselves from the Church and refused to communicate with such as fell in the persecution under *Decius*, the Bishops added unto the Ecclesiastical Canon, that in every Church there should a Priest be appointed for the admission of Penitents: to the end, such as had fallen after baptism, should in hearing of the Priest appointed for the purpose, confess their sin and infirmity. This Canon is as yet of force among other sects: only the true Christians embracing the faith of *One substance*, together with the *Novatians* which therein hold with them, have banished this penitential function out of the Church. Neither did the *Novatians* at the beginning allow of this addition: yet the Bishops which now adaise govern the Churches, although they retained this custom of a long time, notwithstanding removed it out of the Church in the time of *Nestorius* Bishop of *Constantinople*, by reason of an hainous offence committed in the Church in such sort as followeth. A noble woman came unto the Priest whose office was to hear Penitents, and confessed orderly the sins she had committed after baptism. The Priest enjoined her to give her self wholly to fasting and continual prayer, that together with her confession in word, she might shew forth the works of repentance in deed. As she continued a while longer a shriving, she accuseth her self of another crime, and declareth that a certain Deacon of that Church had abused her body. For which offence by this means come to light, the Deacon was banished the Church, and thereupon there was much ado among the people. They were wonderfully incensed, not only because of the hainous offence that was committed, but also that thereby the Church was blemished with reproach and infamy. When the Priests were sharply rebuked, and the aforesaid crime objected unto them, *Eudemon* Minister of that Church, by birth of *Alexandria*, counselled *Nestorius* the Bishop to take away the function of the shriving Priest, and grant free liberty unto every one as his conscience served him to become partaker of the holy mysteries. For in so doing there was hope that the Church should no longer be slandered. Inasmuch as I heard these things of *Eudemons* own mouth, I doubted not to annex it unto this our History. For as I have often admonished the Reader, it was ever my drift and purpose, to learn the Histories of

The original of confession.

The removing of confession and shriving out of the Church. A Deacon abused a certain Matron of *Constantinople*.

such as knew them very well, and diligently to sift out the truth, lest that at any time my pen should pass the bounds of a faithfull Historiographer. I of late reasoned thus with *Eudamius*: Thy advice and counsel, O Priest, whether it shall avail the Church or no, God knoweth: yet I see plainly that thou hast ministred occasion, that one may not reprehend anothers vice, neither observe the advice of *Paul*: *Have nothing to do with unfruitfull works of darkness, but rather rebuke them.* Of these things thus much shall suffice.

CHAP. XX.

How that Arians with Arians, Novatians with Novatians, together with other hereticks fell out among themselves. This title is specially handled in the 22 and 23 Chapters following.

I Think it necessary to lay down in writing such things as fell out among others also, I mean the *Arians*, *Novatians*, *Macedonians* and *Eunomians*. For the Church being once divided, rested not upon one schisme and division; but men fell out among themselves, one severed himself from another, and upon light and trifling occasion, they brake asunder the bond of love and amity: Wherefore, how, when, and upon what occasion they varied, I am now about to declare. First of all we have to learn, that *Theodosius* molested none of all the aforesaid sects, *Eunomius* only excepted: whom the Emperour exiled, because he raised Conventicles at his private house within *Constantinople*, published abroad certain Books of his own, and infected many with the filth of his heretical opinion. He disquieted not the rest, neither constrained them to his communion, but licenced every of them frequent several Conventicles, to embrace what opinion liked them best in Christian Religion. And as he gave leave to all other sects for to erect their Churches without the wall in the suburbs: so he commanded that the *Novatians* (as we said before) maintaining together with him the faith of *One substance*, should freely without disturbance and molestation, enjoy and recover their former Churches within the Cities. Of whom now occasion is ministred to utter a few lines, the which I will briefly run over. * *Agellius* was Bishop of the *Novatian* Church at *Constantinople* the space of fourty years, that is, (as I said before) from the reign of *Constantine*, unto the sixt year of *Theodosius*. At his last end he appointed *Sifinius* to succeed him in the Bishoprick, a Priest of his own Church, and a man very well seen in profane literature, trained up in Philosophy together with *Julian* the Emperour under *Maximus* the Philosopher. And when the *Novatians* charged *Agellius* for appointing them *Sifinius* and not *Marcianus*, who was a godly man, by whose means they were freed from trouble and molestation in the time of *Valens*: he for to pacifie their heat, and to satisfie their mind, assigned *Marcianus* a while after. And though he was very weak, yet drew he into the Church, and said thus unto the people: Immediately after my decease you shall have *Marcianus* to your Bishop, after *Marcianus*, *Sifinius*. When he had said this, he took his leave of them, and not long after died. But *Marcianus* being Bishop of the *Novatian*, their Church was divided upon such an occasion as followeth. *Sabbatius* a certain Jew embraced Christian Religion, whom *Marcianus* preferred to the function of Priesthood; notwithstanding his conversion and preferment, he favoured of the old infection, and addicted himself unto Jewish observations; neither was he contented only with this, but desired he would be made a Bishop. Wherefore after he had gotten of his side a couple of Priests men of like disposition and aspiring minds, by name *Theodotus* and *Macarius*, he went about to revive the time and manner of solemnizing the feast of *Easter*, even as (according unto our former relation) the *Novatians* attempted under *Valens* at *Pagrus*, a peltish village of *Lygia*. And though at the first he severed himself from the Church, under the pretence and colour of the monastical trade of life, affirming that certain men were stumbling blocks unto his conscience, whom he thought unworthy of the holy mysteries: yet in process of time, whilst that he raised private Conventicles, his drift was manifestly perceived. *Marcianus* understanding of this, misliked very much with himself that he had not taken better advisement in giving of orders, that he had preferred such vainglorious persons, and suffering minds unto the function of Priesthood: he fretted within himself for anger, and wished that his hands had been set upon prickling thorns, when they were laid upon *Sabbatius* head. To be short, he summoned a Council of *Novatian* Bishops at *Angara* the Mart Town of *Bythinia*, adjoining unto *Hieropolis*: he cited *Sabbatius* to appear before them,

* Chap. 21. in the Greek. *Agellius*.

Marcianus.

Sifinius.

Sabbatius.

them, and expostulated with him in presence of the Council, the cause that gave him occasion of offence. As soon as he had pleaded for himself, the variance touching the celebration of *Easter*, which lay upon his stomach (for he was of opinion, that therein it behoved them to observe the Jewish custom, and the order prescribed by such as afore that time met for the same cause at *Paxus*) the Bishops suspecting that he had enterprized the same in hope of a Bishoprick, made him swear that he would never take upon him to be a Bishop. When he had taken his oath, they read to him the Canon containing a matter of indifferency, that it was not a sufficient cause to part asunder the unity of the Church, about the celebration of *Easter*: and that their assembly at *Paxus* was no prejudice unto the general Canon. They said moreover, that the elders which immediately succeeded the Apostles, varied among themselves about this feast, yet brake not asunder the bond of unity: and that the *Novatians* inhabiting the Princely City of *Rome*, though they never retained the manner of the *Jews*, but alwayes kept *Easter* after the *Æquinoctial* space, yet communicated notwithstanding with such as were of the same faith, and observed a contrary custom. When they had used these and other such like reasons to the same purpose, at length they concluded, that the Canon of *Easter* was an indifferent matter: that it was lawfull thenceforth for every one to celebrate that feast, even as he had aforetime determined with himself: moreover, there was a proviso laid down for the removing of dissention, that if some varied about the celebration of *Easter*, notwithstanding they should be at unity and concord in the Church of God. These things were then in this sort laid down of them for the rooting out of variance from among them about the celebration of *Easter*. *Sabbatius* being bound with an oath, for that the celebration of that feast was variable and divers, was beforehand with them alone for fasting and vigils, for he kept *Easter* upon the Saturday: yet met he the day following with others in the Church, and was partaker together with them of the holy mysteries. That did he for the space of many years, and therefore could not be concealed from infinite multitudes of men. By occasion whereof many simple and ignorant souls, especially in *Phrygia* and *Galatia*, hoping verily to be justified thereby, became earnest followers of him, and observed in secret his celebration of *Easter*. In the end, *Sabbatius* raised private Conventicles, and forgetting the oath he had taken, was chosen Bishop (as hereafter shall more manifestly appear) of such as addicted themselves to his kind of discipline.

CHAP. XXI.

The diversity of observations in divers places, touching Easter, Fasting, Marriage, Service, with other Ecclesiastical Rites.

Chap. 22. after the Greek.

Presently methinks fit opportunity serveth to discourse of *Easter*. For neither had the elders of old, nor the fathers of late daies, I mean such as favoured the Jewish custom, sufficient cause, as I gather, so eagerly to contend about the feast of *Easter*: neither weighed they deeply with themselves, that when Jewish forms and figures were translated into Christian faith, the literal observation of *Moses* law, and the types of things to come wholly vanished away. The which may evidently be gathered, whenas there is no law established by Christ in the Gospel, which alloweth of the observation of Jewish Rites: nay the Apostle hath in plain words forbidden it, where he abrogated circumcision, and exhorted us not to contend about feasts and holydaies. For writing unto the *Galatians*, he saith in this sort: *Tell me you that desire to be under the law, do ye not hear what the law saith?* When that he had discoursed a while thereof, he concludeth that the *Jews* were become servants unto the law, and that such as were called into the Christian faith, were thereby made free: he admonisheth us further, *not to observe dayes, neither moneths, nor years.* And unto the *Colossians* he is as plain as may be, saying, That the observation of such things was nothing but a shadow: his words are these, *Let no man therefore judge you in meat or in drink, in a piece of a holyday, or of the new-moon, or of the Sabbath, which are but shadows of things to come.* And in the Epistle to the *Hebrews* he confirmeth the same, where he saith: *Insomuch the Priesthood is translated, of necessity there must be translation of the Law.* Wherefore neither doth the Apostle, nor the *Evangelists* presse the Christians with the yoke of bondage and servitude: but left the remembrance of the feast of *Easter*, and the observation of other holydaies to their free choice and discretion, which have been benefited by such dayes. And because men are wont to keep holydaies for to refresh their wearisome bodies, al-

Easter.

Gal. 4.

Col. 2.

Heb. 7.

ready pining with toil and labour: therefore it cometh to pass, that every one in every place, of a certain custom do celebrate of their own accord the remembrance of the Lords passion. For neither our Saviour, nor his *Apostles* have commanded us any where to observe it, neither have they laid it down as a law: neither have the *Evangelists* and *Apostles* threatned us, or enjoyned us a penalty or punishment, as the law of *Moses* hath done unto the *Jews*: but only the *Evangelists* make mention of this feast, partly to the great shame of the *Jews*, who deslled their bodies, and prophaned their solemn feasts with bloud and slaughter: and partly also to signifie that our Saviour suffered death for the salvation of mankind in the days of unleavened bread. The drift of the *Apostles* was not to lay down canons and decrees concerning feasts and holydaies, but to become paterns unto us of piety, of good life, and godly conversation. I am of opinion, that as many other things crept in of custom in sundry places: so the feast of *Easter* to have prevailed among all people of a certain private custom and observation, in so much, that (as I said before) not one of the *Apostles* hath any where prescribed to any man as much as one rule of it. The success and events have manifestly declared unto the world, that of old time it was observed not by canon, but of custom. The greater part throughout the lesser *Asia*, have solemnized this feast of old upon the fourteenth day of the moneth, without any account made, or heed taken of the Sabbath day. Notwithstanding, while they did so, they were not at discord with such as retained a contrary observation of the feast, untill that *Victor*, Bishop of *Rome*, through boyling heat and choler, had excommunicated all *Asia*. I mean, such as observed the feast of *Easter*, the fourteenth day of the moneth. For which act, *Irenaeus* Bishop of *Lions*, a City of *France*, conveyed bitterly in his letters against *Victor*, rebuked him for his furiish dealing and furious rage, put him in remembrance that the Elders and ancient Father, who varied among themselves about the observation of this feast, communicated nevertheless one with another: and also that *Polycarpus* Bishop of *Smyrna*, which suffered martyrdom under *Gordianus*, communicated with *Zotacius* Bishop of *Rome*, neither fell he out with him at all (as *Eusebius* reporteth in the fifth Book of his *Ecclesiastical History*) though he kept the fourteenth day of the moneth, with the custom of *Smyrna*, where he abode, did prevail. Some (as I said before) in the lesser *Asia* do celebrate that feast the fourteenth day of the moneth: some again inhabiting the further parts of *Asia* eastwards, vary in the moneth, yet hold the feast upon the Saturday: they think that the *Jews* are herein to be followed, though curiously they mark not the time of the feast: these men do solemnize it after the *Aequinoctial* space, yet do they detest the time limited by the *Jews* for the celebration thereof: for they think that *Easter* is ever to be kept when the Sun is in *Aries*, after the *Antiochians* in the moneth *Xanthicus*, but with the *Romans* in *April*. That also therein they followed (as *Iosephus* writeth in his third Book of *Judaical Antiquities*) nor the *Jews* of the later age, who foully erred therein, but the eldest and most ancient. And as these men varied thus among themselves, about the observation of the feast of *Easter*: so it is manifest, that all other Countries throughout the West parts of the world, whose banks are beaten with the surging waves of the Ocean Sea, of old tradition, and prescribed custom, have celebrated this feast after the *Aequinoctial* line. And although all these countries, nations and languages thus varied one from other, yet they never divided the communion of the Church, neither braketh they asunder the bond of unity. Neither is that true which is rise in the mouths of malicious men, that the Council summoned in the time of *Constantine Magnus*, perverted and set quite out of order the manner and customs retained about the celebration of this feast. For *Constantine* himself wrote unto such as varied from others, exhorting the lesser multitude to follow the greater number, the which Epistle of the Emperor, thou shalt find wholly in *Eusebius* third Book of the life of *Constantine*. But some portion thereof, which specially concerneth the feast of *Easter*, is read in this sort: In my simple judgment that is a notable custom, the which all the Churches, West, South and North, together with many countries of the East do retain: and therefore is cometh to pass, that all presanely do think very well of it. I my self have presumed so much upon your discreet wisdoms, that what custom soever is observed with uniform consent in the City of *Rome*, Italy, *Africk* and all *Egypt*, *Spain*, *France*, *Brittain*, *Lybia*, and all *Greece*, in the Provinces of *Asia*, *Pontus* and *Cilicia*, you most willingly would approve the same: weighing with your selves right that there are not only more Churches, but a greater number of people in those parts, and that all of duty should wish and earnestly desire, that thing to be most religiously established, which right and reason requirith, which also hath no fellowship with open perjury of *Hubbards* and

* *Euseb. Eccl. Hist. l. 4. c. 15.* faith, that *Polycarpus* suffered martyrdom under *Verus* the Emperor.

The Epistle of *Constantine*. *Euseb. l. 3. de vit. Constant.*

and stiff-necked Jews. This is a piece of the Emperors Epistle. They that keep *Easter* the fourteenth day of the month, bring *John* the Apostle for their author: but such as inhabit *Rome*, and the West part of the world alledge *Peter* and *Paul* for themselves, that they should leave them such a tradition. Yet there is none that can shew in writing any testimony of theirs for confirmation and proof of their custom. And hereby I do gather, that the celebration of the feast of *Easter* came up more of custom, than by any Law or Canon. Every sect and religion hath sundry and divers rites and ceremonies, yet conceive they no worse opinion of others therefore than of themselves. For they which are of one faith and opinion, vary among themselves in rites & observations. Wherefore occasion is now ministred to discourse of the diversities of ceremonies and customs throughout all countries and Christian congregations. The manner of fasting usually observed before *Easter*, as it appeareth unto the whole world, hath diversly been observed. Such as inhabit the Princely City of *Rome*, do fast three weeks together before *Easter*, excepting the Saturday and Sunday: *Illyrium*, all *Greece* together with *Alexandria*, begin their fasting days six weeks before *Easter*, and that space they call forty days fasting, or *Lent*. Other some contrary to the aforesaid customs, begin to fast seven weeks before *Easter*, yet in all that while they use abstinence but only fifteen days, pausing between every of them, and these few dayes they call forty dayes fasting, or *Lent*. So that I cannot chuse but marvel, that they differing in number of dayes, yet all joyntly do call every of their observations, *forty days fasting*, or *Lent*. Other some have derived the etymology of this word as it pleased them best, according unto the invention of their own brain. Neither is this difference only about the number of the days, but also a great diversity in the kinds of meat. For some do abstain from every living creature, some other of all the living creatures feed only upon fish: others together with fish, feed upon the fowls of the air, affirming as *Moses* doth write, that their original is of the water: others some eat neither nuts, nor apples, neither any other kind of fruit, nor eggs neither: some feed only upon dry bread, some other receive no nor that. There are some that when they have fasted untill nine of the clock, they refresh nature with divers sorts of meats. Other nations have other customs, the manner and causes are infinite. But in so much, there is no man able to shew a precedent or record thereof in writing, it is plain that the Apostles left free choice and liberty unto every man at his own discretion, without fear, compulsion and constraint, to addict himself unto that which seemed good and commendable. We know for most certain, that this diversity of fasting is rise throughout the world. Again, touching the Communion, there are sundry observations and customs. For though in manner all the Churches throughout the whole world do celebrate and receive the holy mysteries every Sabbath day after other, yet the people inhabiting *Alexandria* and *Rome*, of an old tradition do not use it. The *Egyptians*, adjoining unto *Alexandria*, together with the inhabitants of *Thebais*, use to celebrate the Communion upon the Sunday, yet do they not receive the Communion in the manner is among the Christians. For when they have banqueted and filled themselves with sundry delicate dishes, in the evening after service they use to communicate. Again, at *Alexandria* upon the Thursday and Friday the Scriptures are read, the Interpreters expound them, all the solemnity for the Communion is accomplished, yet the Communion then not received. And this is an old and an ancient custom at *Alexandria*. It is well known that *Origen* flourished in those days in the Church, who being a wise and discreet Doctor and expounder of holy Scripture, perceiving that the precepts of *Moses* law could in no wise be literally understood, gave forth of the Pascheover a mystical and more divine kind of interpretation: That there was but one only true Pascheover or *Easter*, the which our Saviour effectually solemnized at his nailing to the tree, when he encountered with the power of darkness, and triumphed over the Devil and all his works. Again the Readers and interpreters of holy Scripture at *Alexandria*, be they *Catechumens* or baptized, it forbeth not: when as the custom in other Countries and Churches, is to admit none into that function, unless he be first baptized. I remember my self another custom, which prevailed and is of force in *Thebais*. That there if he which is a Priest, after the receiving of orders, do keep company with his wife, the which he married being a lay-man, he is forthwith deposed of the ministry: yea when as all the famous Priests thorowout the Eastern parts of the world, and the Bishops also refrain the company of their wives at their own choice, without law or compulsion. For many of them notwithstanding the administration and government of their Bishopricks, beget children also on their lawfull wives. The author and angler of

customs
of the
West
part
of the
world
do
fast
three
weeks
together
before
Easter

Gen. 1.
Lent.

Diversity of
meats in
fasting.

Gen. 1.

The Commu-
nion.

Readers:

The lawfull
marriage of
Priests

Baptism.
The altar standing Westward.
Evening Prayer by candle.
Diversity of Service.

An inferiour Priest without licence doth not Preach.
Saturday Fast.
The Novatian opinion retained.
Second Marriages.

Acts 15.

that custom in *Thessalia* was *Theodorus* a Priest of *Triva*, a City of that Country, the Writer of those wanton and amorous Books, the which he made in the prime of his flourishing youth, and intituled *Æthiopica*. They retain the same observation and custom at *Thessalonica*, *Macedonia*, and *Hellas* in *Achaia*. I remember they have another custom in *Thessalia*, that is, they baptize only on the *Easter* holydaies, and therefore very many dye without baptism. The Church of *Antioch* in *Syria* is situated contrary to other Churches, for the Altar stands not to the East, but towards the West. In *Hellas*, *Jerusalem* and *Thessalia*, service is said with candle-light, after the manner of the *Novatians* at *Constantinople*. In like sort at *Casarea* in *Cappadocia* and at *Cyprus*, the Priests and Bishops do preach and expound holy Scripture at Evening Prayer on the *Saturdaies* and *Sundaies* by candle light. The *Novatians* of *Hellespont* have not the same order and manner of service as the *Novatians* of *Constantinople*, yet for the most part they imitate the chief Churches among them. To be short, among the customs and observations of all sects and religions, we shall not be able to find two which follow and retain one order of service. Moreover, at *Alexandria* the inferiour Priest doth not use to Preach: that order first began when *Arius* turned upside-down the quiet state of the Church. At *Rome* they fast every *Saturday*. At *Casarea* in *Cappadocia* after the manner of the *Novatians*, they receive not into the Communion such as fin after baptism. Even so do the *Macedonians* in *Hellespont*, and such as thorowout *Asia* do celebrate the feast of *Easter* the fourteenth day of the moneth. The *Novatians* thorowout *Phrygia* allow not of second marriages: such of them as inhabit *Constantinople* do neither receive it, neither reject it: Again, such as are in the West part of the world admit it wholly. The originals and authors of so great a diversity were Bishops which governed the Churches at divers and several times. Such as like of these Rites, do commend them unto the posterity for Laws. But to Pen in Paper the infinite and divers Ceremonies and customs thorowout Cities and Countries, would be a very tedious piece of work, and scarce, nay, impossible to be done. Thus much already laid down may seem a sufficient Treatise for to prove that the celebration of the feast of *Easter* began every where more of custom than by commandment, either of Christ or any Apostle. Wherefore their talk savoureth not of the truth, their report is to no good purpose, which say that the *Nicene Council* set the manner of celebrating this feast out of square. For the Bishops of that assembly endeavoured with all might possible to reconcile the lesser number unto the greater, which varied from them. Neither were the *Apostles* times without such broils and dissensions, neither were they themselves ignorant hereof, as it appeareth by the *Acts of the Apostles*. For when the *Apostles* understood of the tumult and stir raised among the faithfull, through the variety and contention of the *Gentiles*, they all assembled together: they laid down a certain holy Law, the which they published unto the world in form of an Epistle, delivering the faithfull from the heavy yoke of bondage, from the vain and frivolous contention rising thereof. They have taught them a sure and a certain rule for the direction of good life, prebiding them only such things as were necessary to be observed. And although the Epistle is to be seen in the *Acts of the Apostles*, yet there is no cause to the contrary, but that the Reader may find it among these our Histories. The *Apostles*, the *Elders* and *Brethren* unto such *Brethren* as of the *Gentiles* inhabit *Antioch*, *Syria* and *Cilicia*, send greeting. Whereas we are given to understand, that some which departed from us have troubled you with words, and cambrid your minds, saying, ye must be circumcised and keep the Law, to whom he gave no such commandment: it seemed therefore good unto us, being gathered together with one accord, for to send chosen men unto you, with our wellbeloved *Barnabas* and *Paul*, men they are that have jeopardized their lives for the name of our Lord *Jesus Christ*. Therefore we have sent unto you *Judas* and *Silas*, who by word of mouth can declare unto you the same. For it seemed good unto the holy Ghost and unto us, to charge you with no more than these necessary things: to wit, that ye abstain from things offered to Idols, from blood, from strangled and fornication, ye shall do well in keeping your selves undefiled from these things. Farewel. These things were agreeable with the will of God, for so the Epistle testifieth. It pleased the holy Ghost not to burthen you further, than with the observation of these necessities. But some neglecting these things, account of fornication as a thing indifferent, yet they contend about holydaies, as it were for life and death: they despise the commandments of God, and establish them Canons of their own: they set at nought, they make no account of the law published by the *Apostles*, and so unadvisedly they put in practice decrees contrary unto the will of God himself. Furthermore, although I could presently

sently discourse more at large of the feast of *Easter*, and prove with manifest demonstrations, that the *Jews* themselves observed not diligently, neither as they ought, either the time or manner of the celebration, and that the *Samaritans* a sect of the *Jews*, kept it alwayes after the *Aquinoctial* space: yet because it requireth a several title and a long Treatise, I will here cut it off. Only this I will adde, that whosoever they be that are so much in love with the imitation of the *Jews*, and so curious in observation of types and figures, it behoveth them to vary from them, no (as commonly we say) not the breadth of a nail. For if they addict themselves unto such precise observations, of necessity they must not only observe daies and moneths, and years, but also whatsoever Christ did after the Jewish manner for the fulfilling of the law, or the injuries he unjustly sustained of the *Jews*, or the things he uttered in figures and parables to please all generally. For example, he taught in a ship, he commanded the Paschever should be prepared in an upper chamber or parlour, he charged them to loose the *Ass* that was tied, he gave the man bearing a pitcher of water in his hand for a sign unto such as went to provide the Paschever, and infinite other such like examples written in the Gospel. Yet they that think themselves justified by the observation of this feast, endeavour not at all to fulfill any of these after the external manner and literal understanding. Not one of them ever preached out of a ship unto the people: not one celebrateth the Paschever in a Parlour: not one first tieth a she-*Ass*, then loseth her again: not one of them appointed the carriage of a pitcher of water for the fulfilling of all circumstances appertaining unto these mysteries. They think that these things belong rather unto the *Jews*, than unto the Christians. For the *Jews* retain such ordinances more with the outward and corporal observation, than with the inward and spiritual understanding. Wherefore they are held accursed, because they think that *Moses* law consisteth rather in figures and types, than in truth and the things themselves. Such as favour the *Jews*, although they conceive these things after a mystical and divined kind of interpretation, yet raise they a foul stir about daies and moneths, and tread under foot the inward and high knowledge ingrafted within them, and therefore of necessity, they are in this point to be condemned alike with the *Jews*, for they purchase unto themselves the sentence of curse and condemnation. But of these things enough and enough.

CHAP. XXII.

Of the stir between the *Arians* at Constantinople, and how they were called *Phrygians*.

Now let us return unto our former purpose and discourse mentioned a little before, that is, to discourse how the Church being once divided, rested not with the first division, but such as were severed into sundry sects and schisms, fell from their fellows, and upon light and trifling occasions, disagreed among themselves. The *Novatians* (as I said before) were divided about the observation of the feast of *Easter*, neither yet were they content with one division. For throughout sundry Provinces they sometimes joined and sometimes parted together, not only about the moneth, but also the day of the week, and other such like matters of small importance. The *Arians* were divided upon such an occasion as followeth. Continual arguing and breaching of intricate quibbs brought their disputations to very absurd and horrible opinions. Whence the Church believeth that God is the Father of the Son, who is the Word, they call into controversy whether God might be called a Father before the Son had his being. And because they were of opinion that the Word of God was not begotten of the Father, but had his being of nothing, erring in the chief and principal, no marvel though they plunged into absurd opinions. *Dorotheus* whom they had translated thither from *Antioch*, said that the Father could be neither in essence nor appellation, if the Son had no being. *Marinus* whom they had called out of *Thracia* before *Dorotheus* time, (blomacking that *Dorotheus* was preferred before him) supposed now that it was high time for him to work his feat, set himself opposite, and maintained the contrary opinion. Wherefore they were divided, and by occasion of the vain and frivolous question proposed among them, they parted companies: *Dorotheus* with his followers continued in their former rooms, *Marinus* with his train erected them Chappels, and there had private meetings, their conclusion was, that the Father was ever a Father, yes, before the Sonne had his being. These followers of *Marinus* were called *Phrygians*, because there one *Theophilus* a Waterer born in *Syria*, was an earnest maintainer of that side. Of that opinion was *Silvanus* Bishop of the *Goths*, a mungrel, by father a *Goth*, by mother a *Phrygian*.

of the same
trigonus was A
Socrates inveigh
eth against
such Novatians
as fell to Jew-
ish apostasie.
Luke 5.
Mark 14.
Matth. 21.

Chap. 23. after
the Greek.

Novatians:

Arians.

Phrygians.

Marinus the Arian thought that the father was a father when there was no son.

Psathyrians.

Chap. 24. in the Greek.

Ennomius.

Theophrastus.

Eutychius.

Macedonians.

Socrates where and when he flourished.

This Book is commonly called *Ancoratus*.

Chap. 25. after the Greek.

Eugenius.

Arbogastes.

Phrygia, and therefore was he able to preach in the Church in both those languages. This sect also not long after was divided: for *Marinus* contended with *Agapus*, one whom he himself had lately advanced to the Bishoprick of *Ephesus*. The controversie was not of Religion but of primacy, they strove whether of them should be chief. The *Goths* went of *Agapus* side. Wherefore many Clergy men under these Bishops jurisdictions, perceiving the ambition, the rancour and malice in these proud Prelats, forsook quite the Arian opinion, and embraced the faith of *One substance*. The Arians being divided among themselves the space of 35 years, in the end as many as were *Psathyrians*, through perswasion which prevailed with them, made an end of brawling, in the Consulship of *Theodosius* the younger, and *Plimbrius* the Pretor. Who after their reconciliation and agreement, made a law, that the question which was that principal cause of the stir, should never again be called into controversie. Yet for all they could do, that decree of theirs could take no place, save at *Constantinople*, for in other Cities where the Arians do reign, the stir is rise. So far of the division among the Arians.

CHAP. XXIII.

How the Eunomians were at discord among themselves, and called after sundry names. Likewise of the Macedonius.

The *Eunomians* were also divided. For *Eunomius* himself first fell from *Eudoxius* who had chosen him Bishop of *Cyzicum*, the occasion he took, was because he would not admit his master *Aetius* lately excommunicated into the Church. Others also called after his name, parted themselves into sundry sects. And first of all one *Theophrastus* a *Cappadocian*, trained up in captious fallacies, and quirks of logick under *Eunomius*, had *Aristotle's predicaments* and *peribremenis* at his fingers end, wrote Books, and entitled them, *The exercises of the mind*. Wherefore he was hated of his own sect, and accounted of them an *Antiphrastes*: he raised thenceforth private Conventicles, and left behind him an heretic, entituled with his appellation. Again at *Constantinople* one *Eutychius* upon light and trifling occasion fell from the *Eunomians*, and unto this day frequently several meetings. The followers of *Theophrastus* were called *Eunomothephrastians*, and such as were of the sect of *Eutychius*, were termed *Eunomientichians*. What vain and fond things they brawled about, I think it not needfull to lay down in writing, lest we should digress from the History we have in hand. Yet inasmuch they have corrupted baptism, must in no wise run that over in silence. They baptize not in the Trinity, but in the death of Christ. Among the *Macedonians* also at certain time there arose a schism: for *Eutropius* a Priest of the *Macedonians*, gathered a several company, of such mates as he thought good to follow his tail. *Currerius* likewise of the same sect, divided himself from him, and of these there arose other schismaticks throughout other Cities. I of mine own part, inasmuch as I led my life here at *Constantinople*, where I was born, bred and brought up, no marvel though I write more at large of the famous which done within this City: partly, seeing that I saw most of them with mine eyes, and partly also, inasmuch they are more famous, and thought far worthier of memory, than many other acts. These sects and schisms reigned not at one, but at sundry times, whosoever is disposed exactly to learn the several names of all sects, let him peruse the Book of *Epiphanius* Bishop of *Cyprus*, intitled *Anchiratus*. So far of these things.

CHAP. XXIV.

How *Eugenius* the traitor and rebel, procured the death of the Emperor *Valentinianus* the younger, and in the end was slain of *Theodosius* the Emperor.

The state of the Common-wealth was then very troublesome, the occasion whereof follows. In the West Empire there was one *Eugenius*, a Grammarian and a Schoolmaster, he left school and became a Courtier: first he was appointed to guard the Emperor's person, next he was made his treasurer. And because he was a pollicie man, therefore was he preferred unto honour, yet prosperity puffed him up with pride, and caused him to work treason: he made *Arbogastes* of his advice and counsel, one by birth of the lesser *Galatia*, by office a Captain, in condition barbarous, and in behaviour cruel. They both conspired the Emperor *Valentinianus* death, and wrought means to allure the Eunuch of the

Emperon

Emperors chamber on their side. These men gaping after promotion and dignities, being promised fair, fell upon the Emperor as he slept, and stifled him to death. *Eugenius* having got the supremacy in the West parts of the world, behaved himself after the wonted guise of tyrants. *Theodosius* the Emperor understanding of this, was sorry at the heart: he thought it high time for him now to make expedition for the second battle, for the first he had waged with *Maximus*. Wherefore gathering together a great army, and creating Emperor his son *Honorius* in his third Consulship, and the first of *Abundantius*, the 10th of January, he took his journey towards the West parts of the world, leaving both his sons the Emperors at *Constantinople*. As he went to wage battle with *Eugenius*, many of the *Barbarian* nations inhabiting the countries beyond *Strum*, came of their own accord to aid the Emperor against the tyrant. Shortly after he came into *France* with great power, for there the tyrant had gathered infinite multitudes of souldiers and fortified himself. The camp was pitched, and the battel was fought by a certain River called *Phrigianus*. And as the battel was doubtful, where the *Romians* dealt hand to hand with the *Romans*, so among the *Barbarians* which came to aid the Emperor *Theodosius*, *Eugenius* had the upper-hand. The Emperor seeing the *Barbarians* foiled and overthrown, was wonderfull penfive, and fell down prostrate upon the ground, prayed unto God for aid and assistance, and obtained his sute. For *Macarius* his Captain put on venturesome and vigilant courage, got him to the side where the *Barbarians* were foiled, came to the standard, joynd with him the chief Captains, encountered with the enemy, brake the array, and in the end made them to flee which before pursued the flight. Immediately after this there ensued another strange act. For there arose such blustering blasts of wind, as turned the darts of *Eugenius* the usurpers souldiers to light in their own sides, and drove with forcible and violeat flight, the arrows of the Emperors souldiers to pierce the armed pelts of the rebels. Of such force and efficacy were the Emperors prayers. Wherefore the variable course of that bloody battel being brought to that pass, the rebel came groveling at the Emperors feet, and craved for mercy, but as he kneeled, the souldiers of *Theodosius* came and struck his head off his shoulders. These things were done the six of September, in the third Consulship of *Archadius*, and the second of *Honorius*. *Arbogastis* the author of so great a slaughter, two dayes after the end of the battel, seeing that by flight there was no way possible for him to save his life, ran upon a naked sword and dispatched himself.

Valentinianus
the Emperor
was stifled.
Ann. Dom. 396.

* Here the
Greek was un-
perfect.

The Emperor
Theodosius
prayed unto
God for aid.

Ann. Dom. 396.

CHAP. XXV.

How immediately after this battel the Emperor *Theodosius* sickned, and departed this life as one who triumphs were fully ended.

THE Emperor *Theodosius* by reason of the travel and great toil he had taken about those wars, began to be very ill at ease. And when that his disease gave him to understand that the mortal race of his natural life was then to be finished, care and doubts appertaining unto the government of the Common-weal troubled him more than the frail departure or the fear of death, yea, when he considered with himself how many calamities do commonly happen unto the Empire, when the Emperor and scepter be parted asunder. Wherefore he sent in post hast for his son *Honorius* to *Constantinople*, purposing to establish through him peace and tranquility in the West parts of the world. At the coming of his son to *Milain*, the Father was somewhat recovered, and began to celebrate exercise of triumph for joy of the victory gotten of the tyrant. In the morning he felt himself so well, that he honoured the triumph with his presence. In the afternoon he was so suddenly taken with his disease, that he was not able to go and behold the solemnity, but charged his son to see all the royalty accomplished, and the night following departed this life. It was when *Olybrius* and *Probinus* were Consuls, the 17th of January, the first year of the two hundred ninety and fourth *Olympiad*. This *Theodosius* the Emperor lived threescore years, and reigned sixteen. This Book containeth the History of sixteen years and eight moneths.

Theodosius died
Ann. Dom. 397.

The End of the Fifth Book of *Socrates*.

THE

THE SIXTH BOOK OF THE ECCLESIASTICAL HISTORY OF SOCRATES SCHOLASTICUS.

The Proem of Socrates, signifying, that now he beginneth the History of his time.

This first Book
containeth the
History of
twelve years
and six months
ending Anno
Dom. 412.



He beginneth
the History of
his time.

Have performed (most holy *Theodorus*) in the former five Books the promise I made, and the task you have enjoined me as touching the continuing of the *Ecclesiastical History*, from the reign of *Constantine* unto these our days, after my slender skill, and the simple talent bestowed upon me. But I would have you know before you read them, that I have not curiously addicted my self unto lofty stile, neither unto a glorious shew of gay sentences: for so peradventure in running after words and phrases, I might have mist of my matter, and failed of my purpose and intent: which if I had purposed, yet was it not in my reach to lay down that sortible kind of stile used of ancient Writers, wherewith they amplify and diminish, extol and debase at their pleasure. Again, such a penning profiteth very little the vulgar and ignorant sort of people, who desire not so much the fine and elegant phrase, as the furtherance of their knowledge, and the truth of the History. Wherefore lest that our story should halt of both sides, and displease the learned in that it doth not counterwaile the artificial skill and profound knowledge of ancient writers: the unlearned, in that their capacity cannot comprehend the substance of the matter, by reason of the painted Rhetoric, and picked sentences, I have tied my self unto such a mean, as though the handling be simple, yet the effect is soon found and quickly understood. Furthermore, now entering into discourse of our first Book, I must needs tell you the truth, that I am even in a manner dismayed, when I take Pen in hand to paint forth unto the posterity, the famous acts of these our flourishing days, lest it fall out, that we lay down in writing such things as may offend some kind of men, or (as we commonly say) lest truth be constrained to try her friends, when as we publish without praises and commendations, the names of such as they like well of, or extol not unto the skies their noble and famous acts. The favourers of Prelats and Patrons of Clergy, will blame us for not intituling the Bishops, most godly, most holy, and such like epithets. Other sorts of men, somewhat more curious than the rest, will misconstrue our meaning, not calling the Emperors Lords, and most virtuous, with other such like honourable titles usually given them of man. But seeing that I am able to prove and justify out of ancient writers, that the servant in their Books hath called his Lord and Master no otherwise than after his christened name, I will lay aside these lofty titles, and tie my self as my bounden duty requireth unto the truth of the history: and keeping my self within the compass and limits of faithful Historiographers, which cover a simple and a plain kind of stile, I will now to the matter, and write of such things as I have partly seen, and partly learned of such as saw them with their eyes, the which I have better liking of, because the reporters varied not among themselves. I had much ado and great labour in sifting out the truth, because that sundry men of divers sorts made relation thereof unto me: whereof some affirmed that they had been present, some other that they had occasion to search out all circumstances.

CHAP. I.

How that after the death of Theodosius the Emperor, his sons parted the Empire. Of the Bishops then flourishing. And how that Arcadius meeting the army at the gates of the City, had Rufinus a Magistrate of his slain at his feet by the souldiers.

When the Emperor *Theodosius* had departed this life, in the Consulship of *Olybrius* and *Probinus* the seventeenth of January, his sons took in hand the government of the Roman Empire, *Arcadius* ruled the East, and *Honorius* the West. Then was *Damasus* Bishop

Bishop of the Princely City of Rome: *Theophilus* of *Alexandria*: *John* of *Jerusalem*: *Flavianus* of *Antioch*: and of *Constantinople*, otherwise called new Rome, *Nectarius* was Bishop, as I remember in the former Book. The eight of *November*, he being Consul himself, the Corps of *Theodosius* was brought to his Grave, and solemnly interred with noble Funeral by his son *Arcadius*. Shortly after, being the eight and twentieth day of the same moneth, the Emperor *Theodosius* army, which overthrew *Eugenius* with all his host, was come thither. When the Emperor *Arcadius* went forth as the manner is unto the gates of the City to meet the Army, the Souldiers presently laid hands upon *Ruffinus* the Emperors Embassador, and beheaded him, for he was suspected of treason, and the report went of him, that he procured the *Hunnes* a barbarous Nation to invade the *Roman* Dominions. For at that time they destroyed *Armenia* with other Countreies of the East. The same day when *Ruffinus* was beheaded, *Marcianus* the *Novatian* Bishop departed this life, in whose room *Sisinnius* (of whom we spake before) succeeded.

Ruffinus.

Marcianus.
Sisinnius.

CHAP. II.

The death of Nectarius, Bishop of Constantinople, whom John Chrysostome succeeded.

Shortly after, *Nectarius* Bishop of *Constantinople* departed this life, in the Consulship of *Casarius* and *Atticus*, the eight and twentieth of *September*. Immediately there was much ado about the election of a Bishop. And when some thought on this man, some on that man, after long advisement and deliberation, in the end, it seemed good to them to send for *John* a Priest of *Antioch*: for the report went of him, that he was a profound Interpreter, and a notable Rhetorician. Wherefore not long after, the Emperor *Arcadius* with the general consent both of Priest and People sent for him. And to the end his consecration might be of more authority, by the commandment of the Emperor there was present among many other Bishops, *Theophilus* Bishop of *Alexandria*, who went about by all means to discredit *John*, and to prefer unto the Bishoprick one *Isidorus* a Priest of his own Church. *Theophilus* made very much of this *Isidorus*, because that for his sake he had taken a perillous piece of work in hand. And what the same was I am now about to declare. When the Emperor *Theodosius* waged battle with *Maximus* the tyrant, *Theophilus* sent presents by *Isidorus* unto the Emperor, together with two letters, charging him withall to present him that had the upper hand with the gift and one of the letters. *Isidorus* being carefull of his business, went diligently about this feat, got him to *Rome*, and hearketh after the victory. But his fetch was not long ere it was found out: for his Reader that kept him company, stole away his letters. Whereupon *Isidorus* being afraid to be taken with the manner, took his heels in all the haste to *Alexandria*. This was it that made *Theophilus* to labour so earnestly for *Isidorus*. But all that were of the Emperors Court, preferred *John* to the Bishoprick. And afterwarde, when as many charged *Theophilus* with hainous crimes, and presented unto the Bishops then present Libels and Articles against him, some for this thing, and some for that: *Entropius* one of the Emperors Chamber having gotten the Articles and Enditements, shewed them to *Theophilus*, bad him chuse whether he would create *John* Bishop, or stand at the bar and answer to the crimes that were laid to his charge. *Theophilus* was so afraid with this, that by and by he consented to the stalling of *John*. He was consecrated to execute the Priestly function of a Bishop, and stalled in the See of *Constantinople*, the six and twentieth day of *February*, the Consulship following when as the Emperor *Honorius* governed the Commonweal of *Rome*, and *Eurychiannus* the Senator in the Emperors stead ruled *Constantinople*.

Anno Dom. 401.

CHAP. III.

The linage and education of John Chrysostome Bishop of Constantinople.

In so much that *John* was a famous man, partly for the Books he penned and left unto the posterity, partly, also for the great perils and persecution which befell unto him: it seemeth very necessary unto us not to run over with silence, but briefly to rehearse such things as of him might largely be intreated, and so to declare out of what countrey he came, what parents he had, how he came by Pristhood, and wherefore he was thereof deprived, last of all, how that after his death he purchased more fame and renown than ever he did in his life time. *John* was born in *Antioch* a City of *Calasyria*, his father was called *Secundus*: his

The countrey
and parents of
Chrysostome.

Theodorus.
Maximus.

Diodorus.
Carterius.

Chrysestome a
Reader.
A Deacon.

A Priest.

his mother *Anthusa*; he descended of the noble race of Senators, he was the disciple of *Libanius* the Sophist, and the auditor of *Andragathus* the Philosopher. When that he had purposed with himself to apply his mind unto the Law and publick affairs of the Common-weal, and perceived how lewd and unrighteous a trade of life they led which busy themselves therein, he left that troublesome trade, and transformed himself unto a quiet and solitary kind of life. The example of *Evagrius* as I think allured him thereunto, who being brought up under the teachers and schoolmasters, addicted himself a little before unto a soluntary life, void of trouble and molestation. Immediately he changed both habit and behaviour, and gave himself wholly to the study of sacred Scriptures; he devised with himself, how by all means possible he might become a profitable member in the Church of God: he perswaded *Theodorus* and *Maximus* his fellow students, who together with him, frequented the school of *Libanius*, to forsake that trade of life, which was wholly set on lucre and gain, and to follow that which was satisfied with a little: of these men one was afterward Bishop of *Mopsiestia* a City in *Cilicia*, the other was Bishop of *Selucia* in *Isauria*. These men being then wonderfully inflamed with godly zeal and desire of virtue, learned the Monastical trade of *Diodorus* and *Carterius*, who then were overseers of the religious Conventicles; but afterwards *Diodorus* being made Bishop of *Tarsus* wrote many Books, and while he addicted himself only unto the bare and naked letter of holy Scripture, he erred souly in the sense and mystical understanding thereof, but of these things so much shall suffice. *John*, when that he had of a long time accompanied *Basil*, who then was made Deacon by *Meletius*, but afterwards Bishop of *Cæsarea* in *Cappadocia*, was made Reader in the Church of *Antioch* by *Zeno* bishop of *Jerusalem*. Being Reader, he wrote that Book which he entialed *against the Jews*. In a while after *Meletius* made him Deacon, at what time he wrote the Books intituled of *Priesthood*, with them also which he made against *Stagirius*. Moreover the Books of the *incomprehensible nature*, with the traffick made of *closely kept women*. In process of time, when that *Meletius* had departed this life at *Constantinople* (the election of *Gregory Nazianzen* had driven him thither) *John* forsook the *Meletians*, left also the communion of *Paulinus*, and for the space of whole three years he led a solitary life, severed from all the troublesome affairs of the world. Again in a while after that, *Evagrius* who succeeded *Paulinus* in the See of *Antioch* made him Priest. His manner of living and behaviour before he was made Bishop, that I may use few words, was in such sort as followeth. He was a man by reason of his marvellous great temperance, in life very austere, and (as one that knew him from his youth up did report) more ruled by choler, than given to courteous civility. A man he was of no great forecast, he made no account of the world, and because of his plain and simple meaning, he was soon deceived. He was very copious and free of speech with all such as had conference with him, and as he was very painfull, to the end, by teaching he might reform the manners and lives of his auditors: so again of such as were not acquainted with his behaviour, he was accounted in his exhortations very arrogant and insolent.

CHAP. IIII.

How that by the procurement of his Deacon Serapion, John was greatly hated of his Clergy.

A Bishop.

John being thus conditioned, and preferred unto the Bishoprick of *Constantinople*, purposing to reform the lives of his Clergy (for so he had determined with himself) practised greater severity towards them, than right and reason did require. So that immediately after his stalling in the Bishops See, because of his great austerity he was hated of his Clergy: many of them were offended with his dealing, and began to settle themselves out of his danger, as one that was altogether out of square. And in few words to utter the truth, *Serapion* Deacon of that Church, made him incur all that displeasure, who in presence of all the Clergy said thus unto him: O Bishop, thou shalt never be able to rule all these as thou wouldest, unless thou make them all taste of one whip. The which saying of his procured great hatred unto the Bishop. The Bishop shortly after thrust many out of the Church, some for one thing, and some for another. They as it commonly falleth out, where such Lordly Prelates put such devices in ure, conspired against him, and of spight discredited him with the common people. The reports that went of him, to wit, that he would never eat or drink with any man, and being invited to a banquet that he would not come, perswaded the hearers. So that the slanders raised of him increased more and more. The reason why he would

not feed in company with other men, there was no man that knew certainly. Some that endeavoured to excuse him therefore, affirmed the cause of his several and private feeding to be infirmity, that he was a sickly man, and could hardly away with whatsoever was laid before him. Other some affirmed, that it was because of his strait and austere kind of life. But howsoever it went, these excuses were not of force sufficient to wipe away the hainousness of the crimes wherewith he was charged of the adversaries. But the people were wonderfully affectioned towards him, and loved him entirely, because of the notable Sermons he made in the open audience of the Church, wherefore they made no account of the accusations and slanders that were laid to his charge. The Sermons he made being penned of swift Scribes, as he uttered them out of the Pulpit, what they were, how excellent, and with what force they persuaded, I need not presently to rehearse, in so much they are extant abroad in the world, for every man to peruse, and thereof to gather great profit.

CHAP. V.

How he reprehended not only the Clergy, but also such, as were of great honour among the Laytie. And of Eutropius the Eunuch.

As long as John inveyed only against the Ecclesiastical order, the conspiracy and slanders raised of him prevailed not very much: but when that he fell a taunting of the Magistrates, then heaped he on his own head great spite and malice. And first many reports and slanders were bruted abroad of him, next they were increased, for a tale is not twice told but is twice as long: at length his auditors conceived an ill opinion of him: last of all the invective he made against *Eutropius* augmented the slander. For *Eutropius* the Eunuch and chief of the Emperors chamber, made great sute unto the Emperor, for to have a law made by the Emperors, that none might take the Church for his sanctuary, but that such as fled thither for refuge might be pulled out by the ears. The taste of which law he himself first tried: for as soon as the new-found law was enacted and published abroad in the hearing of all the people of *Constantinople*, *Eutropius* incurred the high displeasure of the Emperor, and took the Church for his sanctuary. John the Bishop seeing *Eutropius* lye along at the foot of the Altar, and as it were besotted or amazed for fear, sitting in his Pulpit where he was wont to Preach, to the end his voice might be the more audible, made a whole Sermon in dispraise and reprehension of him. Wherefore many misliked of him very much, that he not only did pitted the man lying in that lamentable plight, but also inveyed against him bitterly. The Emperor commanded *Eutropius* who then was Consul, for certain hainous crimes to be beheaded: that his name should be blotted out of the Catalogue of Consuls, and that the title of his honour and dignity, should only be given to his colleague and fellow Eunuch *Theodorus*. The report goeth moreover, that John the Bishop rebuked freely after his wonted guise, *Gainas* the Captain, because that he went about to beg of the Emperor one of the Churches within the City for the Arians his fellow hereticks. Again, for other matters, he inveyed freely against other Magistrates of the Common-weal, which turned in the end to his great displeasure. *Theophilus* also Bishop of *Alexandria*, immediately after he had consecrated him Bishop, began busily to devise how he might work him mischief. And as in presence he practised privately by word of mouth: so in his absence he wrote and signified by letters unto such as dwelled in foreign countries, what he wished might be brought to pass. The wonderfull boldness and liberty of speech which John used, fretted *Theophilus*, and vexed his mind: neither only that, but also because his malicious practises took no prosperous success, for he had purposed to place *Isidorus* a Priest of his Church in the Bishops See of *Constantinople*. Thus went the affairs of John the Bishop, who was continually hated ever since he began to enjoy the Bishoprick. But of him we shall have occasion to speak more hereafter.

CHAP. VI.

The tyranny of Gainas the Goth, the sedition raised by him at Constantinople, and of his end.

Now I go about to declare a certain History of that time, which is worthy of memory among all posterity in time to come: I will declare how the City of *Constantinople* itself, and the posterity of the Roman Empire were delivered out of extrem peril and utter overthrow by the wonderfull providence of Almighty God. Now hearken to the circumstance. One *Gainas*, by birth a *Barbarian*, yet a subject of the Empire of Rome, was so trained

Here is a lesson for them that pull down Sanctuaries.

trained up in warlike exercise and feats of arms, that at length through the daily credit he purchased by valiant acts, he was of the *Romans* made Captain both of horsemen and footmen. When he had got unto his person such honour, and so great a power at his beck and commandment, he forgot himself, and could not moderate the aspiring pride of his swelling stomach, but devised every way, and rolled as commonly we say every stone, for to bring the *Romans* under his girdle. And therefore he sent for all the *Goths* out of their Countrey, determining with himself to entertain and stay with him as many as were fit for feats of arms. *Tribigildus* tribune of the Souldiers in *Phrygia*, being somewhat a kinne unto him, and also of his conspiracy, subdued all the *Phrygian* Nation: *Gainas* then made earnest sute unto the Emperor in his own behalf, that he would make him Lieutenant of *Phrygia*. The which *Arcadius* the Emperor without foresight of that which was likely to ensue, granted unto him with a willing minde. He immediately (as it was thought) went to give battel to *Tribigildus*, but as truth was, to play the Tyrant, and brought at his tail thousands of the barbarous *Goths*. He was no sooner entred into *Phrygia*, but all the Countrey yielded unto him. The *Romans* were in a wofull plight, partly because that so great a multitude of *Barbarians* followed after *Gainas*, and partly also because that the Eastern parts of the Empire were in great danger of invasion. Then the Emperor yielded unto the necessity of the time, advised himself, dealt subtilly with the *Barbarian*, sent unto him Embassadors, and sought by all fair means to pacifie him. And when that he requested the Emperor to send unto him *Saturninus* and *Aphelianus*, who were Consuls and head Senators, whom he suspected to be the hinderers of his enterprized conspiracy, the Emperor though unwilling, yet because of the time yielded unto his request. They being of a noble and valiant courage, desirous also of death in the quarrel and defence of their Countrey, obeyed the Emperors commandment. To be short, they met the *Barbarian* in a plain green, where they used to just and run at tilt a good way off *Chalcedon*, and ready they were to endure what torment soever were laid upon them. But he did them no harm, for he dissembled his drift and got him to *Chalcedon*: there *Arcadius* the Emperor met him. The Emperor and the *Barbarian* being together in the Temple, where the Corps of *Euphemia* the Martyr lyeth interred, sware one to the other, that neither would conspire nor procure the others death. But although the Emperor, a man both godly and zealous, made great account of his oath, and kept it inviolably: yet *Gainas* forswore himself, brake the league, and ceased not to proceed on his former treason and conspiracy: but devised with himself how he might set the City of *Constantinople* on fire, and over-run the whole Empire of *Rome*; Wherefore *Constantinople* by reason of the infinite number of *Barbarians* which abode there, became in manner a *Barbarian* City: of the Citizens and Inhabitants, there was no other account made, than of captives and bond-slaves. The City was in so great danger, that a wonderfull great Comet reaching in manner from the skie unto the earth (the like whereof was never remembered to have been seen before) prognosticated the same: *Gainas* first of all laying shamefastnesse aside, and steeling his face with impudency, purposed in his mind to rife the shops of the bankers and exchangers. But whenas the report thereof prevented his lewd purpose, and the bankers removed their exchanging tables, and conveyed away their money: he endeavoured to compass another mischievous act: for he sent in the night season a multitude of *Barbarians* to fire the Palace of the Emperor. At what time it appeared unto the whole world how carefull God was over that City. For an infinite number of Angels resembling men of monstrous bodies, all in glistering armour, were seen of these Rebels that went about to set the Palace on fire: the *Barbarians* supposing they had been a great army and a mighty host, were astonied and ran away. *Gainas* hearing of this, thought it a thing incredible. He knew for certainty, that so great a power of *Roman* Souldiers could not possibly be there, for they were appointly severally throughout every City. The night following he sent thither others, and that not once nor twice: whenas the Souldiers being often sent of him reported the same (for the Angels of God were alike in the sight of the Traitors) at length he went thither himself with great power to know the certainty of the wonderfull sight. He perceiving of a surety that it was an Army of Souldiers, hiding themselves in the day time, and withstanding his violence in the night season, went about to compass a crafty feat as he thought, whereby he might greatly hurt the *Romans*, but as the event declared, it availed them very much. He imagined himself to be possessed of a Devil, and therefore he got him to the Church of *Saint*

Tribigildus.

Phrygia subdued.

Gainas a perjured person, and a truce-breaker.

A Comet.

Constantinople was saved by Angels.

John the *Apostle*, which was not far from the City, there for to pray. The *Barbarians* went forth with him, conveying armour privily in tuns and vessels, covering them also with other sleights and devices. When the Watch and Porters of the City gate perceiving their wile and treason, they commanded them to carry forth no weapons: the *Barbarians* hearing this, drew their swords and dispatched them every one immediately all the City was on an uprore, and death seemed to stand at every mans door. Yet for all that, the City was safe, the gates on every side being shut and well fortified. The Emperor advising himself in time, proclaimed *Gainas* a traitor, and an open enemy: he commanded that the *Barbarians* which remained in the City should be slain every one: this was the day after the death of the Porters: the souldiers within the walls of the City nigh the *Gothick Church* (for there all the *Barbarians* were assembled together) dealt hand to hand with the *Barbarians*, set the Church on fire, and slew many of them. *Gainas* hearing that as many of his complices as he left behind within the City were executed, and perceiving that his traitorous conspiracy had no prosperous success, left his hypocritical prayers, and got him to the coasts of *Thracia*. And coming into *Cherronesus* he took shipping thence in all the haste to *Lampacum*, for to subdue from that place forward, all the Western parts of the world. When the Emperor had prevented him in those countries, by sending thither great power both by Sea and Land, it fell out that God of his providence shewed there his wonderfull power the second time. For when the *Barbarians* wanted ships, they fell a framing of new vessels, and so to transport souldiers in them. The *Roman* navy came thither, and arrived at the very pinch, or as commonly we say, in the nick, for they had wind and sail at will, the Western *Zephyrus* blew on their side. And as the *Roman* power conveyed themselves thither with ease and pleasure, so the greater part of the *Barbarian* Navy, both horse and man, ships and all were tossed to and fro, scattered one from the other, and sunk in the deep gulphs of the surging Seas. Divers also of the *Romans* were drowned alike. And thus there was then an infinite number of the *Barbarians* destroyed. But *Gainas* removing thence, taking his flight by *Thracia*, lighted by chance into the hands of the *Roman* souldiers, who dispatched both him, and also as many *Barbarians* as were in his company. Thus much by the way of *Gainas*. If any be disposed to know all the circumstances of that war, let him read the Book of *Eusebius Scholasticus*, intituled *Gainas*, who at that time was the disciple of *Troilus* the *Sophist*. This man being present in the wars, wrote in Hexameter Verse all that therein was done, and divided it into four Books. And because the acts thereof were fresh in memory, his Poem was of great price and estimation. *Ammonius* also the Poet of late days wrote the same argument in Verse, the which he read in the hearing of the Emperor, about the eleventh Consulship of *Theodosius* the younger, the which he enjoyed with *Fauftus*, and therefore was highly commended. This war was ended in the Consulship of *Stilichon* and *Aurelianus*. The year following *Phranitus* was made Consul, who though he were a *Goth* born; yet was he greatly beloved of the *Romans*, and behaved himself so valiantly in that battel, that the *Romans* thought him worthy the dignity of a Consul. The same year and the tenth of *April*, the Emperor *Arcadius* had a son, to wit, the good *Theodosius*. So far of these things.

Gainas was slain, Anno Dom. 404.

CHAP. VII.

Of the schism between *Theophilus* Bishop of Alexandria, and the religious men inhabiting the deserts: and how *Theophilus* condemned the Books of *Origen*.

While the Commonweal of the *Roman* Empire was tossed with these troublesome storms of rebellion, such as were promoted unto the reverend function of Priesthood were at dissention among themselves, to the great slander of Christian Religion. Then was one set against the other, the original of which pestilent schism came from *Egypt*, and the occasion was as follows. There was a question broched a little before, whether God were a body, made after the likeness and form of man? Or whether he were without body, and not only without the form of man, but also (to utter the whole in one word) void of all corporal shape? Hereof there arose sundry contentions and quarrels, whilst that some affirmed this, other some that. Certain of the rudest and unlearned sort of religious men thought that God was corporeal, and that he was of the form and figure of man, but the greater part condemned them with their heretical opinion, affirming that God had no corporeal substance, that he was void of all bodily shape. Of the which opinion was *Theophilus*

The heresie of the *Anthropomorphites* began; Anno Dom. 403.

Fear maketh
Theophilus to
forget himself.

This Bishop
hath more fel-
lows in the
world.

Theophilus to
revenge himself
of his enemies,
persecuted his
own opinion.
This is a sin a-
gainst the holy
Ghost. This
heresie was
the original
that God the
Father hath
been painted
like man.

Bishop of *Alexandria*, so that in the hearing of the whole Congregation he inveighed bitterly against such as attributed unto God the form of man, proving that he had no body at all. The worshippers of *Egypt* understanding of this, left their religious houses, came to *Alexandria*, flocked about *Theophilus*, condemned him for a wicked person, and sought to bereave him of his life. *Theophilus* being made privy unto their conspiracy, was wonderfull pensive, devised with himself how he might escape their hands and save his life. As soon as he came into their presence, he saluted them courteously, and said thus unto them: When that I fastened mine eyes upon you, methinks I do see the lively face of God. With these words the rash heat of the unruly Monks was delayed. Again, they reply in this sort: If that be true that thou sayst, that the countenance of God is no otherwise than ours, accurse then the works of *Origen*. For divers of his Books do impugn our opinion. But if thou refuse to do this, assure thy self to receive at our hands the punishment due unto the impious and open enemies of God. Nay saith *Theophilus*, I will do that which shall seem good in your eyes. I pray you be not offended with me, for I hate the Books of *Origen*, and think them worthy of great reprehension which allow of them, when he had thus appeased the Monks, he sent them away quietly. This question peradventure had lain in the dust unto this day, had it not been blown up and revived upon another occasion, in such sort as followeth. The religious houses in *Egypt* were overseen of four worthy men, *Dioscorus*, *Ammovius*, *Eusebius* and *Eurhymius*. These men were natural brethren, and by reason of the goodly stature of their tall bodies, they were called *Longs*: Men they were of great fame for their doctrine and godly trade of life, and therefore at *Alexandria* they were much spoken of. *Theophilus* Bishop of *Alexandria*, loved them entirely, and made much of them. Wherefore one of them whose name was *Dioscorus*, he in manner constrained to leave the desert, and made him Bishop of *Hermopolis*, other two he entreated to lead their lives with him. The which he could hardly with fair means obtain, yet as Bishop he compelled them. These men making a virtue of necessity, for that they could no otherwise chuse, applied themselves about the Ecclesiastical affairs: yet it grieved them very much, that they could not at their pleasure addict themselves unto the solitary life, and the wonted exercise of true Philosophy. When that in process of time their conscience was pricked, perceiving that the Bishop was set upon heaping and hoarding of money, and that all his labour tended to gathering, they would no longer dwell with him, but got them into the desert, affirming the solitary life to be far better than the trade and conversation used in the Cities. *Theophilus* all that while not knowing the cause that moved them to depart, entreated them earnestly to continue with him: but as soon as he understood they abhorred his manner of living, he was wonderfully incensed and promised to work them a displeasure. When they had made light of his threats, and departed into the desert, *Theophilus* as it seemed being prone of nature to anger and revenge, belaboured himself against them, and endeavoured by all means to work them mischief. Wherefore he began to spite *Dioscorus* their brother, whom he had made Bishop of *Hermopolis*. For it grieved him to the guts, that the worshippers made so much of *Dioscorus* and revered him so highly. And knowing that he could no kind of way molest these godly men, unless that he alienated and withdrew the minds of such Monks as were subject unto their government from favouring of them, he wrought such a kind of feat as followeth. He called to memory, that in conferring with them, they had affirmed that God was without body, and void of humane form or figure: for had he the shape of man, it would follow necessarily, that he could suffer after the manner and guise of man: and that *Origen* with other ancient writers had exquisitely sifted out the truth thereof. But *Theophilus* although he was himself of that opinion, yet to the end he might revenge him of his enemies, slicked not to oppugn their sincere opinion and sound doctrine: yea, he perswaded many Monks, simple and plain souls, such as were ideots, and divers also of them which were altogether unlearned, to cleave unto his side. He sent unto the religious houses of the desert, that they should obey neither *Dioscorus* nor his brethren, inasmuch their opinion was that God had no body. For God (saith he) as holy Scripture doth witness, hath eyes, ears, hands and feet even as men have. *Dioscorus* and his followers (saith he) are of a wicked opinion: they deny with *Origen*, that God hath eyes, ears, feet and hands. With this subtle and crafty sleight he allured to his side many religious men, so that there arose much ado and great dissension among them. Such as were not bewitched, but guided themselves aright, cleaved unto the opinion of *Dioscorus* and *Origen*: but the simpler sort, which indeed were the greater number, being kindled with the fiery flame of contention, and set against their brethren, fell for altogether from their sound opinion. Wherefore they were divided,

divided, and reviled each other for lewd and impious persons. The confederates of *Theophilus* called their brethren *Origenists* and wicked men; again, the complices of *Theophilus* were called *Anthropomorphites*, by interpretation, such as attribute to God the form of man: so that there arose no small bickering among the *Monks*, nay, it fell out to be a deadly battle. *Theophilus* perceiving that his ſetches framed at length after his will, went with great power towards the mount *Nitria*, where their religious houses stood, and aided the *Monks* both against *Dioscorus*, and also against his brethren. The religious men being beset with great danger, had much ado to save their lives.

Anthropomorphites be those hereticks which attribute corporeal substance unto God the Father.

CHAP. VIII.

Of the Conventicles and Hymns which both the Arians and professors of One substance sung in the night season, and their skirmishing: also how the singing of Antemes was first ordained by Ignatius the disciple of Saint John the Evangelist and Apostle.

John Bishop of *Constantinople*, was altogether ignorant of the foresaid great stir and contention raised in the deserts of *Egypt*: he was a man that excelled in those days for the gift of utterance, and was also of great estimation. He himself augmented evening prayer, I mean such service as usually is said in the night, and that upon such occasion as followeth. The *Arians*, as we said before, had their conventicles without the walls of the city in the suburbs. Wherefore when the festival meeting throughout every week was come, I mean the *Saturday* and the *Sunday*, upon which days the Christians are wont solemnly to assemble in the Church, they (I mean the *Arians*) gathering themselves together in the porch of the city gates, sing interchangeably such songs as they had made themselves, and favoured of the *Arian* opinion, and this they did almost throughout the whole night. First of all they are wont at the dawning of the day to go out at the gates, and to sing *Antemes* with such lewd songs through the midst of the city, until they came to the place of their assembled congregation. But inasmuch they ceased not to sound out contumelious sentences against such as favoured the faith of *One substance*, (for among divers others this was one: Where be these fellows which affirm three to be but one power?) *John* fearing lest any of the simpler sort should be snared, and lest these opprobrious rimes would be stumbling blocks and occasions to fall from the faith, ordained of the contrary certain of his own people, which in like sort, should occupy themselves in the night in singing of hymns, partly for to quell the insolency of the *Arians*, and partly also to confirm their own side in the faith. And though the meaning of *John* was good, and his drift available, yet the end proved very troublesome and perilous. For when the hymns extolling the faith of *One substance*, purchased greater majesty and reverence, because of the melodious concert and sweet harmony in the night season, (for there were silver candlesticks after the manner of crosses, devised for the bearing of the tapers and wax-candles, all which *Eudoxia* the Empress found unto them) the *Arians* flocked together, burned with emulation, and for to revenge themselves, set upon their adversaries. And because that a little before their side had prevailed and got the upperhand, they were then swollen with pride, and eagerly bent to take armour, and made no account at all of such as favoured the faith of *One substance*. Wherefore without further deliberation, on a certain night they made an uprore. In this skirmish *Briso* an Eunuch of the Empress, and a favourer of the hymns that were sung in the commendation of the clause of *One substance*, was stricken on the forehead with a stone: and divers of the common sort were slain on either side. The Emperor understanding of the stir, was wonderfully incensed, gave the *Arians* straight commandment they should openly sing no more hymns. These things were then in this sort. Now let us record whence the hymns that are sung interchangeably in the Church, commonly called *Antemes* had their original. *Ignatius* Bishop of *Antioch* in *Syria*, the third Bishop by succession from *Peter* the Apostle, who was conversant, and had great familiarity with the Apostles, saw a vision of Angels, which extolled the blessed trinity with hymns that were sung interchangeably: and delivered unto the Church of *Antioch* the order and manner of singing expressed in the vision. Therefore it came to passe, that every Church received the same tradition. So much of *Antemes*.

Chrysostome made *Antemes* Ann. Dom. 404.

Of the Monks that were called Longe, and how that about them Theophilus Bishop of Alexandria pursued John Bishop of Constantinople with deadly hatred, and sought to depose him: how Epiphanius Bishop of Cyprus, being wonne through the wiles of Theophilus, called a Council at Cyprus, condemned the Works of Origen, and reprehended John for perusing of them.

Shortly after the Monks left the desert, and came together with *Dioscorus* and his brethren into *Constantinople*. There came thither also with them *Isidorus* the great friend sometime of *Theophilus*, but then his deadly foe, and so became upon such an occasion as followeth. *Theophilus* conceiving great displeasure against one *Peter*, head-Priest in the Church of *Alexandria*, determined to banish him the Church: he charged him that he had received into the Communion a woman of the heretical sect of the *Manichees*, before he had converted her. But when *Peter* avouched that he both withdrew her from the heretical opinion, and admitted her also into the Church with the consent of *Theophilus*, making him privy thereunto, *Theophilus* stomacked the dealing, as if *Peter* had done it in spite of him. For he said that he knew nothing of it. Wherefore *Peter* called *Isidorus* to witness, that *Theophilus* the Bishop knew of the womans admission. *Isidorus* then was at the princely City of *Rome*, for *Theophilus* had sent him unto *Damasus* Bishop of *Rome*, for to reconcile unto him *Flavianus* Bishop of *Antioch*. For as many as were of *Melitus* side fell from *Flavianus*, because he kept not his oath, as we said before. *Isidorus* then immediately after his return from *Rome*, being called of *Peter* to bear witness, affirmed plainly, that the woman which had been of of the *Manichees* opinion, was received by the consent of *Theophilus* the Bishop, and that he himself had ministered the Communion unto her. *Theophilus* hearing this, fretted within himself for anger, and thrust them both out of the Church. This was the cause that made *Isidore* to accompany *Dioscorus* into *Constantinople*: that both in presence of the Emperor, and *John* the Bishop, the sleights and wiles which *Theophilus* practised against them might be revealed. *John* understanding these circumstances of them, entertained the men with great reverence, made them partakers of their common and publick prayers, but he would not receive them into the Communion, before that first he had thoroughly examined their cause. When these things were thus come to pass, it was falsely reported unto *Theophilus*, that *John* both received them into the Communion, and was also ready to take their part. Wherefore *Theophilus* endeavoured with might and main, not only to revenge him of *Dioscorus* and *Isidorus*, but also to thrust *John* besides his Bishoprick, and thereupon he sent letters unto the Bishops throughout every City, where he concealed his principal drift, pretending only unto them, that he misliked with the works of *Origen*, whence *Athanasius* before his time borrowed testimonies to the confutation of the *Arians*. Moreover, he reconciled and linked himself with *Epiphanius* Bishop of *Constantia*, a City of *Cyprus*, with whom afore time he had jarred and been at variance. For *Theophilus* had charged him a little before, that he thought of God basely and abjectly, attributing to him the form or shape of man. And though *Theophilus* was of this opinion, and accused them which believed that God had the figure of man: yet for the hatred and spite he owed unto others, he denied openly in word, that which he believed secretly in mind: and linked unto him *Epiphanius* in the league of friendship, who lately had been his foe, but then as it were repented him of his folly, joyned with him in one faith and opinion of God. Through his aid and furtherance he purposed to summon a Council at *Cyprus*, for the condemning and rooting out of *Origen* Works. *Epiphanius* being a virtuous and a godly man, was easily perswaded thereunto by the letters of *Theophilus*. To be short, the Bishops of that Isle assembled together, and decreed, that thenceforth none should read the Works of *Origen*: moreover, they write unto *John* Bishop of *Constantinople*, exhorting him to abstain from perusing the Books of *Origen*, requesting him also to summon a Council, and to ratifie the same with uniform consent of them all. When *Theophilus* had snared *Epiphanius* (a man of great fame and renown) to his side, and perceived that his fetches now framed according unto his own desire, he dealt more boldly, and summoned a Synod within his own Province where (even as *Epiphanius* had done before) he condemned the Works of *Origen*, which had departed this life about two hundred years before him: this was not his principal drift, but he purposed verily to revenge him this way

* Chap. 10. in the Greek. *Epiphanius* sometime thought that God had a body.

A Council held in *Cyprus*, where of spite through the procurement of *Theophilus* the Books of *Origen* were condemned. A Synod at *Alexandria* to the same purpose.

way of *Discern* and his brethren, *John* made small account of the things which *Epiphanius* and *Theophilus* had signified unto him by their letters. For he decyphed himself to the furtherance and profit of the Churches, and therein he excelled: as for the conspiracy and mischief intended against him, he made very light of it. As soon as it was openly known and manifestly perceived, that *Theophilus* bent all his might to depose *John* of his Bishoprick, divers that bare *John* ill-will, fell a devising and a forging out of false crimes and accusations against him. Many of the Clergy, sundry also of the Magistrates which were in great favour with the Emperor, supposing now they had gotten fit opportunity to revenge them of *John*, determined with themselves partly by writing of letters, and partly also by sending of messengers, to summon together at *Constantinople* a Council of Bishops.

CHAP. X.

Of *Severianus* and *Antiochus* the Syrians, how, and upon what occasion they fell from *John*.

Chap. X. after the Greek.

ANother thing gave occasion to increase the hatred and ill will owed unto *John*, in such sort as followeth. There were two Bishops by birth Syrians, which flourished at one time, the one name was *Severianus*, the others *Antiochus*: the one was Bishop of *Gabale* in Syria, the other of *Ptolemais* in Phœnicia: both excelled in the gift of utterance, but *Severianus* although he was learned, yet pronounced he not the Greek tongue distinctly, neither skillfully, for he spake Greek as a Grecian yet pronounced it like a Syrian. *Antiochus* coming from *Ptolemais* to *Constantinople*, continued there a while, and preached with great diligence: after that thereby he had got unto himself good store of money. He returned home to his own Church, *Severianus* hearing that *Antiochus* had got much money by preaching at *Constantinople*, was very desirous to do the like himself. He exercised himself diligently, he patched together a great company of holome Sermons, and came to *Constantinople*. Being there friendly and lovingly entertained of *John*, he applied himself craftily for a while to please *John*, and got great favour by flattery. He was much set by and in great estimation: and as he was highly commended for preaching, so in like manner purchased he unto himself great credit with the chief Magistrates and with the Emperor. In the mean space, because that the Bishop of *Ephesus* was departed this life, *John* of necessity was constrained to take his voyage into *Ephesus*, for to chuse there a Bishop. After his coming thither, when that some would have this man, and some that man preferred to the room, and thereupon fell to bitter words and contention, whilst that every one would have his friend advanced to the dignity, *John* perceiving that they were all set on tumults, and that by no means they would be ruled by him, endeavoured to end the quarrel without offending of either side. He assigned one *Heracles* a Deacon of his Church yet born in Cyprus, to be Bishop. With that, both parts were pleased, and gave over contention. *John* was fain for this matter to continue a great while at *Ephesus*. In his absence *Severianus* had brought his auditors at *Constantinople* to bear him far better good will than ever they did before, neither was *John* ignorant of this, for it was told him quickly. When *Serapion*, of whom I spake before, had signified unto *John*, that *Severianus* had divided the Churches, he forthwith was kindled with the flame of contention. Wherefore whenas he had not fully ended all such things as he determined with himself (for he had deprived both the *Novatians*, and such as celebrated the feast of *Easter*, the fourteenth day of the moneth of many Churches) he returned to *Constantinople*, and applied himself after his usual manner unto the oversight of the Ecclesiastical affairs. The insolent disdain and haughty stomach of *Serapion* was intollerable, for he boldned himself upon *John*, and inveyed contumeliously without all modesty and shamefastness against all men, which turned to the encrease of the spite and hatred born unto *John*. Moreover, when *Severianus* on a certain time came to the place where *Serapion* sat: *Serapion* gave him not the honour and reverence due unto a Bishop, neither rose up, thereby declaring that he regarded not the person of *Severianus*. This contempt and disdain of *Serapion* was not taken patiently of *Severianus*, for he exclaimed against him in these words: If *Serapion* dieth a Christian, then was Christ never incarnate. *Serapion* took this as a fit occasion mistred unto him, made *John* to become his foe: whilst that he concealed the full sentence, to wit, If *Serapion* dieth a Christian, and repeated the latter, to wit, that Christ was never incarnate, affirming that he heard it of *Severianus*

An old custom to take money for preaching, if the gain were not sweet, I warrant you at this day, the custom would be left.

Heracles Bishop of *Ephesus*

own mouth. And to the end he might justify the report, he brought forth men of his own degree, and calling to testify that they heard the words. To be short, *John* without any more ado, banished *Severianus* the City *Endoxia* the Emperess understanding of the circumstance, found great fault with *John*, caused *Severianus* to be sent for one of *Chalcedon* in *Bithynia*, who came immediately. *John* kept himself out of his company, and would not be brought by any mans perswasion to become friends with *Severianus*. At length when that *Endoxia* the Emperors mother, in the *Apollon* Church, had thrown her son *Theodosius* the Emperor (who though he were then offender, yet governed he the commonwealth with good success and prosperous oversight) at the feet of *John*, and craved of him with solemn protestations, that of all love and friendship he would not deny her request: with much ado he was won to embrace *Severianus* again. But though outwardly they bare a shew, and countenance of friendship, nevertheless inwardly they continued their spite and flattered one towards the other. The cause that divided *John* and *Severianus* was of such sort,

Chap. 12. after the Greek,

CHAP. XI.

How Epiphanius coming to Constantinople, celebrated the Communion, and gave an answer to Theophilus without the licence of John, therein to gratifie Theophilus.

Epiphanius Bishop of Salamis, who was a great and famous man, and a great enemy to the heresies of the time, came to Constantinople at the request of Theophilus, and brought thither with him the decree of the Bishops, wherein he had condemned *Origen*, but only condemned his Books. Wherefore after his coming in to the Church of St. John, which was not far from the walls of the City, he celebrated the Communion, made a Deacon, went forth out of the Church, and came to Constantinople. When that *John* had invited him, requesting he would take a piece of a lodging with him, he forsook the humor of *Theophilus*, refused his courtesie, and took up an Inn by himself. After that he had called together the Bishops which then by chance were at Constantinople, he read in their hearing the decree, wherein he had condemned the Works of *Origen*. Of the Books he have nothing to say, but thus much, that it pleased *Epiphanius* and *Theophilus* to condemn them. Of the Bishops, some for reverence of *Epiphanius* subscribed unto the decree, some other denied it utterly. Of which number *Theodosius* Bishop of *Scythia* made *Epiphanius* this answer, *I of mine own part, O Epiphanius, will not so much injure the man, who is departed so many years ago: neither dare I presume once to enterprize so heinous an offence, for to condemn Books which our ancestors have not condemned, specially seeing I understand not as yet, neither read any parcel of the doctrine therein contained. And when that a certain Book of Origen was brought forth, he read it, and shewed there the interpretation of holy Scripture, agreeable unto the faith of the Catholick Church: last of all, he concluded with these words, They that reprehended these things, do no less than mislike with the matter whereof these Books do intreat. This was the answer of *Theodosius* to *Epiphanius*, a man he was of great fame, both for sound doctrine and godly conversation.*

Theodosius, Bishop of Scythia,

Chap. 13. after the Greek.

CHAP. XII.

A kind of apology in the behalf of Origen.

In the margent of the Greek Copy there was written as followeth. We have to learn that the first general Council condemned both *Origen* and his Works. But this Historiographer was before the third.

IN so much that many were drawn headlong through the procurement of malicious slanderers, much like a blast of hurlwind, to revile *Origen*, it shall not be amiss to say somewhat of them. Obscure men, odd fellows, such as have no pith or substance in them, to the end they might become famous, go about most commonly to purchase unto themselves glory and renown by dispraising of such men as farre excel them in rare and singular virtues. Of which sort of back-biters, first I remember *Methodius* Bishop of *Olimpus*, a City of *Lycia*: next *Eusebius*, who for a while was Bishop of *Antioch*: thirdly *Apollinaris*: last of all, this *Theophilus*. This mess of railers (if I may so term them) fell a slandering of *Origen*, neither yet all for one thing. One charged him with this, another with that, whereby they all severally declared unto the world, that they allowed wholly all such things in him as they had not reprehended by name. For in as much as they blamed him severally for several doctrine, it appeareth they took that for truth in him, which they concealed and misliked not withall: and they approved in very deed that which they denied nor in word. *Methodius* though at the beginning he inveyed bitterly against *Origen*, yet afterwards

as it were by way of recantation, he extolled him unto the skies, in that Dialogue which he intitled *Zeno*. Their reviling in mine opinion, encreased the renown and fame of *Origen*. For while they had charged him with hainous crimes as they thought, and yet finding no fault with him as touching the blessed Trinity: they are witnesses themselves that he was of the right and sound faith. And as these men being not able justly to accuse him, bear witness with him of his true belief: so *Athanasius* void of all partiality, a zealous maintainer of the clause of *One substance*, alledging him for a witness of his faith, in the Orations which he wrote to the conlutation of the Arians, citeth his words for testimonies among his works, and saith thus of him: *That notable man and painfull Writer Origen, confirmeth in plain words the faith and opinion we have of the Son of God, in that he avoucheth him to be coeternal with the Father.* Wherefore such as go about to revile *Origen*, they unawares do slander *Athanasius*, who highly commendeth him. Thus much by the way of *Origen*, and now again to the story.

Athanasius testimony of *Origen*.

CHAP. XIII.

Chap. 14. after the Greek.

How that John sent for Epiphanius to come unto him, and charged him that he had behaved himself contrary to the Canons of the Church: after that they had brawled a while together, Epiphanius returned homewards.

John at the first took not the matter very grievously, though *Epiphanius* contrary to the Canon had made a Deacon in his Church, but requested him to accept as a simple lodging a piece of the Bishops Pallace. *Epiphanius* answered him in this sort: I will neither lye with thee, nor pray together with thee, unless thou both banish *Dioscorus* with his brethren out of the City, and also subscribe with thine own hand, unto the decree which condemneth the Works of *Origen*. When that *John* paused upon the matter, and said that he ought not rashly, neither without good advisement determine any thing of that matter, afore that he had generally examined, and that narrowly, the whole circumstance: the adversaries of *John* set *Epiphanius* otherwise on work. For at the celebration of the blessed and holy Communion in the Church commonly called the Apostles, they set *Epiphanius* in the midst: they cause him in the open audience to condemn the Works of *Origen*, to excommunicate *Dioscorus* and his brethren, last of all, to rebuke *John* for taking of their part. When *John* heard of this, he sent unto *Epiphanius*, who the day following was at Church, this message by *Serapion*: *Epiphanius*, Thou dost many things contrary to the Canons: first, in that thou hast presumed to make Ministers within my Diocese: secondly, in that thou hast ministered the Communion of thine own head without my licence: again, in that thou didst refuse it when I requested thee, and now thou dost it of thy self. Wherefore take heed lest the people stomach thy dealing, and be set on an uprore: if ought come amiss, thou hast thy remedy in thy hand. *Epiphanius* receiving this message, was stricken with sudden fear, left the Church, inveyed bitterly against *John*, and took shipping towards *Cyprus*. The report goeth, that as he went down to the rode to take shipping, he prophesied thus of *John*: *I hope thou shalt never dye a Bishop*, and that *John* answered him thus again: *I hope thou shalt never come alive into thy Countrey*. Whether they that told me these things, reported truly, I am not able to say: but sure I am, that it fell to either, even as each one wished to the other. For neither came *Epiphanius* alive to *Cyprus*, (he died on the Seas by the way) neither died *John* a Bishop, for he was deposed and banished the Church, as hereafter shall more manifestly appear.

The message which *Chrysostome* sent unto *Epiphanius*. The contention between two ancient Fathers, *Epiphanius* Bishop of *Constantia* in *Cyprus*, and *John Chrysostome* Bishop of *Constantinople*.

CHAP. XIV.

Chap 15. after the Greek.

How that after the departure of Epiphanius, John made a Sermon against all women, which made both the Emperor and the Empresse to summon a Council at Chalcedon, where John was deposed: In his absence the people made much ado, and to appease them, John is called home to Constantinople again.

AS soon as *Epiphanius* had hoysed up sail, report came unto *John* that *Eudoxia* the Empresse had bolstered *Epiphanius* against him. He being very hot, and a hasty man of nature, ever ready, for his gift of utterance did so serve him, immediately went up in the Pulpit, made a whole Sermon in the dispraise of all women. The multitude took it in the worst part, as if thereby he had determined secretly to pay home the Empresse. The Sermon was born away of ill willers, and brought to the Emperor: the Empresse also hearing thereof, complained unto the Emperor, that therein she was contumeliously dealt withall.

The Council
of Chalcedon
for the depo-
sing of Chrys-
stome.

Chrysostome
exiled.

* Chap. 16. af-
ter the Greek.

Chrysostome re-
turneth from
exile.

withall, and that the reproach thereof redounded also unto him. Wherefore she worketh through *Theophilus* to summon a Council against *John*. *Severianus* likewise went about the same, neither was the dealing of *John* towards him as yet gone out of his stomach. Shortly after *Theophilus* came thither, who called together at the Emperors commandment many Bishops out of divers Cities. But above all other men, they came thither apace, which for divers quarrels owed *John* a displeasure. They also came thither whom *John* had deposed and put by their Bishopricks. For he had deprived many of the Bishops in *Asia*, in the voyage he made to *Ephesus*, at what time he made *Heracles* Bishop. Wherefore with one consent they met at *Chalcedon* a City of *Bithynia*. At that time *Cyrinus* an Egyptian born, being Bishop of *Chalcedon*, inveyed bitterly against *John* in pretence of all the Bishops: he reported of him that he was a wicked man, that he was an arrogant and sullen Bishop. The rest of the Bishops were glad of that. But *Maruthas* Bishop of *Mesopotamia* trode against his will on *Cyrinus* foot, and hurt him sore. The bruse so increased and pained *Cyrinus* so much, that he could not go with the rest of the Bishops to *Constantinople*, but tarried behind at *Chalcedon*: the rest sailed to *Constantinople*. When as none of the Clergy of *Constantinople* went forth to meet *Theophilus*, neither exhibited unto him the accustomed honour and reverence (for then all began to hate him) the Mariners of *Alexandria*, who then by chance were there, and had brought Corn to *Constantinople*, went to meet him, and received him with gladsome shouts. He went not to the house of Prayer, but unto the Emperres Pallace called *Placidia*. Then the adversaries of *John* went about to forge many false accusations against him: they brabble no longer about the Books of *Origen*, but they take other absurd matters in hand. When these things were thus a doing, the Bishops assembled together in the suburbs of *Chalcedon* in a place called the *Oke*: immediately they cite thither *John* for to answer unto such crimes as he was charged withall. Beside him they charge *Serapion*, *Tygris* the Eunuch Priest, and *Paulus* the Reader (for they were also accused) to appear before him. When *John* had excepted against such as had cited him thither, as his open enemies, he appealed from them unto a general Council: they without any other circumstance called him four times: and seeing that he would not come, but sent them still the same answer, they proceed against him, they condemned and deposed him of his Bishoprick, for no other crime, but because he being cited would not appear. When tidings thereof about eventide were brought to *Constantinople*, the whole City was on an upre. Wherefore they watched all night, they would not suffer him to be thrust out of the Church, they exclaimed that his cause ought to have been heard in a greater assembly of Bishops. But the Emperors commandment was, that as soon as he was removed, he should be conveyed to exile. This being known for certainty, *John* the third day after his deposition, about noon, unknowing to the multitude (for he was loth there should be any adoe for his sake) yielded himself voluntarily into the hands of his adversaries, and so went away. * The people were all set on fiery sedition, and as it commonly falleth out in such hurlyburlies, many of them which aforetime pursued him with deadly hatred, then changing their mind, pitied his case: many others who lately desired to see his deprivation, reported then, that he was craftily dealt withall, and falsely accused. Many cried out against the Emperor, and exclaimed at the Council: but above all others, they inveyed against *Theophilus*, who was known to have been the author of all that treachery and malicious slanders raised of *John*. For the conspiracy and wait he laid for *John* could no longer be concealed. And though it was diversly found out, yet especially in that he communicated with *Disocorns* and his brethren called *Longe*, immediately after the deposition of *John*. *Severianus* also as he Preached in the Church, thought now he had fit opportunity given him to invey against *John*: he said plainly, though *John* were convicted of no crime, yet was he justly deposed for his insolent and haughty behaviour: that all sins were to be forgiven, yet as holy Scripture bare witness, that God resisted the proud. With the hearing of these and such like contumelious phrases, the people were the more incited to contention. Wherefore the Emperor in all the haste caused *John* again to be sent for, and to return to *Constantinople*. *Briso* being the messenger (he was an Eunuch of the Emperres) found him at *Prenetum* a Mart Town over against *Nicodemia*, and brought him to *Constantinople*. But though he was thus called home from exile, yet purposed he with himself, not to tread within the City, before he were proved and found innocent by the censure of the higher Judges: therefore he continued a while in the suburbs called *Mariana*. When that he lingered from returning into the City, the multitude tooke it grievously, and

and forthwith fell a reviling of the Magistrates. Wherefore of necessity he was constrained to come home: the people went forth to meet him, they bring him to the Church with great reverence, they request him to continue their Bishop, and thenceforth after the usual manner to pray for the peace and prosperous state of the Church of God. When that he refused to do so, and pleaded for himself, that it must not so be afore his cause were heard of indifferent Judges, and the depofers had changed their mind and absolved him: they were the more desirous, for they longed to see him stalled again in the Bishops See, and preach afresh unto the people. To be short, the people compelled him so to do. When that *John* was placed in the Bishops seat, and prayed after the accustomed manner for peace unto the people and Congregations throughout the world, he was constrained also to preach. The which thing ministered occasion unto the adversaries to accuse him again, although for a while they suffered it to lie for dead.

CHAP. XV.

How that when Theophilus would have Heraclides matter heard in his absence, and John refused it: the Citizens of Constantinople and Alexandria went together by the ears, so that Theophilus with other Bishops were faine to leave the City and flee away.

Chap. 17. after the Greek.

IN the mean space *Theophilus* went tragically about for to call into question the consecrating of *Heraclides*: to the end he might thereby if it were possible, find matter to charge *John* afresh, and so to depose him the second time. *Heraclides* though he was not present, yet they proceed against him: they lay to his charge, that he had unjustly punished certain persons, imprisoned them, and last of all led them thorow the open streets of *Ephesus* to be ignominiously derided. When *John* made answer, that of right no man ought to be judged in his absence without the presence of the party, and the hearing of his own cause: the people of *Alexandria* urged very earnestly that the accusers of *Heraclides* were to be heard, although he himself were absent. Hereupon there arose great strife and contention between the Citizens of *Constantinople* and the inhabitants of *Alexandria*. And while they skirmish one with the other, many were sore wounded, and divers also presently dispatched. When the heat of this combat was past, and the truth come to light, *Theophilus* got him in all the haste to *Alexandria*, the other Bishops ran likewise away, few only excepted, which held with *John* and requited every one to his own Bishoprick. After that these things were thus come to pass, every man was ready to speak ill of *Theophilus*. The hatred grew and increased against him daily, because he picked not studiously to peruse the works of *Origen* secretly, though openly he condemned them. And being demanded why he made so much of the Books he lately condemned: his answer was, That the Books of *Origen* were like meadows clad with every kind of flowers: therefore (saith he) if I find in them ought that is good, I will it out, if otherwise briars or brambles, I set nought by them, because of their pricks. This was the answer of *Theophilus* when he called not to remembrance the saying of the Wiseman: *That the words* Eccl. 12. *and counsels of fugges resemble very much pricking thorns, and that such as are touched therewith, ought not to kick against the prick.* The aforesaid causes made *Theophilus* to be hated of all men: *Diocorus* Bishop of *Hermopolis*, one of those religious men which commonly were called *Longe*, departed this life shortly after the departure of *Theophilus* into *Alexandria*, and enjoyed an honourable Funeral at the Church called the *Oke*, where the Council was summoned for the hearing of *Johns* cause. *John* gave himself wholly to teach and preach unto the people: he made *Serapion*, who had procured unto him great hatred, Bishop of *Heraclia* a City of *Thracia*.

CHAP. XVI.

Chap. 18. after the Greek.

How the Picture of *Eudoxia* was erected all of silver, with Playes and Spectacles: *John* reprehended the Authors that did the whole, and was therefore banished.

SOON after such things as follow ensued. A silver Picture (covered with a mantle) of *Eudoxia* the Emperesse was set upon a Pillar of red Marble. The place of this erected Pillar was not very high the Church called *Wisdom*, neither very far off, only the broad street went between the Picture and the Church. There were common playes and shows (as the manner was) celebrated. *John* supposing verily that these things redounded to the

A Council
assembled at
Constantinople
for the deposi-
tion of *Ulfryf-*
rome.

great slander and infamy of Christian religion, not forgetting his wondrous audacity and liberty of speech, prepared himself for the authors thereof: and instead of the exhortation he should have used to the persuasion, or rather the reformation of the Princes and Magistrates, he loaded with biting taunts at such as had caused those vanities to be solemnized. The Emperess likewise applying these things to her self, supposing that all was directed to her disgrace and reproach, procured another Council of Bishops to be called together against him. *John* understanding of this, made that famous and notable Sermon in the Church, which beginneth in this sort: *Herodias rageth afresh, Somacketh anew, danceth again: seeketh again the head of John on a platter.* This Sermon made the Emperess mad, let her on fire against him. Not long after the Bishops met there together. *Leontius* Bishop of *Ancyra* in *Galatia* the lesser: *Ammonius* Bishop of *Laodicea* a City in *Phœdia*: *Bris* Bishop of *Philippa* in *Thracia*: *Acacius* Bishop of *Beroia* in *Syria*, with divers others. The accusers which lately charged *John* with hainous crimes, are now brought forth before these Bishops. *John* trusting to the just dealing of the Bishops, requireth of them that the accusations may indifferently be examined. By that time the Feast of our *Saviours* Nativity was come, on which day the Emperor went not to the Church after the wonted manner, but sent *John* this message: that he would not communicate with him, before he had cleared himself of the crimes laid to his charge. And whenas the accusers seemed to mistrust themselves, and that *John* through the uprightness and equity of his cause, boldned himself, the Bishops then present affirmed, they ought not to examine any other offence, save only whether he of himself had taken possession of the Bishoprick after he was deposed, without the sentence and admission of a Council. When *John* made answer that he had the consent of fifty Bishops which communicated with him, *Leontius* replied against him: But more (saith he) of the Council withstood thy admission. Again when *John* said that the Canon which contained such a clause appertained not unto their Church, but was to be executed where the *Arrians* did reign (for such as assembled at *Antioch* to root out the Faith of *One substance*, laid down that Canon against *Athanasius*) they nevertheless making no account of his answer, proceeded and gave sentence against him, not weighing with themselves, that such as were authors of this Canon, were also depolers of *Athanasius*. These things were done a little before *Easter*. Then unto the Emperor sent unto *John*, that he had no authority to go into the Church, inasmuch as he was deposed and condemned in two several Councils. Wherefore *John* gave over exercising of the Ecclesiastical function, and refrained from going into the Church. Immediately also such as favoured him departed the Church, they keep *Easter* in the common bath called *Constantianus*, together with many Bishops, Priests, and other Ecclesiastical persons, who thenceforth, because of their several Conventicles were called *Johannites*. For the space of two months *John* was never seen abroad, untill that by the Emperors Commandment he was brought to exile, and so at length being banished the Church, he was bereaved of his Country soil. The same day certain of such as were called *Johannites*, set the Church on fire. With that the *Eastern* wind being up, blew the flame into the Senators Court, and ceased not burning untill all was consumed to ashes. This was done the 20th of June, in the sixth Consularship of *Honorius*, the which he enjoyed together with *Aristonatus*. For which conspiracy and treason, what heavy penalties and grievous punishments *Orestes* Governor of *Constantinople*, in religion a *Pagan*, and therefore a sore plager of Christians, made them endure, I think it best to overlook them with silence.

Chap. 19. after
the Greek.

CHAP. XVII

How that after the deposition of *John*, *Arsacius* was made Bishop of *Constantinople*, of *Cyrinus* Bishop of *Chalcedon*, that was pained with the sore foot, and of the death of *Eudoxia* the Emperess.

Arsacius an old man, above the age of fourscore years, who sometime governed the Bishoprick of *Constantinople* before the dayes of *John*, was shortly after made Bishop of that See. In his time whenas the Church enjoyed great ease and quietnesse, by reason of his singular modesty and meek behaviour. *Cyrinus* Bishop of *Chalcedon*, whole foot *Marinus* Bishop of *Mesopotamia* had trod on, and hurt against his will, had such fortunate success, that his foot rooted of the bruise, and therefore of necessity he was constrained to law it off. Neither suffered he that once, but twice, and oftner too. For the pained faction ran over his whole body, and fell at length into his other foot: then was he faine to

both. I have therefore remembered these things because it was rise in every mans mouth, that *Cyrinus* suffered this plague or punishment for reviling of *John*, and terming him (as I said before) a stubborn Bishop. Again whenas great hail (the bigness whereof was not remembered to have been seen before) fell into the suburbs of *Constantinople* the 30th day of *September*, and the afore said Consuls ship, the report likewise went, that it was a token of Gods wrath, for the deposition and banishment of *John*. The death of the Empress which followed immediately after, confirmed this rumour, for she departed this life the fourth day after the fall of this hail. Some there were also which said that *John* was justly deposed: because that in the voyage when he made *Heraclides* Bishop of *Ephesus*, he thrust many out of their Churches, namely of the *Novatians*, and such as celebrated the feast of *Easter* the fourteenth day of the moneth, with many others both in *Asia* and *Lydia*. But whether *John* was justly deposed, as they said which bare him ill will: whether *Cyrinus* was plagued for his opprobrious languages and slanderous reports: last of all, whether the hail and the death of the Empress were signs of Gods high displeasure for banishing of *John*: or whether they happened for some other causes, God alone knoweth, which searcheth the secrets of mans heart, and pronounceth hereof the right sentence of just judgment. I of mine own part committed to writing such things as then were rise in every mans mouth.

Cyrinus was plagued for reviling of *Chrysostome*. Great hail in token of Gods wrath.

CHAP. XVIII.

How that after the death of Arfacius, Atticus was chosen Bishop of Constantinople.

Chap. 20. after the Greek,

Arfacius continued not Bishop very long, for the year following, to wit, in the second Consuls ship of *Stilicon*, but the first of *Anthemius*, and the eleventh of *November*, he departed this life. When that the election of a Bishop fell out to be a troublesome piece of work, and the contention endured a very long time: the next year after in the sixt Consuls ship of *Arcadius*, and the first of *Probus*, *Atticus* a godly man, by birth of *Sebastia* in *Armenia*, by order a religious man, trained in the monastical discipline from his youth up, of mean knowledge, yet of singular wisdom naturally ingrafted in him, was chosen Bishop of *Constantinople*. But of him more hereafter.

Arfacius.

Atticus.

CHAP. XIX.

How that John Bishop of Constantinople died in exile.

Chap. 22. in the Greek,

John being banished his Church and bereaved of his countrey soil, died in exile at *Comanum* situated upon the Sea *Enximus*, the fourteenth of *November*, the seventh Consuls ship of *Honorius*, and the second of *Theodosius*: a man he was as I (said before) more led with heat of burning choler, then ruled by civil courtesie: and because he was a man of wonderful boldness, he used liberty of speech, and had tongue at will. I cannot verily but wonder at him, why he addicting himself so much to temperance, taught in some Sermons that temperance was in manner to be set at naught. For whenas by the Council of Bishops there was admission left, and pardon granted for such as had once fallen after baptism to be received again after repentance into the Church, he sticke not to say, *If thou fall a thousand times, and repent thee of thy folly, come boldly into the Church*. For which doctrine, besides that he was disliked of many his familiars, yet was he ratled of *Sisinius* the Novatian Bishop, which wrote a Book against that saying of his. But these things were done a little while ago.

CHAP. XX.

Of the conference had between John Bishop of Constantinople, and Sisinius the Novatian.

Chap. 22. in the Greek.

Here occasion is offered to say somewhat of *Sisinius*. A man he was (as I have remembered oftentimes before) very eloquent, and a profound Philosopher: and as he was a skilfull Disputer, so was he also a cunning interpreter of holy Scripture, so that for his notable wit, *Ennomius* the heretick refused oftentimes to reason with him. He was no spare man of diet, but liberal and a great spender, yet with good order and temperancy. He seemed riotous, and to exceed in sensuality, partly, in that he arraid himself in white, and partly, for baining himself twice a day. When he was demanded on a certain time, why he being a Bishop, bained himself twice a day: his answer was, Because I cannot do it the third time. At another time going of reverence to visit *Arfacius* the Bishop, one of *Arfacius* familiars asked of him, why he used such attire as was uncomely for a Bishop? and where he found

Ecclef. 9.
Luke 9.

written that a Priest ought to wear white? Tell thou me (saith he) first where is it written that a Bishop should wear black. And whenas the other mused what answer he should make, *Sisinnius* prevented him and said. Thou art not able to shew me that a Bishop ought to go in black: but I am able to alledge *Solomon* for my self, where he saith: *Let thy garment be white.* Again our Saviour, as we read in the Gospel wore white, and moreover he shewed unto his Apostles *Moses* and *Elias* clad in white. With these and other such like answers he brought all that heard him into great admiration. When that *Leontius* Bishop of *Ancyra* in *Galatia* the lesser had deprived the *Novatians* of a certain Church, and then as it fell out, remained at *Constantinople*, *Sisinnius* went unto him, requesting him to restore them their Church again: *Leontius* in a great chafe made him this answer: It is pittie that you *Novatians* should enjoy any Church in so much you take away repentance, and deprive men of the benefits which God hath bestowed upon them. After that *Leontius* had uttered these with other such like sentences, to the reprehension of the *Novatians*, *Sisinnius* replied: No man repenteth more than I. Why saith *Leontius*, and how dost thou repent? Because saith *Sisinnius* that ever I saw thee. Again, when *John* the Bishop had taunted him, and said that one City could not hold two Bishops, his answer was, no more it doth. *John* taking this answer in ill part, said again, I see thou wilt be Bishop alone: Not so (saith *Sisinnius*) but with thee alone I am not Bishop, though others do so take me. *John* being grieved with this answer, told him again: I will forbid thee to preach, for thou art an heretick. *Sisinnius* replied merrily in this sort: Then will I do thee a good turn, if thou ease me of so great a labour. *John* was somewhat pleased with that answer, and said: Nay then will I not stay thee from preaching, if it be a grief unto thee. So witty and so pleasant was *Sisinnius* in his answers. But it were too long to rehearse all his pithy and sage sayings. Wherefore I think it sufficient in these few lines to declare what kind of man he was. Yet thus much further I am able to avouch, that by the report of all men, he excelled for learning all the Bishops which succeeded him, count all one after another: and therefore was he much made of, and in great estimation, yea, the chief Senators made great account of him, and had his virtues in admiration. And though he wrote many Books, and furnished them with rhetorical phrases and poetical sentences, yet was he commended more for pronouncing than for penning. For he had a notable grace in his countenance, voice, behaviour, and look, with all other his bodily gestures, for the which he was honoured of all sects and religions, but above all others of *Atticus* Bishop of *Constantinople*. So far by occasion of *Sisinnius*.

CHAP. XXI.

Of the death of Arcadius the Emperor.

Shortly after the death of *John*, the Emperor *Arcadius* departed this life, a quiet and courteous man he was, who in the latter end of his life was thought to be a very godly man, upon such an occasion as followeth. In *Constantinople* there is a great Palace called *Carya*, and in the porch there stands a hazel tree, on the which report goeth, that *Acacius* the Martyr was hanged. Wherefore there was a Church erected at that tree: the Emperor passing by was desirous to see it, went in, and after he had said his prayers, came forth again. All the parish ran forth to see the Emperor: some left their houses, and took up their standing in the open street, thinking verily to see the Emperors face as he passed by with all his port and train: other some followed the Emperor out of the Church, until that both men, women, and children had all gone out of the house which adjoynd unto the Church. They were no sooner gone, but the house where they flocked together fell down. Immediately the fame of the Emperor was spread abroad with great admiration, that so great a multitude of people was saved by the means of his prayers. The end of that was in this sort: *Arcadius* leaving behind him his son *Theodosius* of the age of eight years, departed this life in the Consulship of *Bassus* and *Philip*, the first of *May*, the second year of the two hundred ninety and seventh *Olympiad*. He reigned together with his father *Theodosius* the space of thirteen years, and beginning with the one and thirty years of his age, he reigned fourteen years after the decease of his father. This Book containeth the History of twelve years and six moneths.

Arcadius the
Emperor died,
Ann. Dom. 412.

The End of the Sixt Book of *Socrates Scholasticus*.

THE

THE
SEVENTH BOOK
OF THE
ECCLESIASTICAL HISTORY
OF
SOCRATES SCHOLASTICUS.

CHAP. I.

How that after the death of Arcadius the Emperor, who left his son Theodosius of the age of eight years, Anthemius the Lieutenant took the government of the Empire.

After the decease of Arcadius the Emperor, being in the Moneth of May, and the Consulship of Bassus and Philip, his brother Honorius took the rule of the West parts of the Empire, and Theodosius the younger, the son of Arcadius being eight years old, governed the East parts of the world by the direction of Anthemius his chief Magistrate. This Anthemius was Nephew to Philip, which in the time of Constantius thrust Paulus the Bishop out of the Church, and placed Macedonius in his room. The same man compassed the City of Constantinople with a strong wall: he seemed and was indeed a man accounted among the wisest sort of that age: he never took any thing in hand without good advisement: he would confer with some of his familiars of the business he went about, but above all others, he used the advice of Troilus the Sophist, a man very wise, of great experience and singular policy: he was nothing inferiour to Anthemius, and therefore Anthemius retained him of his counsell in all his affairs.

Honorius.

Theodosius.
Anthemius.

Troilus.

CHAP. II.

Of Atticus Bishop of Constantinople.

When the Emperor Theodosius went on the eight year of his age, the third year of Atticus Bishop of Constantinople's consecration (which he enjoyed with great commendation) was expired: a man he was (as I said before) of mean learning, yet in life godly, and of great wisdom, and therefore the Churches in those dayes increased and flourished exceedingly. He reconciled not only such as were favourers of his own faith, but also made the Hereticks to have his wisdom in admiration: whom he would in no wise molest, but when he had rattled them, again he would shew himself loving and amiable towards them. He was a painfull student, for he bestowed great labour, and spent the greater part of the night in reading over the Works of ancient Writers, so that there was no ground of Philosophy, nor quirk of Sophistry that could blank or astonish him. He was gentle and courteous unto such as conferred with him, and with the sorrowfull he seemed to sorrow himself. In few words, he became (as the Apostle writeth) all unto all men. First as soon as he was made Priest, the Sermons which with great labour he framed together, he learned without Book, and pronounced in the Church. In process of time by daily exercise and diligence, he so boldned himself, that he preached *ex tempore*, his manner of teaching was very plain. His Sermons were so simple, that the Auditors thought them not worthy the bearing away, neither the writing in Paper to the knowledge of the posterity following. Thus much of his conditions, behaviour, learning, and gift of utterance: now to the History of that time.

1 Cor. 9.

CHAP. III.

Of Theodosius and Agapetus Bishops of Synada.

Theodosius Bishop of Synada a City of Phrygia Pacatiana, was a sore scourge unto the hereticks (for in that City there were many of the Macedonian Sect) he banished them not only the Town, but also the Countrey. Neither did he this according unto the rule of the Catholick Church, which accustometh not to persecute men, neither with zeal of the right and sincere faith, but in hope of filthy lucre, and foul gain, for to wring money from the hereticks. Wherefore there was no way that might grieve the Macedonians left unassailed:

Theodosius a
covetous Bi-
shop.

*Agapetus a
Macedonian
fell to embrace
the faith of
One substance.*

he maintained his own Clergy against them: there was no device but he practised for to afflict them with: he stuck not to bring them in fetters, to hold up their hands at the Bar, but above all others, he plagued their Bishop *Agapetus* with sundry griefs and vexations. And whenas he perceived that the chief Magistrates within that Province were not of authority sufficient, and that their Commission extended not to the punishment of the *Macedonians*, he got him in all the haste to *Constantinople*, and sued out a commandment from the Lieutenant of that Province for the sharp correction of them. Whilest that *Theodosius* the Bishop made friends at *Constantinople* for the furtherance of his suit, *Agapetus* whom I termed the *Macedonian* Bishop, was converted, and fell to embrace the right and sound faith. For after he had assembled together all the Clergy and Laity within his jurisdiction, he perswaded them to receive the faith of *One substance*. This being done, he went with speed together with a great multitude, nay with the whole City, into the Church, where after prayers and solemn service, he got him into the fear of *Theodosius*. Immediately after the linking of the people together in the bond of love and unity, thenceforth he maintained the faith of *One substance*, so that he obtained the government of the Churches belonging unto the Diocess and City of *Synada*. Shortly after *Theodosius* came home to *Synada*, and brought with him authority from the Lieutenant, whereof he bragged not a little, and being ignorant of all the things that were done in his absence, straightway he got him into the Church, where he found but small welcome, for all the doors were made fast against him, and after that he understood of their dealing, again he posted to *Constantinople*. There he bewailed his state before *Atticus* the Bishop, and opened unto him, how that he was injuriously thrust besides his Bishoprick. *Atticus* understanding that all fell out to the great profit and furtherance of the Church of God, began to pacifie him with milde and courteous languages, exhorting him thenceforth to embrace a quiet life void of all trouble and molestation, and not to prefer his own private gain and lucre before the profit and commodity of the whole Church. He wrote moreover unto *Agapetus*, willing him to enjoy the Bishoprick, and not to fear at all the displeasure of *Theodosius*.

CHAP. IV.

How a lame Jew being baptized of Atticus the Bishop, recovered again his limbs.

A Jew troubled with the Palsie.

The gift of healing in the dayes of So- crates.

EVEN as the aforesaid circumstance which fell out in the dayes of *Atticus* was a great furtherance to the Church of God: so likewise miracles with the gift of healing which reigned in those times, turned to the glory of God, and the profit of his people. For a certain Jew being held the space of many years with a palsie, was faine to keep his bed, who having tried all the salves and medicines, and all the practices and prayers of the Jews, was not a jot the better: at length he fled for refuge unto the Baptism ministred in the Church of Christ, perswading himself for surety, that by the means of this, being the true physick of the soul, he might recover the former health of his body. *Atticus* was immediately made privy unto this his devout mind and godly disposition: he instructed the Jew in the principles and Articles of Christian Religion, laid before him the hope that was to be had in *Christ Iesu*, and bade that Jew, Bed and all should be brought unto the Font, and place appointed for the ministrall of Baptism. This Jew being grievously taken with the palsie, was no sooner baptized in the faith of Christ, and taken out of the Font, but his disease left him, so that he recovered his former health. This gift of healing being wrought by the power of Christ, prevailed in the world among the men of these our dayes. Many of the *Gentiles*, hearing the fame of this miraculous power, received the faith and were baptized: but the Jews, although they sought after signs and wonders, yet could they not with signs be brought to embrace the Christian faith.

CHAP. V.

How that Sabbatius a Jew born, being Priest of the Novatian Church, fell from his own Stiff:

*Sabbatius a
Novatian
Priest.*

ALBEIT Christ the Son of God, bestowed the aforesaid graces and benefits upon mankind of his singular love and goodness, yet the greater part making no reckoning thereof (more is the pity) wallow still in the puddle of sin and incredulity. Neither were the Jews only they which made light account of the signs and wonders wrought among men, but others also which are proud of their rites, yea and are proved to be no less than plain Jews in faith and Religion. *Sabbatius* of whom I spake a little before, could not quiet himself with

with the inferiour degree of Priesthood, but coveting to climb up unto the room of a Bishop, took occasion then of the Jewish observation of the Feast of *Easter*, and severed himself from the *Novatian* Church. Wherefore as he frequented severall and private Conventicles from his Bishop *Sisinius*, in a certain place of the City called *the dry hillock*, where now the market of *Arcadius* is kept, he presumed so heinous an offence, that hanging might seem to be too small a punishment for his labour. For on the day appointed for the celebration of the communion, as he read a certain piece of the Gospel which began with these words, *The Feast of sweet bread drew nigh, which is called Easter*, he added of his own that which was never found written, or ever heard of before, in these words, Cursed be every one that keepeth *Easter* without sweet bread, Which words stuck in the minds of many men, so that divers of the simpler sort of the *Novatian* Laity being thus drawn from the faith, addicted themselves unto his fond opinion. But this his crafty and subtle forgery fell otherwise out than he hoped, for such as presume to corrupt the Word of God, have ever an ill end and unfortunate success. For shortly after, whenas he kept the Feast of *Easter* according unto the corrupt opinion conceived in his mind, whenas many flocked unto him after the wonted manner, and solemnized throughout the whole night the accustomed vigils, they were all set on a furious and frantick kind of tumult. They imagined with themselves that they saw *Sisinius* their Bishop set upon them with an infinite multitude of men. Wherefore the throng being great, and as it is very like in the night season, being shut up in a narrow room, smothered one another, so that there died above threescore and ten persons. This being done, many shrunk from *Sabbatins*, but divers others nevertheless cleaved earnestly unto the foolish and fond opinion they had conceived of that celebration of *Easter*. But how this *Sabbatins* forswore himself a little before, and aspired unto the calling of a Bishop, we will declare hereafter.

Luke 22.

The corrupt-
ers of Gods
Word have ill
ends.

CHAP. VI.

Of such as were the Captains and Ring-leaders of the Arian opinion.

Dorotheus an Arian Bishop, whom we have remembred before to have been translated by the Arians from *Antioch* to *Constantinople*, departed this life when he had lived a hundred and nineteen years the first of *November*, in the seventh Consulship of *Honorius*, and the second of *Theodosius Augustus*. After his decease the Arian Sect chose *Barbas* to their Bishop, in whose time the Arians had amongst them two notable men, by whose means their heresie began to revive again: the ones name was *Timotheus*, the other was called *Georgius*, but Priests both: *Georgius* excelled in prophane literature, *Timothe* of the contrary gave himself wholly to the reading of the Word of God. *Georgius* was never seen without *Aristotle* or *Plato* in his hand, *Timothe* again was a great man in *Origen*, and as he expounded holy Scripture, he shewed himself to be well seen in the Hebrew tongue. *Timothe* was aforesaid of the *Psathyrian* Sect, and *Georgius* was made Priest by *Barbas*. I my self by conferring with *Timotheus*, perceived how ready he was to satisfie and resolve every doubt that was demanded of him, and plainly to set wide open the obscure places of holy Scriptures: he was ever wont to cite *Origen* for witness, to testifie that his sayings were no other than true. Wherefore I cannot verily but marvel, why these two men continued Arians, seeing that the one was a great reader of *Plato*, the other ever a perusing of *Origen*. For *Plato* affirmed that the second and third cause (so he was wont to term them) had no beginning of essence: *Origen* likewise confesseth every where the Son to be coeternall with the Father. And although they persevered in their Church, yet privily, and by little and little they reformed the Arian opinion, and purged their doctrine of many pernicious and pestilent blasphemies of *Arius*. Of these men so far. Shortly after when *Sisinius* the *Novatian* Bishop had departed this life in the aforesaid Consulship, *Chrysanthus* (of whom I mind to speak more hereafter) was chosen to be their Bishop.

Barbas.

Georgius.
Timotheus.

CHAP. VII.

How that Cyrillus succeeded Theophilus in the Bishoprick of Alexandria.

Shortly after *Theophilus* Bishop of *Alexandria* being fallen into a Lethargy, departed this life the ninth Consulship of *Honorius*, the fifth of *Theodosius*, and the fifteenth of *October*. Then there arose a great stir and contention about the election of a Bishop. Some

Cyrillus Bishop
of Alexandria,
Anno Dom.
418.

The Bishop of
Alexandria
both a Bishop
and a Magi-
strate.

Some would have *Timotheus* the Archdeacon, some other would have *Cyrillus*, *Theophilus* brothers son preferred to the Bishoprick. While the people were thus at variance, though *Abudatus* Captain of the Garrison in *Alexandria* laboured for *Timothee*, and furthered his suit: yet three dayes after the decease of *Theophilus*, *Cyrillus* was chosen Bishop and enjoyed the Bishoprick: and withall he challenged unto himself more authority than ever *Theophilus* had before him. From that time forth the Bishop of *Alexandria* besides the oversight and jurisdiction of his Clergy and Ecclesiasticall matters, took also the government of temporall affairs. Wherefore *Cyrillus* immediately after he had shut up the *Novatian* Churches within *Alexandria*, not only ridd them of all the treasure, but also bereaved *Thompsons* their Bishop of all his substance.

CHAP. VIII.

Of Maruthas Bishop of Mesopotamia, and how that by his means the faith of Christ took great increase in Persia.

Anno Dom.
418.

Isdigerdes King
of *Persia*.

The Magici-
ans do suffer.

Ablatus Bishop
of *Persia*.

It fell out in those dayes that the faith of Christ flourished in *Persia*, and that upon such an occasion as followeth. Between the *Romans* and the *Persians* commonly do pass many Embassadors, sundry causes constraining each of them to send in Embassie unto the other. That very instant did require that *Maruthas* Bishop of *Mesopotamia* (of whom I made mention before) should be sent from the Emperor of *Rome* unto the King of *Persia*. The King perceiving by him that he was a godly man, had him in great reverence, was ruled by him as by a rare and singular man. This grieved the Magicians which were much made of, and in great credit with the King of *Persia*. For they were wonderfully afraid, lest the King through the counsell of *Maruthas* would become a Christian. *Maruthas* by the means of prayer had rid the King of his continuall head-ach, which the Magicians and Sacerers could not do. Wherefore they devise a certain sleight for to delude the King withall. And because the *Persians* worship the fire for their God, the King is alwayes accustomed in a certain house to adore fire which continually burned: under the ground they convey a man, whom they make to rore and cry out as followeth when the King is at his prayers: The King must be thrust out of his Kingdom: he behaveth himself lewdly in taking the Christian Priest for a godly person. *Isdigerdes* (so he was their King called) hearing this dreadfull voice, although he revered *Maruthas*, yet purposed he to send him away. Then *Maruthas* being a right godly man, gave himself wholly to prayer, whereby he found out the fraud and deceit of the Magicians. Wherefore he reasoneth thus with the King: Be no longer deceived, O King, but get thee into the house, cause the earth to be digged up, and thou shalt easily perceive their guile: for the fire speaketh not, it is a certain device invented by men for that purpose. The King yeeldeth unto the counsell of *Maruthas*, goeth again unto the house where the fire continually burned. When the voice was heard the second time, he commanded the earth should be cast up, and there was he found which spake, and cried out, whose clamour they took to be the commandment of God himself. The King when he espied their lewd treachery, was exceeding wroth, and gave charge that every tenth of the Magicians kindred should be executed: he turned him to *Maruthas*, and willed him to build Churches where it pleased him best. Upon this occasion it fell out, that the faith in Christ flourished exceedingly in the Kingdom of *Persia*. For that time *Maruthas* left *Persia*, and took his voyage to *Constantinople*. Shortly after he went again in Embassie into *Persia*: by that time the Magicians found out other deceitfull devices, and afresh they fall a forging, to the end the Kings mind might be alienated from him. Of set purpose they infected the Air of a certain place where the King was wont to frequent, with a stinking savor, and withall they slander the Christians that it was scattered by them. But the King having just cause to suspect the Magicians for their former wiles, made great enquiry who should play so sluttish a part: at length by long sifting it was known that the Magicians themselves had caused this corrupt odour for the nonce to be spread all over the place: wherefore again he executed many of them, but *Maruthas* he had in great estimation. Thenceforth he loved the *Romans* entirely, and embraced them in league of peace and friendship. The King was almost become a Christian, when *Maruthas* together with *Ablatus* the *Persian* Bishop published unto the world another experiment of trial of the Christian faith: for they both being continually given to watch and to pray, cast a devil out of the Kings son which tormented him out of measure. But death prevented him and

and abridged the reins of the mortal race ere he could fully be instructed in the Christian faith. After his decease his son *Barbaricus* enjoyed the Crown, in whose days (as it shall be hereafter more plainly declared) the league between the *Romans* and the *Persians* was broken.

CHAP. IX.

The succession of Bishops in the Churches of Antioch and Rome.

ABout that time when *Flavianus* Bishop of *Antioch* had departed this life, *Porphyrius* was chosen in his room, and after *Porphyrius*, *Alexander* was made Bishop of that See. In the Church of *Rome*, when that *Damasus* had governed the Ecclesiastical affairs the space of eighteen years, *Siricius* succeeded him in the Bishoprick. Again, after that *Siricius* had continued there the term of fifteen years and departed this life, *Anastasius* was Bishop three years: after his decease *Innocentius* (who first drove the *Novatians* out of *Rome*, and deprived them of many Churches) was made Bishop of that See.

*Flavianus.
Porphyrius.
Alexander.
Damasus.
Siricius.
Anastasius.
Innocentius.*

CHAP. X.

How that Alarichus took Rome, and made it subject unto the Barbarians.

IT fell out in those dayes that *Rome* was taken of the *Barbarians*. For one *Alarichus* a *Barbarian* being in league with the *Romans*, and sometime aided the Emperor *Theodosius* in the war against the tyrant *Eugenius*, and therefore was advanced into great honour by the *Romans*, when he could not patiently content himself with the prosperous sail of fortunate successes, although he aspired not unto the imperial Scepter, yet left he *Constantinople*, and posted in all the hast into the West parts of the world. He was no sooner come to *Ilyricum*, but he subdued unto him all that country. As he went forwards on his journey, the *Thessalians* withstood him about the entries of the river *Pemus*, the ready way by mount *Pindus* unto *Nicopolis* a City of *Epirus*: the field being there pitched, the *Thessalians* slew above three thousand men. After that the *Barbarians* which accompanied *Alarichus* ransacking and spoiling both Town and Country as they went, took at length the City of *Rome*. They ransacked they City: the defaced and fired many worthy Monuments: they violently spoiled the Citizens of their money: they executed many of the Senators with sundry kinds of torments. *Alarichus* to the end he might bring the Royal Port and majesty of the Imperial Scepter into contempt and derision, proclaimed Emperor one whose name was *Attalus*: this man by his procurement walked abroad the space of one whole day, guarded with a troop of Souldiers, the next day after, in the attire and habit of a servant. When these things prevailed in such sort as you hear, *Alarichus* took his heels and ran away: for the report that was bruted abroad of *Theodosius* the Emperors great power marching to give him battel, astonished his mind, and put him in great fear. Neither was it a fable or a forged rumour, but a most certain truth, that the Emperors host made expedition to wage battel with him. He whenas he could in no wise away with the same, betook himself to flight. The report goeth, that as he went towards *Rome*, a certain Monk met him, who admonished him not to delight himself with perpetrating of such hainous and horrible offences, neither to rejoyce in committing of slaughter and blood-shed. Whom *Alarichus* answered in this sort: *I God knoweth, do take this voyage against my will. There is one which molesteth me daily, nay he compelleth me by force, and saith thus unto me: Go on thy journey, destroy the City of Rome. So far of Alarichus.*

Attalus.

Alarichus (as it is supposed) is commanded from above to destroy the City of Rome for their great sin and iniquity.

CHAP. XI.

Of the Bishops which in those dayes governed the Church of Rome.

AFTER *Innocentius*, *Zosimus* governed the Church of *Rome* the space of two years: after his decease *Bonifacius* was Bishop three years, whom *Celestinus* succeeded. This man banished the *Novatians* out of *Rome*, deprived them of their Churches, and constrained *Russians* their Bishop privily to raise private Conventicles. For unto that time the *Novatians* flourished at *Rome*, enjoyed their many Churches, and had under them great Congregations. But then they began to be hated out of measure, whenas the Bishop of *Rome* (no otherwise than the Bishop of *Alexandria*) passing the bounds of his Priestly Order, presumed now to challenge unto himself secular power and authority. Therefore those

Bishops

*The Bishop of Rome
challenge unto
himself se-
cular power.*

Bishops permitted not such as held with them the faith of *One substance*, freely to frequent their wonted assemblies: and although they commended them for their uniform consent as touching the faith, yet they deprived them of all their substance. But the *Novatians* which inhabited *Constantinople*, were not so dealt withal. For the Bishops of *Constantinople* besides that they embraced them for their uniformity in faith, they suffered them (as I said before) to have their Churches within the City.

CHAP. XII.

Of Chrysanthus Bishop of the Novatian Church in Constantinople.

After the decease of *Sisinius*, *Chrysanthus* the son of *Marcianus*, who was the predecessor of *Sisinius* in the *Novatian* Bishoprick, was in manner compelled to be their Bishop. This man almost from his youth up was a Souldier in the Emperors Court: afterwards in the reign of *Theodosius Magnus*, Lieutenant of *Italy*: again the Emperors Vicegerent in the Isles of *Brittain*, where he purchased unto himself great commendation for his politick Government, being well stricken in years, he came to *Constantinople*, and labouring to be Governor or Magistrate rather in that City, than in far and forraign countries, he was constrained against his will to be Bishop of the *Novatians*. For when *Sisinius* being at the point of death, made mention of him as a fit man to succeed him in the room: the *Novatian* people taking the censure of *Sisinius* as a Canon or Law, compelled him to be their Bishop. But when *Chrysanthus* had conveyed himself out of the way, lest he should take upon him that function, *Sabbatius* thinking verily that now he had found fit opportunity for to creep into the Bishops See, despised the dreadfull protestations he had solemnly vowed, and the oath he had taken: got him a company of obscure Bishops to consecrate him, and forth he steps a Bishop. One of the Consecrators was *Hermogenes*, whom he himself had aforetime excommunicated for the blasphemous Books which he published unto the world. But all the fetches of *Sabbatius* framed not aright. For the people detesting his corrupt and intolerable ambition (there was no way unassayed of him for to attain unto the Bishoprick) sought out both coast and countrey for *Chrysanthus*: when they had found him lurking in *Bithynia*, they forced him thence and staled him Bishop. He was a man that excelled all others, not only in politick wisdom, but also in modest behaviour: by this means the *Novatian* Churches in *Constantinople* flourished exceedingly. He was the first that of his own substance gave gold unto the poor: he took nothing save only two loaves every Sunday of the blessed bread: he was a man that was very diligent in his Ecclesiastical function: he took *Ablabius* the Rhetorician a very wise man of the *Novatian* Church, out of *Troilus* the Sophists school, and made him Minister. There are extant notable and excellent sermons of this *Chrysanthus*. *Ablabius* was afterwards made Bishop of the *Novatian* Church at *Nice*, where also he professed Rhetorick,

CHAP. XIII.

Of the stir at Alexandria between the Christians and the Jews: of the contention between Cyrillus the Bishop, and Orestes the Lieutenant.

About that time the Jews were banished *Alexandria* by *Cyrillus* the Bishop, upon such an occasion as followeth. The people of *Alexandria*, above all other men, are prone to schisme and contention: for if that any quarrel at any time arise among them, immediately hainous and horrible offences are wont to ensue, the tumult is never appeased without great blood-shed. It fell out that the great throng and multitude of people contended among themselves, not about any necessary matter, but who could approach nearest unto the Dancers, which lewd custom is now crept into all Cities. For a great multitude assembled together on the Saturday to pastime themselves with the beholding of a certain Dancer. And because the Jews spent not that day in the hearing of their Law being their Sabbath-Day, but gave themselves wholly unto the hearing of Comedies and Interludes, to the beholding of shews and spectacles, that day was the occasion of great schisme and dissension among the people. And though the tumult was partly appeased by the Lieutenant of *Alexandria*: yet nevertheless the Jews gave not over their quarrel, for the spite they owed unto the one part of the faction. For the Jews as they were always found deadly foes unto such as professed the Christian faith: so then above all other times

Dancing used
in *Alexandria*
on Saturdays.

times they were incensed against them, because of the dancers. Wherefore when as *Orestes* the Lieutenant of *Alexandria* had nailed upon the Theatre the Writing of Politick Governance (for so do the people of *Alexandria* term the publick Proclamations of the Lieutenant) some of *Cyril* the Bishops familiar friends stepped forward to examine what the Lieutenant had written. Of which number one was *Hierax* a schoolmaster and Professor of Grammar, a diligent auditor of *Cyril* the Bishop, and one that was greatly delighted with his Sermons. The multitude of the Jews seeing this *Hierax* upon the stage, exclaimed immediately against him, that he came thither for no other cause, but only to set the people together by the ears. *Orestes* although heretofore he envied the authority of Bishops, because that the credit and power which the Emperors granted the Magistrates and Lieutenants, was by reason of them abridged and cut short: yet then he spited him above all other times, because that *Cyrillus* would pry into his writings, and curiously sift out the contents and meaning thereof. Therefore he caused *Hierax* openly to be apprehended in the midst of the Theatre, and to be punished extremely. *Cyrillus* understanding of this, warned the chief of the Jews to appear before him, and told them plainly, if they would not give over their rebellion and traitorous conspiracy against the true Christians, he would punish them according unto their deserts. The Jews stomacking the Bishops threats, fretted the more, and boyled within themselves for anger, they fell to devising of weights for to mischief the Christians, which in the end caused all the Jews to be banished *Alexandria*: the circumstance was in such sort as followeth. The Jews after consultation laying down a sign for each of them to know the other, to wit, the carrying of a ring made of the rinde or bark of the palm-tree, purposed to set upon the Christians in the night time. Wherefore on a certain night they sent abroad throughout the whole City such as should cry fire, fire, and where should it be but in the Church called *S^t Alexanders*. The Christians hearing of this, rose up, left their houses, ran to save the Church from burning, some out of this street, and some out of that. Then the Jews stepped forth suddenly from under the Porchouses, set upon the Christians and slew them, and as they endeavoured to keep their hands that their rings might not be seen, for they dispatched out of the way as many Christians as met them. When the day appeared and the Sun was up, the authors of this horrible murder were known well enough. *Cyrillus* understanding of the circumstance, was wonderfully incensed against them: got him straight with great power into the Synagogues of the Jews, (for so were their Churches called) and executed presently by some of the Jews, some other he banished the City, either some he bereaved of their lives. Wherefore the Jews which inhabited *Alexandria* since the Reign of *Alexander* King of *Macedonia*, were then banished the City, and dispersed over all Countries. *Agapius* a Physician, one of the scattered Jews, got him unto *Artemus* Bishop of *Constantinople*, became a Christian, and dwelt afterwards in *Alexandria*. *Orestes* the Lieutenant of that City took in very ill part that deed of *Cyril*: and was very sorry that so noble a City should be bereaved of so great a multitude of men. Wherefore he certified the Emperor of all the doings there. *Cyrillus* likewise painted forth in paper the traitorous conspiracy of the Jews, and sent his writing unto the Emperor: yet nevertheless he laboured to become friends with *Orestes*, for the Citizens of *Alexandria* did advise him. But when *Orestes* would not as much as once hear the motion of reconciliation between them, *Cyril* reached into his hand the New Testament, supposing verily he would reverence the Book, and remember himself the better. When that the mind of *Orestes* could not be turned, neither any good mood found to him, but that deadly enmity grew between them, such a calamity ensued thereof, as I mind hereafter at large to declare.

CHAP. XIV.

How the Monks inhabiting the mount Nitria, came to the City of Alexandria to defend Cyril, and of the first they made against *Orestes* the Lieutenant.

Divers of the Monks inhabiting mount *Nitria*, being hotly disposed, as they lately were, when as *Theophilus* the Bishop had armed them against *Dioscorus* and his Brethren, gave themselves contentiously to partaking, and purposed of their own accord to maintain the quartel of *Cyril*. Wherefore to the number of fifty Monks leaving their Monasteries, came to *Alexandria*, compassed the Lieutenant as he rode in his Chariot, assaulted him, called him a Sacrileger, an Ethnic, with sundry other contumelious languages.

Temporal and worldly Magistrates are grieved that the Church should have any authority or preeminence.

How the Jews were banished Alexandria.

Alexandria.

Ammonius the Monk wounded the Lieutenant of Alexandria with a stone.

Ammonius the Monk wounded the Lieutenant of Alexandria with a stone.

get. He supposing with himself that *Cyril* had wrought this conspiracy against him, cried out, that he was a Christian, and that *Atticus* Bishop of *Constantinople* had baptized him. But whenas the Monks weighed not his words, one of them whose name was *Ammonius*, took the Lieutenant on the head with a stone. The Lieutenant being sore wounded with the blow, the blood ran about his ears, the Sergeants and such as guarded the person of the Lieutenant seeing the stones flie about their ears, fled away, few only excepted, and held down their heads among the multitude. In the mean while the people of *Alexandria* came about them, and in the Lieutenants behalf set upon the Monks: in the end these Monks ran all away, *Ammonius* only excepted. Him they took and brought before the Lieutenant. He openly, according unto the Laws, reasoneth with him of the matter, pronounceth against him the sentence of justice, and tormented him as long as breath remained in his body. All these circumstances shortly after were opened unto the Emperors. *Cyril* also certified them of the same matter, though in another sort. He took the corps of *Ammonius*, and buried it in a certain Church, calling him not *Ammonius*, but *Thamnasius*. In the Church he extolled the noble courage of this man, the great combat he endured for godliness, and commanded he should be called a Martyr. But the modest and graver sort of Christians allowed not of *Cyril*'s doings herein, for they knew that *Ammonius* died not in torment, because he would not deny Christ, but suffered due punishment for his rash enterprizes. Wherefore *Cyril* himself suffered at length this heinous offence by little and little to fall into oblivion. Neither was the contention and quarrel between *Cyril* and *Orestes* put up as yet, for there ensued another calamity not much unlike this, the which I am now about to declare.

CHAP. XV.

Of Hypatia a woman which excelled in Philosophy.

Hypatia a woman of great learning.

There was in *Alexandria* a woman whose name was *Hypatia*, the daughter of *Theon* the Philosopher, who profited so much in profound learning, that she excelled all the Philosophers of that time, and not only succeeded in *Plato*'s School, the which exercise *Plotinus* continued, but also expounded to as many as came to hear her the precepts and doctrine of all sorts of Philosophers. Wherefore as many as gave their study to the knowledge of Philosophical Discipline flocked unto her lessons from every Country. Moreover for her grave courage of mind, the which she gathered out of the fountains and bowels of philosophical Literature, for her modest and matron-like behaviour, she liked not to present herself before Princes and Magistrates. Neither was she ashamed to come into the open face of the Assembly. All men did both reverence and had her in admiration for the singular modesty of her mind. Wherefore she had great spite and envy owed unto her, and because she conferred oft, and had great familiarity with *Orestes*, the people charged her that she was the cause why the Bishop and *Orestes* were not become friends. To be short, certain heady and rash cock-brains whose guide and captain was *Peter* a Reader of that Church, watched the woman coming home from some place or other, they pull her out of her Chariot, they hale her into the Church called *Cesarium*: they stripped her stark naked, they raze the skin, and rend the flesh of her body with sharp shels, untill the breath departed out of her body: they quarter her body: they bring her quarters unto a place called *Cinaron*, and burn them to ashes. This heinous offence was no small blemish both to *Cyril* and the Church of *Alexandria*. For the professors of Christian Religion should be no fighters, they ought to be far from committing of murder and bloodshed, with other such horrible offences. These things came thus to pass the fourth year of *Cyril*'s Consecration, the tenth Consulship of *Honorius*, and the seventh of *Theodosius*, in the month of *March*, and on the Ember-days.

CHAP. XVI.

How the Jews conspired against the Christians and were foiled.

Shortly after the Jews for their horrible practises against the professors of the Christian Faith, suffered punishment due for their desert, in a certain place called *Jamessar*, between *Chalein* and *Antioch* in *Syria*. At the time of their Plays and Enterludes, they committed many absurd and shamefull acts: at length through frensie and furious motion they removed

moved reason out of her seat, and like mad men they contumeliously derided in their plays not only the *Christians*, but also *Christ Jesus* himself; they scoffed at the Cross, and mocked as many as put their trust in him that was crucified thereon. The manner is as followeth. They lay hold on a child of the *Christians*; they nail him to a tree, and lift him up on high. When they had so done, first they deride and laugh at him: immediately after like mad men they scourge him as long as breath remained in his body. For this cause there was great contention between them and the *Christians*. Moreover the Emperor was certified what an horrible act the *Jews* had committed, who wrote again unto the Lieutenant and Magistrates of that Province, that they should make diligent search and inquisition for the authors and workers of so great a mischief, and punish them severely. Therefore the *Jews* inhabiting that region, for the shameful act they had committed in jest, were punished in earnest.

The *Jews* crucified a boy in derision of all *Christians*.

CHAP. XVII.

Of *Paulus* the Novatian Bishop, and the miracle wrought at the baptizing of the deceitfull Jew.

ABOUT that time *Chrysanthus* the Novatian Bishop, after he had governed such congregations as were under him the space of seven years, departed this life in the Consulship of *Monaxia* and *Plyntha*, the six and twentieth of *August*, whom *Paulus* succeeded. This *Paulus* a good while ago was Schoolmaster and Reader of the Latine tongue, afterwards he left that kind of study, and framed himself to the monastical life. He founded a Monastery of such men as gave themselves to the study of virtue and godlinesse, not unlike unto the Monasteries of the Monks inhabiting the desert. I knew the man my self to be such a one as *Evagrius* writeth the religious men living in the wilderness ought to be. For he imitated his precepts, he gave himself to continual fasting: he spake little: he accustomed to abstain from living creatures, and oftentimes from wine and oil: he was very carefull in relieving of the poor: he visited continually such as lay in fetters and close prison: he was a great suer unto temporal Magistrates for the afflicted and succourless, which always with willing minds granted him his request, for the great reverence and singular opinion of godliness they conceived of him. But what need I use many words in the recital of his virtue? One notable act of his I am now about to declare, which shall suffice in stead of many, and worthy it is to be printed in marble, to the memory of all posterity in time to come. A certain dissembling Jew feigning he would embrace the Christian Faith, was often baptized, through the which wiles he got much money. After he had guilefully deceived many men of sundry sects and opinions (for he had been baptized of the *Arians* and *Macedonians*) having no more whose eyes he might blear, at length he comes to *Paulus* the Novatian Bishop, and protesteth unto him, that gladly he would be baptized, and praieth him that he may obtain it at his hand. *Paulus* liketh well of his sute; but he said unto him, that he would not baptize him afore he had learned the Articles and Principles of the Faith, and given himself to fasting the space of many days. The Jew against his will being constrained to fast, called upon them every day to be baptized. *Paulus* seeing that he was so earnest to be baptized, thought best not to displease him with delay, but made all things ready for Baptism. When he had provided for him a white garment, and caused the Font to be filled with water, he sent for the Jew thither to be baptized. But all the water by a certain divine power and secret operation which the outward eye could not attain unto, was suddenly dried up. And whenas neither Bishop, nor such other as were present perceived the manner how it was gone, but thinking that it ran through the hole in the bottom of the Font (where at other times they were wont to let the water go) they stopped all the holes and chinks on every side, and filled the Font afresh. But when the Jew was brought the second time, and hanged his head over the Font, the water again vanished away every drop. *Paulus* seeing this, said unto the Jew: O man thou dissemblest egregiously, or else thou hast been baptized unwittingly. In the end when as the rumor and report of this miracle caused many to run unto the place, one by chance among the rest knew the Jew by his favour, and affirmed that he saw him baptized of *Atticus* Bishop of *Constantinople*. This miracle was wrought under the hand of *Paulus* the Novatian Bishop.

Chrysanthus.

Paulus.

CHAP.

CHAP. XVIII.

How that after the decease of Ildigerdes King of Persia the league was broken between the Romans and the Persians, and how the Persians in the end were foiled and the City preserved.

After the decease of *Ildigerdes* King of *Persia*, which in all his life time persecuted not the Christians inhabiting his dominions, his son *Baratanes* being crowned in his fathers stead, was driven thereunto through the perswasion of Magicians and Southsayers, so that he vexed the Christians out of measure, and punished them with sundry torments after the manner of *Persia*. Wherefore the Christians which dwelt in *Persia* were constrained to fly unto the *Romans* for refuge: they humbly crave of them that they will pity their case, that they will not suffer them in such sort lamentably to be oppressed. *Atticus* the Bishop entertained those suiters courteously: furthered their suit as much as in him lay, and opened unto the Emperor *Theodosius* their case. The *Romans* at the same time were offended with the *Persians* for another matter, the quarrell was as followeth. The *Persians* had borrowed of the *Romans* certain searchers and diggers of gold mines, these men they would not only not deliver back again, but spoiled also the *Roman* Merchants of their wares and merchandize: the refuge of the Christians augmented the unkindness, and increased the displeasure, for immediately after their flight, the King of *Persia* sent Embassadors requiring them back again as fugitive persons. The *Romans* because they ran unto them for succour, would not restore them: nay they purposed not only to aid them which were simple suiters, but also with all might possible generally to maintain the quarrell in the behalf of Christian Religion. Wherefore they choose rather to wage battell with the *Persians*, than suffer the Christians so miserably to perish. To be short, the league was broken and open Warre proclaimed, but in mine opinion it shall not be amiss briefly to run over some things thereof. The Emperor of *Rome* first of all sent an host of armed souldiers apart one from the other against the *Persians*, whereof *Ardaburius* was General. He passing through *Armenia* entred with force into the *Persian* dominions, and destroyed the Province called *Azaxena*. *Narsens* the King of *Persia* Captaine went forth to meet him with great power of *Persian* souldiers: they joyued together: the field was fought: *Narsens* was foiled and fled away to save his life. Afterwards when he saw his time he determined to enter unlooked for into the *Roman* dominions through *Mesopotamia*, where there was no power to resist them, and purposed to revenge him of the *Romans*. But the *Roman* Captaine was quickly made privy unto the policy and feith of *Narsens*, for he sacked and rifled *Azaxena* with all speed, and got him in post hast to *Mesopotamia*. Wherefore though *Narsens* had gathered a wonderfull great power together, yet could he not invade the *Roman* Countries. When he came to *Nisibis* a City of *Persia*, yet situated just in the midst between the *Roman* and *Persian* dominions, he sent unto *Ardaburius* that he would gladly come to parly with him, touching the time and place, when and where the battell should be fought. *Ardaburius* answered the legats in this sort: tell *Narsens* from me, that the Emperors of *Rome* use not to wage battell at *Narsens* his pleasure. Wherefore the Emperor of *Rome* understanding that the King of *Persia* had gathered a great army together, for to wage battell with him, put his whole trust and confidence in God, and sent of the contrary a great host against him. And hereby it will evidently appear unto the whole world, that the Emperor enjoyed immediately a singular benefit for casting his care and assistance upon God; for whenas the Citizens of *Constantinople* were very sad and heavy, mistrusting the doubtfull end of the variable chances incident to Warres, a company of Angels appeared unto certain in *Bithynia*, whom necessary affairs constrained to travell into *Constantinople*, and willed them to salute the Citizens of *Constantinople*, and bid them be of good cheer, exhorting them to pray and put their trust in God, that the *Romans* should foil the enemy and become conquerors, and that God had sent them as governours and sovereign Captains of the Warres. This being heard, not only the City was recreated, but also the souldiers hearts were lighted and the more encouraged to fight. When the Camp was removed, and the Wars translated out of *Armenia* into *Mesopotamia*, the *Romans* got the *Persian* souldiers into the City of *Nisibis*, and there besieged them: they set to the Walls wooden turrets resembling ladders rolled upon wheels and winged up: they slew many of them which

Angels G

which fought on the wals, defended their City, and withstood their scaling. *Baratanes* King of *Persia* understanding that his Country *Azazena* was destroyed, and that his souldiers were shut up of the *Romans*, and besieged within the wals of *Nisibis*, went himself with all his power against the *Romans*. But because he feared greatly the force of the *Roman* souldiers, he craved aid of the *Saracens*, whose Governour then was *Alamuhdarsus* a man of valiant courage and noble prowess, which brought with him an infinite company of *Saracens*, and encouraged the King of *Persia*, and promised moreover that in a short while after he would not only conquer the *Romans*, but also take *Antioch* of *Syria*, and deliver it into his hands. But his promise was not performed, it succeeded not according unto his desire, for God upon a sudden so terrified and astonished the *Saracens*, that they imagined the *Roman* souldiers were unawares come upon them: and whilst that they bestirred themselves for fear, and knew not whither to flee, they cast themselves headlong as they were all in armour into the river *Euphrates*, where the number of one hundred thousand was drowned. Such a misfortune befell unto the *Saracens*. The *Romans* which laid siege to *Nisibis*, hearing that the King of *Persia* was coming against them with a great number of *Elephants*, were wonderfully afraid, gathered together all the engines they had prepared for siege, burned them, and returned back to their Country. But what battels were afterwards fought: how *Arceobindus* another Captain of the *Romans*, slew a mighty *Persian* dealing with him hand to hand: how *Ardaburius* dispatched through wiles and stratagems seven of the nobility of *Persia*, and how *Vitiannus* a third Captain of the *Romans*, foiled the remnant of the *Saracens* power: I think it my duty to overskip them with silence, lest I seem to make too long a digression from the purpose.

CHAP. XIX.

Of *Palladius* the Post, and his swiftnesse.

THE aforesaid news were quickly brought unto the Emperor *Theodosius*, but how he could so soon understand of matters done in Countries so far distant, I am now about to declare. He had a man whose name was *Palladius*, one that had rare gifts both outwardly in body, and inwardly in mind. He was able in three days to ride in such post, as was to be wondrous unto the farthest places and bounds of the *Roman* and *Persian* Dominions, and back again in so many days to *Constantinople*. Moreover, he went with marvellous great speed throughout the world, whither soever the Emperor sent him, so that a wise man said once of him: This fellow with his celerity maketh the Empire of *Rome*, which is very wide, to be narrow and strait. When the King of *Persia* heard the fame of him, he could not chuse but wonder. So far of *Palladius*.

CHAP. XX.

How the *Persians* were again utterly foiled by the *Romans*.

THE Emperor of *Rome* abiding at *Constantinople*, and understanding for truth of the victory that was given him, behaved himself so graciously, that he desired greatly the enjoying of peace and quietness, although his souldiers had such prosperous success in all their adventures: Wherefore he sent *Helion*, one that was in great credit with him in Embassy unto the King of *Persia* to conclude a league between them. *Helion* coming to *Mesopotamia*, and the place where the *Romans* had trenched themselves, sent *Maximianus* a valiant man, and fellow-captain with *Ardaburius*, as Ambassador to intreat for peace. As soon as he had presented himself before the King of *Persia*, he said that he came not from the Emperor, but from his Captains, to see whether it would please him to make truce: that the Emperor was ignorant of all the circumstances and events of that war; and if peradventure it were told him, he would make small account of it. The King as he purposed with himself to receive this Embassy with most willing mind (for his Army was almost famished to death) the souldiers whom they call *Immortal* (their number mounted to ten thousand of most strong and valiant men) came and perswaded him that he should not confirm any league, before that they first of all had assaulted and suddenly set upon the *Romans*, who now as they thought, were unprovided. The King yielded unto their advice and counsel: delivered the Ambassador in the mean while to be kept in hold: and sent those *Immortal* souldiers to assault the *Romans*. They went on their voyage, and divided their company into two armies, purposing

to beset and compass some part of the *Roman* host. The *Romans* when as they might see but one only Army of the *Persians*, set upon them: for the other had not as yet appeared, but suddenly rushed in upon the *Romans*. But as they skirmished together a *Roman* Captain that was set by *Procopius* for the purpose, looking down (as God would) from the top of a hill, beheld his fellow-soldiers in great peril, went behind the *Persians* and kept them in: so that they which a little before beset the *Romans*, were now beset themselves. Wherefore the *Romans* when in short space they had foiled the fore-men, they turned themselves back towards them which rushed upon them through wiles, and in like sort dispatched them every one. Thus it came to pass, that they which called themselves *Immortal*, proved themselves *Mortal*: and thus Christ revenged him of the *Persians*, because that they had executed many godly men, and holy Saints, which served him devoutly. The King of *Persia* understanding of this slaughter and overthrow, fained he knew of nothing: accepted of the Embassie, and reasoned thus with the Ambassador: It is not for the *Romans* sake that now I assent unto peace, but only to gratifie and pleasure thee, whom I have tried by experience to be for policy and wisdom of the chiefest among the *Romans*. To conclude, by this means the wars which the *Romans* held with the *Persians*, in the quarrel and defence of the persecuted Christians, were ended in the thirteenth Consulship of *Honorius*, and the tenth of *Theodosius*, the fourth year of the three hundred *Olympiads*: and also the fiery flame of persecution kindled there against the Christians, was wholly quenched.

CHAP. XXI.

Of the Piety and Compassion which Acacius Bishop of Amida had on the captives of Persia.

Acacius Bishop of Amida.

A CACIUS Bishop of *Amida*, was renowned and much spoken of for a notable work of mercy which he wrought in those days. When the *Romans* souldiers purposed in no wise to restore again unto the King of *Persia*, such captives as they had taken at the winning of *Axazena*, being in number about seven thousand (to the great grief of the King of *Persia*) all which were almost starved for food: *Acacius* lamented their state and condition, called his Clergy together, and said thus unto them: Our God hath no need either of dishes, or of cups, for he neither eateth nor drinketh, these be not his necessities. Wherefore seeing the Church hath many precious jewels both of gold and silver, bestowed of the free will and liberality of the faithful: it is requisite that the captive souldiers should be therewith redeemed and delivered out of prison and bondage; and that they also perishing with famine, should with some part thereof be refreshed and relieved. When he had used these and other such like reasons, he commanded that the treasure should be cast and translated, he made money thereof, and sent the whole price, partly for to redeem the captives out of prison, and partly for to relieve them that they perished not with famine. Last of all, he gave them their costage, to wit, necessary provision for their voyage, and sent them back to their King. This notable act of the renowned *Acacius* brought the King of *Persia* into great admiration, that the *Romans* endeavoured to win their adversaries both with wars, and with well-doing. The report goeth moreover that the King of *Persia* desired greatly the sight of *Acacius*, and coveted the presence of his person: and that the Emperor *Theodosius* commanded *Acacius* the Bishop to gratifie the King therein. When that so famous a victory was given from above, many notable writers laid pen to paper, and published unto the world the practices and virtues of the Emperor, extolling his name unto the skies. The Emperess also being the daughter of *Leontius* the *Athenian Sophist*, instructed of her father, and trained up in all kind of literature; set forth a Poeme of the same argument in heroical verse. When the Emperor took her to his wife, *Atticus* the Bishop which christened her, in stead of *Athenais* called her *Eudocia* at the time of Baptism.

Eudocia the Emperess was learned.

CHAP. XXII.

A Discourse in Commendation of Theodosius the younger.

A LTHOUGH many Writers, as I said before, published abroad the praises of the Emperor, of which number some indeavoured by that mean to creep into his favor, some other desired thereby to blaze abroad in the world the fame of their skill and knowledge, left

the learning which they had gotten with long study should be troden in the dust of oblivion : I of mine own part, though I desire not to be known of the Emperor, neither covet arrogantly to give the world a taste of my learning, have determined with my self simply without the glorious and painted shew of Rhetorick, to publish abroad the virtues of the Emperor. For if that I should pass them over with silence, being as they are both noble and fruitfull, containing many examples for the amendment of life, I should in my opinion injure not a little the posterity in time to come. First of all though he was born and brought up in the very Palace of the Emperor, yet notwithstanding he was nothing given unto light and idle behaviour : but so wise and discreet, that he seemed unto such as had conference with him, to be a man of great experience. Again, he was a man of such hardiness and sufferance both inwardly in mind, and outwardly in body, that he could indure with great patience the pinching cold of Winter, and the parching heat of Summer. He was wont often to fast, but especially on the Wednesdaies & Fridays. This did he, to the end, he might lively express the Christian trade of living. His Palace and Court seemed no other than a religious house. For at the dawning of the day, his manner was to sing *Hymns* and *Psalms* interchangeably together with his sisters. He was able to repeat holy Scriptures out of the Book : he reasoned of them with the Bishops, as if he had been a Priest of great continuance: he was more earnest and far more diligent in gathering together the Books of holy Scripture, and the Works of the ancient Fathers, than we read of old *Prolo-manus Philadelphus*. Furthermore he excelled all men in patience, courtesie and clemency. The Emperor *Julian* though he professed the study of Philosophy, yet could he not put up the hatred of such as reviled him at *Antioch*, but punished extremely one of them whose name was *Theodorus*. But *Theodosius* laid aside the subtleties and quirks of *Aristotle*, and practised daily in life the profession and study of true Philosophy. He learned to bridle anger: to take grief and sorrow patiently: to revenge him of none that did him injury, nay, there is not the man that ever saw him angry. When that one of his familiars had demanded of him, why he never executed any that had done him injury, his answer was : I would to God it lay in me to revive them that be dead. Unto another that demanded of him the like, he said: It is no hard matter to becare a man of his life, but when he is gone, there is no man be he never so sorry for him, that can restore him to life again, save God alone. He was alwaies of that mind, that if any committed treason, he would not suffer him to go as far as the gates of the City towards the place of execution, but of his clemency he called him back again. Again, when he published spectacles on a certain time at *Constantinople*, with the bickering and fighting of beasts in compasse of the theater, and the people shouted unto him, requiring that one of the strongest men should be turned unto the savage beast which ranged about : his answer was in this sort, Do not you know that we cannot away with cruel spectacles ? When the people heard this, they learned thenceforth to refrain from cruel shews. Moreover he was so religious, that he honoured all the Priests of God, but specially such as he knew did exceed in godlines. The report goeth, that he made search for the sackcloth which the Bishop of *Chebrum* wore that died at *Constantinople*, and being found, they say he wore it how homely soever it was, thinking verily to get unto himself thereby some of the dead mans holiness. As he solemnized on a certain tempestuous and stormy time of the year (the people requiring the same) the usuall and wonted spectacles and shows in the place called *Circus*, environed with a Wall, and Galleries round about, when the room was full of people, and the tempest waxed sore, there fell upon them suddenly a great storm of Snow, then the Emperor revealed unto the world what affection and zeal he bare towards God: he willed the Beadles in his name to say thus unto the people. It is far better for us to lay aside these shows and pastime, and with one voice, to fall a praying unto God, that he will deliver us out of this present storm. The words were no sooner spoken, but all joyntly fell down to the ground, and poured out earnest and zealous prayers unto God, so that the whole City was become like one Church. The Emperor himself in the midst of the assembly, arrayed in common and usual attire, began the *Hymns*, neither failed he of his purpose. For the weather became fair again, the great dearth and scarcity was turned by the goodness of God into plenty and abundance of all things. If wars at any time were proclaimed, he followed the Example of *David*, he made God his refuge, perswading himself for certain that God ruled and governed all battels : and by the means of prayer, he obtained ever a prosperous success.

Discretion.
Sobriety.
Hardiness.

Fasting.

Devotion.
Singing of
Psalms.
Memory.
Knowledge.
Study.
Patience.
Courtesie.
Clemency.

Good Life.

Mercy.

Humanity.

Religion.

Zeal and fear
of God.

*The whole city became
like one church*

Humility.

Prosperity
and good suc-
cess for well-
doing.

Of John, who after the de cease of the Emperor Honorius played the tyrant at Rome, and how God delivered him through the prayers of Theodosius into the hands of the Roman Souldiers.

Occasion is presently ministred to discourse how *Theodosius* being aided from above, foiled the rebell and tyrant *John*, immediately after the *Perſian* war and the de cease of *Honorius*, in the Conſulſhip of *Aſclepiodotus* and *Marianus*, the fifteenth of *Auguſt*. In mine opinion the acts of thoſe dayes are worthy the writing, and ſuch they are as of right ſhould be recorded to the knowledge of poſterity in time to come. For the like things which happened unto the *Hebrews* under *Mofes* as he paſſed through the red Sea, now befall unto the Emperors Captains being ſent againſt the tyrant, the which I mind briefly to run over, leaving the large diſcourſe, becauſe it requireth a ſeveral volume unto others. Although *Theodosius* knew that *Honorius* the Emperor had departed this life, yet concealed he his death from others, ſo that another device which hereafter ſhall be ſpoken of, beguiled many therein. He ſent privily a Souldier unto *Salona* a City of *Dalmatia*, to give warning, that if any novelty were attempted in the Weſt parts of the world, there ſhould be ſuch preparation as might quickly ſuppreſs the authors thereof. When he had brought that about, he opened unto all men the death of his Uncle. In the mean while, *John* one of the Emperors chief Secretaries, when he could not content himſelf with his fortunate proſperity, challenged the Empire, and ſent Embaſſadors unto the Emperor *Theodosius*, requiring him to proclaim him Emperor. *Theodosius* took his Legats, laid them in hold, and ſent unto *John*, *Ardaburius* the Captain, who of late had behaved himſelf valiantly in the battel againſt the *Perſians*. He coming to *Salona*, failed into *Aquileia*, whence (as it is thought) he took a wrong courſe: the chance was as followeth. Being under ſail in the main Sea, the wind blew againſt him, and brought him ere he was ware into the tyrants claws. The tyrant laying hand on him, was now in good hope that *Theodosius* would be brought of neceſſity (if he tendered the life of his Captain *Ardaburius*) to create and proclaim him Emperor. When theſe things came to light, both *Theodosius* himſelf and his army alſo, which marched forwards againſt the rebel, were wonderfully ſorry leſt *Ardaburius* ſhould take any harm at the tyrants hands. *Aſpar* alſo the ſon of *Ardaburius* ſeeing both his father taken captive, and alſo hearing for certainty, that an infinite power of *Barbarians* went to aid the rebel, knew not what to do, he was at his wits end. To be ſhort, the prayers of the godly Emperor then alſo proved themſelves again to be very effectual. For an Angel of God in the form of a ſhepherd, guided *Aſpar* on his journey, and led his army by a lake adjoining to *Ravenna* (for there it was that the tyrant kept Captain *Ardaburius* in hold) which way it was not remembered that ever man found paſſage. But God opened a way to *Aſpar* where it was thought others could not go. He led then his army through the lake, which then as it fell out was dried up by the handy work of God: he ruſhed in at the Gates of the City which lay wide open, and diſpatched the tyrant. At what time the moſt godly Emperor underſtanding of the tyrants death, as he celebrated thoſe ſhows and ſpectacles in *Circus*, made manifeſt his ſingular zeal and piety Godwards: for thus he ſpake unto the people, Let us give over this vain paſtime and pleaſure: let us rather repair unto the Church and ſerve God devoutly, powring unto God zealous prayers, and yielding unto him hearty thanks, who with his own hand hath bereaved the tyrant of his life. He had no ſooner made an end of ſpeaking, but they gave over their ſpectacles and ſhows, paſſed throughour the Theater, ſounding out thankſgiving with one voice together with the Emperor, and going ſtraight to the Church, ſpent there the whole day, ſo that all the City ſeemed to be as one Church.

CHAP. XXIV.

How Theodosius the Emperor after the execution of John the tyrant, proclaimed Valentinianus (the ſon of Conſtantius and Placida the Aunt of Theodosius) Emperor at Rome.

When the tyrant was diſpatched out of the way, *Theodosius* began to conſider with himſelf whom he ſhould proclaim Emperor of the Weſt parts of the world. He had to his kinsman one *Valentinianus*, a very young gentleman, begotten on *Placidia* his

his Aunt, for she was the daughter of *Theodosius Magnus* the Emperor, and sister to *Aradius* and *Honorius* the Emperors. *Constantius* that was made Emperor by *Honorius* and governed the Empire with him a very short space (for he died immediately) was the father of *Valentinianus*. *Theodosius* made this his Cofin *Casus*, sent him into the West, and put his mother *Placidia* in trust with the Imperial affairs. Afterwards when he determined to go himself into *Italy* for to proclaim his Cofin Emperor, and in his own person to counsel the *Italians* that they should not lightly give ear unto tyrants and rebels, he came as far as *Thessalonica*, and there was hindered with sickness, so that he could go no further. Therefore he sent the Imperial Scepter unto his Cofin by *Helion* the Senator, and returned himself back again to *Constantinople*. But of these things thus much shall suffice.

CHAP. XXV.

Of Atticus Bishop of Constantinople, and how he governed the Churches. Also how he caused that the name of John Chrysostome should be Canonized among the Saints of that Church.

ATTICUS the Bishop was a great furtherer of the Ecclesiastical affairs, for he governed with great wisdom, and exhorted the people diligently with heavenly Doctrine to virtuous and godly living. When he saw the Church divided, and that the *Johannites* used their private meetings and Conventicles, he commanded that the memorial of *John* should be solemnized at Service time, as the manner is of other Bishops that are deceased. For by that means he hoped verily it would come to pass, that many of them would return unto the Church. He was so bountifull and liberal, that he provided not only for the poverty of his own Church, but also sent money unto the next Churches to supply the want of the needy. For he sent unto *Calliopius* Minister of the Church of *Nice* three hundred pieces of Gold, and withall, Letters containing this form: *Atticus unto Calliopius sendeth greeting in the Lord, I am given to understand, that there is an infinite number in your City ready to perish with famine, and stand in need of the almes and charity of godly and well disposed persons. Where I write an infinite number, I mean a great multitude, the certain number whereof I do not readily know. Therefore seeing I received money of him which bestoweth abundance and plenty of riches upon them which use it aright: seeing also daily experience teacheth us that some do want, to the end, that such as be wealthy, and minister not unto them, may thoroughly be tried: my will is (well-beloved brother) that thou receive from me these three hundred pieces of gold, and distribute them at thy discretion among the poor people of thy parish. See that thou deal the same not among such as respect only the belly, and make a living or trade throughout their life time of begging, but among such as are ashamed to beg. Neither would I have thee herein respect any opinion or sect whatsoever; neither to prejudice them which practise in doctrine a contrary faith unto us, but only to have consideration of this, that thou relieve them which hunger and thirst, and have not wherewithal to help themselves. Thus was he carefull of the poverty of such as dwelt from him in far and forrain Countries. Again when he understood that such as severed themselves from the *Novatians*, about the keeping of *Easter*, had translated the Corps of *Sabbatius* out of the Isle *Rhodos*, (for there he died in exile) buried it solemnly, and prayed upon his Tomb: he sent certain thither in the night time, charging them to remove the Corps of *Sabbatius*, and bury it in another Sepulcher. Such as used to frequent the place, when they saw the Grave digged up, ceased thenceforth to honour the Tombe of *Sabbatius*. The same *Atticus* did passe in assigning of proper Names to things. For the rode in the mouth of *Pontus Euxinus*, which of old was called *Poyson*, he called *Medecin*, lest he should there raise an assembly, and appoint there unto a place called after a foul name. Moreover he termed a piece of the suburbs of *Constantinople*, *Argyrole* upon such an occasion as folleth. *Chrysople* is a rode in the head of the Sea *Bosphorus*. Many ancient Writers make mention thereof, namely, *Strabo*, *Nicolaus*, *Damascenus*, and the famous Writer *Xenophon*, who both in the six Book of *Cyrus* expedition, and in the first of the acts of the *Grecians* remembreth the said Town, that *Alcibiades* walled it about, and how there is a place therein assigned for the payment of Tithe and Tribute. For such as loose out of the main Sea, and arrived at that place, do use there to pay Tithe. Wherefore *Atticus* seeing the place over against him had so worthy a name, procured this rode thenceforth to be called*

Argyrole;

Atticus Bishop of Constantinople unto Calliopius Minister of Nice.

Atticus endeavoured to bring the Novatians from idolatry.

Argyropole: As soon as he spake the word, the name was immediately changed. Again, when some men said unto him, that the *Novatians* should not have their conventicles and assemblies within the walls of the City: what do you not remember (saith he) what troubles and vexations they endured, when we were tossed with the grievous storm of persecution in the reign of *Constantinus* and *Valens*, and how that at sundry other times they testified together with us the true faith which we maintain? Moreover, though they were of old divided from the Church, yet attempted they to establish no novelty as touching the faith. Again this *Atticus* being at *Nice* about the ordaining of a Bishop, and seeing there *Asclepiades* a *Novatian* Bishop who was a very old man, he asked of him how many years he had been a Bishop? when the other had answered fifty years: Thou art truly a happy man (saith he) in that God granted thee to enjoy so worthy a function so long a time. He said again unto *Asclepiades*, verily I commend *Novatus*, but I allow not of the *Novatians*, *Asclepiades* marvelling what he should mean in so saying, replied: How so O Bishop? *Atticus* made answer: I do commend him (saith he) for refusing to communicate with such as had sacrificed to idols: for I would have done no less my self. But I like not of the *Novatians*, because they exclude from the Communion such as of the Laity have lightly offended. *Asclepiades* replied again unto these things: Besides the sin of sacrificing unto idols, there are (as holy Scriptures do witness) many other sins unto death: for the which you deprive only the Clergy, and we the Laity of the Communion, referring unto God alone the power of remitting their sin. The same *Atticus* had the foreknowledge of his death. For taking his leave of *Nice*, he said unto *Calliopius* the Minister of that Church: Make hast to *Constantinople* before *Autumn*, that thou maist again see me alive, for if thou linger and make delays, thou shalt see me no more in this world. In uttering of these words, he hit the truth on the head, for he departed this life the one and twentieth year of his Consecration, the tenth of *October*, in the eleventh Consulship of *Theodosius*, and the first of *Valentinianus* *Caesar*. *Theodosius* the Emperor returning from *Thessalonica*, came short to his Funeral: for *Atticus* was buried the day before the coming of the Emperor into *Constantinople*. Shortly after, the creation of *Valentinianus* the younger was Proclaimed, to wit, the 23^d day of the same moneth.

CHAP. XXVI.

Of Sisinus the successor of Atticus in the Bishoprick of Constantinople.

After the decease of *Atticus* there was great contention in the Church of *Constantinople* about the election of a Bishop. For some would have *Philip* a Minister, some other *Proclus*, who also was a Minister preferred to the room: but all the people with uniform consent desired *Sisinus*. He was likewise a Priest, not of any of the Churches within the walls of *Constantinople*, but of *Elaa*, a Church in the suburbs over against the City, where all the people of *Constantinople* are wont to celebrate the feast of our Saviours ascension. All the Laity laboured by all means to have him to their Bishop, partly, because he was counted a very godly man, and partly also, for that he endeavoured to relieve the poor beyond the reach of his substance. To be short, the Laity got the upperhand, and *Sisinus* was Consecrated the 28^d of *Febr.* in the twelfth Consulship of *Theodosius* and the second of *Valentinianus* *Augustus* the younger. *Philip* the Minister seeing that *Sisinus* was preferred before him, stomacked the matter wonderfully, and inveighed bitterly against his Consecration, in the work which he wrote and intituled *The Christian History*. While he inveighed against *Sisinus* that was Consecrated, against the Bishops who were Consecrators, and especially against the Laity who were Electors, he wrote such things as I am loth to report; for I cannot chuse but blame him greatly, that ever he durst be so bold to lay down rash and so unadvised reasons. Yet in my opinion it will not be amiss to say somewhat of him.

CHAP. XXVII.

Of Philip a Priest, bred and brought up in Syda.

Philip, of whom we spake before, was born at *Syda* a City in *Pamphilia*, where also *Trophimus* the *Sophist* had his original, of whom *Philip* boasted not a little that he was his kinsman. This *Philip* being a Deacon, and of great familiarity with *John* the Bishop, was as
it

it were driven to bestow great labour and diligence in the study of good learning, so that he wrote many Books of diverse sorts. His stile was Asiatick, proud and lofty, and to the end he might confute the works of *Julian* the Emperor, he compiled a volume, and titled it, *The Christian History*, the which he divided into six and thirty Books, every Book hath sundry Tomes, the number of all amounteth very nigh to a thousand, the argument prefixed to every one, is in manner as big as the Tome it self. This work he intitled, not the Ecclesiastical, but the *Christian History*, where he patched together many matters, to let the world understand that he was keen in Philosophy. Wherefore he alledgeth very oft precepts and rules of *Geometry*, *Astronomy*, *Arithmetick* and *Musick*. Moreover he describeth Isles, Mountains, Trees, with other things of small importance, so that it grew to a huge volume, full of pride and vain ostentation. In my simple judgment it is a work that is profitable neither for the learned nor unlearned. For the learned will condemn the often repetition of the same words, which is rife throughout the Book: the unlearned have not the capacity to comprehend the insolent stile and affected sentences of his arrogant mind. But let every one judge of those Books as he shall think good. I dare affirm, that the order he followed in laying down of the times, is both confuse and far from good order. For when he had run over the Reign of *Theodosius*, back again he gets him to discourse of the times of *Athanasius* the Bishop, the which I note to be his usual manner. But of *Philip* so far. Now to the History of *Sisinnius* time.

CHAP. XXVIII.

How that Sisinnius made Proclus Bishop of Cyzicum, whom the Cyziceni would not receive.

After the decease of the Bishop of *Cyzicum*, *Sisinnius* appointed *Proclus* to be their Bishop. The Citizens understanding of his coming, prevented him and chose *Dalmatius* a religious man to govern the Bishoprick. This they did, neglecting the Law and Canon which commandeth that no Bishop be appointed and ordained without the consent and authority of the Bishop of *Constantinople*. They made no account of that Canon, because that it commanded, namely (as they thought) that the said authority should be given unto *Anticus* alone. Wherefore *Proclus* being not admitted to execute the function of a Bishop in the Church where he was ordained, continued at *Constantinople*, where he occupied himself in preaching, and purchased unto himself thereby great fame and commendation. But of him I shall have occasion to speak more hereafter. *Sisinnius* had scarce been Bishop two years, but he died; it was in the Consulship of *Hierius* and *Ardaburius*, the four and twentieth of *December*. He was a man highly commended for temperancy, for godly and virtuous life; and to be short, for his liberality bestowed upon the poor. He was a man both gentle and familiar, plain without fraud or guile, and therefore he never molested any in his life. He was a great enemy to busy-bodies and to quarrellers, and therefore taken of many for a coward.

CHAP. XXIX.

After the death of Sisinnius Bishop of Constantinople, Nestorius was sent for to Antioch for to enjoy the Bishoprick, who immediately revealed himself what kind of man he was.

IT seemed good unto the Emperor after the decease of *Sisinnius*, because of divers vain-glorious persons, to chuse none of that Church to be Bishop (though many made sure for *Philip*, and many again for *Proclus*) but determined with himself to send for a stranger out of *Antioch*. There was in those days there a man whose name was *Nestorius*, by birth a German, of a loud voice, and an eloquent tongue, and therefore as it was thought a fit man to preach unto the people. They put their heads together, sent for *Nestorius*, and brought him from *Antioch* to *Constantinople* three moneths after: Who though his temperance was highly commended of many, yet the wisest sort and sagest people perceived well enough his other conditions when he first began to preach. For immediately after his stalling in the

Bishops

No Bishop to be appointed without the consent of the Bishop of Constantinople.

Bishops See the tenth day of *April* and the Consulship of *Felix* and *Taurus*, he gave forth in the hearing of all the people, such a saying as followeth, at the pronouncing of his Oration before the Emperor: *Restore thou unto me, O Emperor, the Earth weeded and purged of hereticks, and I will render Heaven unto thee; aid thou me in foiling of the hereticks, and I will assist thee in the overthrowing of the Persians.* Although such as detested the hereticks took these words in good part, yet such as by his outward behaviour gathered the inward disposition of his mind, could not chuse but espy his haughty stomach, his hally and running brain, his foolish feeding on vain-glory, specially seeing that by and by he bolted out such rash and unadvised sayings. Nay we may say (as the common Proverb goeth) *That the City had not drunk before he began to blow the smoke and the burning flame of persecution.* For the fifth day after he was chosen Bishop, when he determined with himself to overthrow the Church of the *Arians*, where they had their service privily and by stealth, he so troubled and disquieted their minds, that when they saw their Church must needs down, they put to their own hands, and fired it themselves, the which fire fell upon the next houses and burned them to ashes, so that there was much ado in the City, and the *Arians* rose up to revenge them of their enemies. But God the defender and conserver of the City, suffered not that pestilent infection of rancor and malice to run any farther. From that time forth not only the hereticks, but such as were of his own faith and opinion, called *Nestorians* a fire-brand. Neither rested he with this, but destroyed as much as in him lay, the whole City, while he went about to mischief the hereticks. Again he fell a molesting of the *Novatians*, only because *Paulus* their Bishop was famous and much spoken of for his zeal and godliness. But the Emperor bridled and withstood his enterprize with sharp admonitions and nipping words. I think it best to run over with silence the vexations and injuries he did unto such as celebrated the Feast of *Easter* the fourth day of the moneth throughout *Asia*, *Lydia* and *Caria*, and how many were cast away in the sedition which he raised at *Miletum* and *Sardis*. But as for the plague and punishment he suffered, partly for the aforesaid causes, and partly also for his malapert tongue, I will lay down in another place.

CHAP. XXX.

How that in the Reign of Theodosius the younger, the Burgonions received the Faith in Christ.

NOW am I about to declare a worthy History which happened at that time. There is certain barbarous Nation inhabiting beyond the River of *Rhene*, whom we commonly do call *Burgonions*. These people led a life far from Magistracy and Government of the Commonweal, for they are all Carpenters, and thereby get their living. The people called *Hunns* breaking oftentimes into their Regions, have destroyed their Country, and dispatched very many at sundry times out of the way. Wherefore they determined with themselves not to flie for refuge and succour unto any mortal man or living creature, but to yield themselves wholly unto some god or other. And when they called to mind that the god of the *Romans* never failed such as feared his name, and put their affiance in him, jointly with one heart and mind they turned themselves to imbrace the faith of Christ: they took their voyage into a certain City of *France*, and there they require of the Bishop to baptize them in the Christian Faith. The Bishop having enjoined them to fast seven days, and instructed them in the principles of Christian Profession, did baptize them the eighth day following, and bid them farewell. They put on valiant courage, and went on boldly to encounter with the tyrants, neither was their hope frustrate, neither did it fail them in the end. For the *Burgonions*, when *Uptarnus* King of the *Hunnes*, crammed himself with victuals on a certain night untill he burst in the midst, set upon the *Hunnes* now wanting a Head and Captain, few of them against many of the other (to wit, three thousand against ten thousand) they fought valiantly and got the victory. From that time forth the said Nation was a zealous maintainer of the Christian Faith. About that time *Barbas* the *Arian* Bishop died, it was the thirteenth Consulship of *Theodosius*, the third of *Valentinianns*, and the 24th of *June*, in whose room *Sabbatius* succeeded. So far of these things.

CHAP. XXXI.

How Nestorius vexed the Macedonians.

Nestorius inſomuch he practiſed many things prejudiciall unto the quiet ſtate of the Church, procured unto himſelf great hatred, even as the end of his doings proved ſufficiently unto us. *Antonius* Biſhop of *Germa* a City in *Helleſpont*, ſeeding the humor and cruelty of *Nestorius* in the rooting out of Hereticks, began to vex the *Macedonians* out of meaſure, and for to clear himſelf he ſained that the *Patriark*, to wit, the Biſhop of *Conſtantinople* had commanded him the ſame. Wherefore the *Macedonians* although they ſuffered for a while griefs and vexations, yet ſeeing that *Antony* kept no mean, but exceeded in cruelty, they could no longer bear the weight of ſo intollerable a burthen of injuries, but in the mad fury of their mind, preferring the raſh motion of revengement before all right and reaſon, procured the death of *Antony* to be done by ſuch men as they had ſent for to work the fear. This hainous offence which the *Macedonians* committed, was an occaſion to kindle and ſet on fire the cruelty of *Nestorius*. For he perſwaded the Emperor to deprive them of their Churches. Wherefore the *Macedonians* were put by one Church which lay without the old wals of *Conſtantinople*: by another at *Cyzicum*, beſides many others throughout *Helleſpont*, ſo that many of them returned into the Church, and embraced the faith of *One ſubſtance*.

CHAP. XXXII.

Of Anaſtaſius the Priſt, who was the occaſion that Neſtorius fell into ſuch extreame impiety.

Commonly we ſay, that ſuch as are given to drunkenneſs are never to ſeek for the cup, and buſie-bodies never want wo. *Nestorius* who endeavoured with might and main to bereave others of their Churches, was by chance thruſt out of the Church himſelf, the occaſion was as followeth. *Anaſtaſius* the Priſt who came with him thither from *Anſioch*, kept him alwayes company, was highly eſteemed of him, and his counſellor in all his affairs, taught on a certain time in the Church, that none ought to call *Mary* the Mother of God, becauſe that ſhe was but a woman, and that God could not be born of a woman. Theſe words of his diſquieted out of meaſure the minds both of Clergy and Laity. For they had learned of old that Chriſt was true God, and not to be ſepered becauſe of the myſtery of his incarnation, as man alone from his Divinity, and that according unto the mind of the *Apoſtle* where he ſaith, *Although we have known Chriſt after the fleſh, yet now do we know him ſo no more*. Wherefore for this cauſe let us ceaſe to reaſon any longer of Chriſt, and let us endeavour to attain unto his perfection. Whenas ſchiſme and contention was hereof riſen (as I ſaid before) in the Church, *Nestorius* going about to confirm the opinion of *Anaſtaſius* (for he would in no wiſe have him whom he made ſo much of to be rebuked, as one that had uttered blaſphemies againſt Chriſt) diſcourſed very oft of that matter as he preached in the Church: laid down very contentiouſly certain poſitions, and condemned utterly the claue that ſignified the bearing of God. And becauſe that divers men, to a divers end and purpoſe diſputed of this queſtion, the Church was divided, and the members parted aſunder. For much like blinde-folded perſons, and men brawling and fighting in the dark, they were carried here and there, now they affirmed this, anon they ſaid that, and look what they avouched a little before, the ſame they denied immediately after. Many thought that *Nestorius* was of opinion that Chriſt was but only man, and that he went about to revive and to raiſe up a freſh the hereſie of *Paulus Samofatenus*, and *Phorinus*. There was ſo much ado about this matter, that the ſummoning of a generall Council ſeemed needfull for the deciding of the controverſie; and the appealing of the people. I of mine own part by peruſing the works of *Nestorius*, do find the man ignorant and altogether unlearned, I ſpeak this from the heart and unſainedly, for it is not of hatred I owe him that I ſall a ripping of his crimes and infamy, neither have I determined by flattery and feeding of ſome mens humours, to report leſs of him than I found true. *Nestorius* in mine opinion followeth neither *Paulus Samofatenus*, nor *Phorinus*, neither thinketh he that our Lord Jeſus Chriſt is only man, but only avoideth this

Anaſtaſius.

2 Cor. 5.

The opinion of Neſtorius the Heretick.

1 Joh. 4.

Euseb. l. 3. de
vit. Constant.

this clause *the mother of bearing of God* as a fraying ghost. This befell unto him for his palpable error and ignorance. For though of nature he had a smooth and an eloquent tongue, and therefore was thought learned, yet to say the truth, he was altogether unlearned. Moreover he disdained to peruse the works of the ancient Fathers. He so vaunted himself with his rolling tongue and eloquent speech, that in manner he contemned the old writers, and preferred himself before them all. Again he was ignorant of that which was written in the old copies of *S^t John's* Catholick Epistle: *Every spirit which divideth Jesus is not of God*. As many as were about to sever the Divinity from the Humanity of Christ, stuck not to raze and blot this sentence out of the ancient copies. Wherefore the old Writers signified no less, then that certain men had corrupted that Epistle, to the end they might divide the Humanity of Christ from the Divinity of God. His Manhood is joyned with the Godhead, neither are they two but one, in which sense the ancient writers were not afraid to call *Mary, the mother of God*. Even so wrote *Eusebius Pamphilus* in his third Book of the Life of *Constantine*: *God among us was born on earth for our sakes, and the place of his nativity is called of the Hebrews after a proper name Bethlehem. Wherefore Helen the most holy Emperess hath set forth the travelling of the mother of God with goodly ornaments, and bedecked that hollow rock with sundry notable monuments*. *Origen* hath written no less in his first Tome of Commentaries upon the Epistle of *S^t Paul* unto the *Romans*, where he discourseth at large of this matter, and alledgeth the cause why *Mary* was called the mother of God. Therefore *Nestorius* seemeth never to have read the works of the ancient Fathers, and for that only cause he inveiyeth (as I said before) against this clause, *the mother of God*. For he saith not that Christ is only man, as *Phorinus* and *Paulus Samosatensis* affirmed: neither taketh he away the subsistency of the Son of God, but confesseth every where that he hath his being, and that he is in the Trinity: neither denieth he his essence, as *Phorinus* and *Samosatenus* did. (so did also the *Manichees* and *Montanists*) as it appeareth by the Sermons which he published unto the world. But though I find that *Nestorius* was of that opinion, partly by his books which I have perused, and partly by the report of his familiar friends, yet his foolish and foad doctrine disquieted not a little the whole world.

CHAP. XXXIII.

Of a hainous offence committed by certain fugitives servants, at the Altar of the great Church, and of the former Council summoned at Ephesus for the hearing of Nestorius opinion.

WHen these things were done in such sort as I said before, a certain hainous offence was committed in the open Church, and face of the whole people. For some noble mans servants, by birth *Barbarians*, when they had tasted of their Lord and Masters extrem cruelty, and could not patiently away with the rigor thereof, ran for refuge unto the Church, and got them unto the Altar with swords hanging by their sides. Being requested to depart, they would not in any wise, but disturbed and hindred Divine Service. Moreover for the space of many days they held their naked swords in their hands, ready to dispatch whosoever came unto them. Wherefore when they had killed one of the Priests and wounded another, in the end they slew themselves: with the sight hereof one of them that were present said, that the prophanation of the Church prognosticated some calamity to ensue, and repeated two Iambick verses out of some old Poet to justify his saying:

*Men see full oft such signs before and wonders eke:
When hainous crimes the holy Church to stain doth seek.*

Neither was he mistaken that uttered these Iambicks, for it prognosticated as it seemed unto us division to rise among the people, and deprivation of him that was ring-leader of the whole mischief. * Shortly after the Emperor gave forth this commandment, that the Bishops out of all places should meet at *Ephesus*, where they came together, whither also *Nestorius* took his voyage immediately after *Easter-holydays*, together with a great multitude of people, where he found the Bishops assembled. But *Cyrillus* Bishop of *Alexandria* came thither in a while after, it was about *Whitsunside*. The fifth day after *Pentecost*, *Juvencius* Bishop of *Jerusalem* was come. But while *John* Bishop of *Antioch* lingered by the way, the Bishops which were already come thither, called the matter into question. *Cyrillus* Bishop of *Alexandria*

* Chap. 34. in
the Greek.
The Council
of *Ephesus*.
Anno Do. 433.

and in the end he might molest *Nestorius* (for he thought very ill of him) used certain preambles of disputation. When many confirmed that Christ was God, *Nestorius* pleaded for himself: I verily saith he will not call him God, who grew to man's state by two moneths, and three moneths and so forth, therefore I wash my hands from your blood, and from henceforth I will no more come into your company. Immediately after he had spoken this, he went aside and joyned himself with the Bishops which held with his opinion. So that the Bishops then present were divided into two parts; Such of the Council as held with *Cyrillus*, called *Nestorius* before them, he came not, but answered, that he would defer the hearing of his cause untill the coming of *John* Bishop of *Antioch*. Wherefore *Cyrillus*, together with the other Bishops of the Council, after they had read over the Sermons of *Nestorius*, the which he had Preached unto the people, and gathered out of them, that in good earnest he had uttered open blasphemies against the Son of God, deposed him of his Bishoprick. This being done, the Bishops which held with *Nestorius* assembled together severally by themselves, and deposed *Cyrillus* and *Memnon* Bishop of *Ephesus*. Shortly after, *John* Bishop of *Antioch* was come, who understanding of all circumstances, blamed *Cyrillus* greatly, as the author of all that stir, and because that upon a head he had so soon deposed *Nestorius*. *Cyrillus* taking *Juvenalis* on his side for to revenge him of *John*, deposed him also. When the contention grew to be very troublesome, when also *Nestorius* perceived that the poisoned infection of discord was scattered far and nigh among the common sort of people, he as it were recanting his folly, called *Mary the Mother of God*, his words were these: Let *Mary* be called the Mother of God, and I pray you conceive no longer displeasure. But no man thought that he spake this and repented from the heart, therefore as yet he dwelleth in *Oasis*, both deposed of his Bishoprick and banished his Countrey. Thus was the Council of *Ephesus* at that time broken up, it was in the Consulship of *Bassus* and *Antiochus*, the eight and twentieth of June. *John* Bishop of *Antioch*, after his return unto his proper See, called many Bishops together, and deposed *Cyrillus* who now was gone to *Alexandria*. Shortly after, for all that, they laid aside all spite, grudge and enmity, they became friends, and restored each to other their Bishopricks again. After the deposition of *Nestorius*, there arose a great schisme in the Church of *Constantinople*, for the vain and foolish doctrine of *Nestorius* parted the people asunder. All the Clergy with uniform consent accursed him openly, for so we Christians do call the sentence which we pronounce against the author of blasphemy, whereby we mind to make it so manifest unto the world, as if it were ingraved in a table, and nailed to an open post.

Nestorius denieth Christ to be God.

CHAP. XXXIV.

Chap. 35. in the Greek.

How that after the deposition of *Nestorius*, *Maximianus* was chosen Bishop of *Constantinople*.

AT *Constantinople* there arose another schisme about the election of a Bishop. For some would have *Philip*, (of whom I spake a little before) some other would have *Proclus* chosen Bishop. *Proclus* verily had prevailed, had not some of great authority been his back-friends, and signified plainly, that the Canon of the Church forbade any should be nominated Bishop of one City and translated to another. The which saying being alledged was of such force, that the people were therewith appeased and satisfied. Wherefore three moneths after the deposition of *Nestorius*, *Maximianus* was chosen Bishop, a man he was which led a Monastical life, by degree a Priest, one that of late had purchased unto himself a good name, and was thought to be a godly man, because he had builded upon his own costs and charges the sepulchers and tombes where godly men should be interred. He was a man altogether unlearned, who determined with himself to lead a quiet life, void of all care and molestation.

Anno Dom. 435.

CHAP. XXXV.

Chap. 36. in the Greek.

Socrates proveth that it is not forbidden, but that there may be a translation of Bishops from one See to another.

IN so much, that some by reason of the Ecclesiastical Canon which they alledged for themselves have inhibited *Proclus* intitled Bishop of *Cyzicum*, from being placed in the Bishops See of *Constantinople*, I thought good, presently to say somewhat thereof. Such as took

A Canon of
the Church.

Perigenes.

Gregory Nazianzen.
Meletius.
Dositheus.
Berentius.
John.
Palladius.
Alexander.
Theophilus.
Polycarpus.
Hierophilus.
Optimus.
Silvanus.

Chap. 37. in
the Greek.

upon them to justify that saying, in mine opinion did not report the truth: but either of envy against *Proclus* forged such a decree, or of wilfull ignorance, considered not then of the Canons and other constitutions oftentimes established, for the profit and commodity of the Church of God. For *Ensebins Pamphilus* in the sixt Book of his *Ecclesiastical History* reporteth, That one *Alexander* Bishop of some City in *Capadocia*, taking his Voyage towards *Jerusalem*, was of the Citizens of *Jerusalem* caused to carry and staled Bishop in the room of *Narcissus*, where he continued unto the end of his life. It was an indifferent matter of old time, among the ancient Fathers, as oft as the Ecclesiastical affairs so required, to translate Bishops from one See unto another. If it be any thing available to annex the Canon decreed in this behalf unto this our present History, let us see how shameless these men were, who therefore thrust *Proclus* besides the Bishoprick of *Constantinople*, and how untruly they reported of the Canon, for it is read as followeth: If any Bishop be assigned to govern any Church whatsover, and goeth not thither, the fault being not in himself, but either that the people repelled him, or some other necessary cause do stay him: unto him be it lawfull to enjoy the honour and the priestly function, so that he be not troublesome unto the Church, whereof he is appointed Bishop, but approve whatsover the provincial Concil shall determine of the matter called in controversy. These be the words of the Canon. But that it may appear more evidently that many Bishops were translated from one City unto another, upon necessary and urgent causes, I will here lay down the names of such as were removed. *Perigenes* being chosen Bishop of *Patras* in *Achaia*, and refused by the Citizens of that place, was by the commandement of the Bishop of *Rome* placed in the *Metropolitane* See of *Corinth*, to succeed the late deceased, where he continueth all the rest of his life. *Gregory Nazianzen* was first Bishop of *Sasimium*, a City in *Capadocia*, next of *Nazianzum*, afterwards of *Constantinople*, last of all he went back again to *Nazianzum*. *Meletius* was chosen Bishop of *Sebasteia* in *Armenia*, but afterwards removed to *Antioch*. *Dositheus* Bishop of *Selucia* was by *Alexander* Bishop of *Antioch*, translated unto *Tarsus* in *Cilicia*. *Berentius* Bishop of *Arca* in *Phoenicia*, was brought thence into *Tyru*. *John* was sent from *Gordus* a City of *Lydia* to govern the Bishoprick of *Proconesus*. *Palladius* was translated from *Helenopolis* to *Aliphan*: *Alexander* from *Helenopolis* unto *Adrian*: *Theophilus* from *Apamea* in *Asia* to *Eudamplia*, which of old was called *Salabria*: *Polycarpus* from *Sexantaprista* a City in *Misia*, unto *Nicompolis* in *Thracia*: *Hierophilus* from *Trapezopolis* in *Phrygia*, unto *Plotinopolis* in *Thracia*: *Optimus* from *Andagamia* in *Phrygia*, unto *Antioch* in *Pisidia*: and *Silvanus* Bishop of *Philippopolis* in *Thracia*, was translated unto *Troas*. But these shall suffice instead of many others, who were translated from their proper Sees unto other Bishopricks.

CHAP. XXXVI.

Of *Silvanus*, who being Bishop of *Philippopolis* was removed to *Troas*.

NOW I thinke it not amiss to write a few lines of *Silvanus*, whom we said a little before to have been translated from the Bishoprick of *Philippopolis* in *Thracia* unto *Troas*. This *Silvanus* first studied Rhetorick in the School of *Troilus* the Sophist: who though he was an earnest embracer of Christian Religion, and exercised the Monastical trade of living, yet wore he still the Philosophical habit. In process of time, *Atticus* the Bishop sent for him and made him Bishop of *Philippopolis*. Who having continued in *Thracia* the space of three years, when he could no longer away with the pinching cold of that Country, (for he had a thin and a weak body) he requested *Atticus* to substitute another Bishop in his room, protesting that he left *Thracia* for no other cause, but only to avoid the extreame cold. *Silvanus* then having procured another Bishop to succeed him, remained at *Constantinople*, and exercised continually the Monastical trade and discipline. He was so far from pride and haughtiness of stomach, that oftentimes in great assemblies and solemne meetings of the Citizens he wore sandals and buskins of twisted hay. Shortly after the Bishop of *Troas* departed this life, and immediately the people of *Troas* came to *Constantinople* to seek a Bishop. *Atticus* musing with himself, whom he might prefer to the room, *Silvanus* by chance came by: as soon as *Atticus* espied him, he ceased to bethink himself, and turned unto *Silvanus* with these words: Thou maist no longer excuse thy self, but of necessity thou must take upon thee the government of the Church: for in *Troas* there is no chilling cold; behold God

hath

hath provided for the infirmity of thy body a delectable and pleasant soyl, make no more ado brother, but in hast get thee to *Trom*. To be short, *Silvanus* went thither. Here I think very fit to lay down the miracle which he wrought. A great ship or hulke (for the breadth thereof called *Πλαν*) being freighted and laden with great pillours, newly made upon the shore or rode of *Trom*, could not be drawn from the land to take sea: no, though the Pilot together with a great multitude of men drew her with Cable-Ropes she would not move. When they had the space of many dayes assayed what they could do, and nothing prevailed, they thought verily that some Devil held the hulke from moving. Wherefore they go unto *Silvanus* the Bishop, and request him to pray in that place, for so they hoped it would come to pass that the ship might be drawn into the Sea. But he excused himself very modestly, saying, he was a sinner, and told them that he could not help them, that it was the office of a just man. But seeing they were so important upon him that they would not be answered, he came to the shore, there he prayed unto God, took the rope by the end, and bad the rest do their endeavour. The ship then being shaken with a little violence, was sodainly brought in to the main Sea. This miracle which *Silvanus* wrought, allured many of that Province to embrace with fervent zeal the Christian faith. *Silvanus* also expressed no less in other acts and dealings of his, the good motion of his godly mind. For when he perceived that the Clergy respected nothing but gain in deciding the controversies of their clients, he suffered thenceforth none of the Clergy to be judg, but took the supplications and requests of suitors, and appointed one of the laity whom for certainty he knew to be a just and godly man: gave him the hearing of their causes, and so ended quietly all contentions and quarrels. For the aforesaid causes *Silvanus* became renowned and famous among all men. And though these things of *Silvanus* may seem to be from the purpose, yet have we remembered them for the profit and commodity of the Reader. But now let us return where we left. When *Maximianus* was chosen Bishop of *Constantinople* in the Consulship of *Bassus* and *Antiochus*, the Church enjoyed peace and quietness.

CHAP. XXXVII.

Of the Jewes in Crete, how they were deceived, and in the end perceiving their folly, embraced the Christian Faith.

ABout that time many Jewes inhabiting *Crete* received the Christian faith, being brought thereunto by such a calamity as followeth. A certain Jew, being a subtil knave, sained himself to be *Moses*, and said that he came down from Heaven for to lead the Jewes, which inhabited that Isle, through the Sea, into the firm and main land, that he was the same, who of old did safe conduct *Israel* through the red Sea. For the space of one whole year, he did nothing else but wander from one City to another throughout the Isle, using all means possible to perswade the Jewes which dwelt there to credit him, and exhorting them to leave all their wealth and substance behind them. For he promised to bring them through the Sea dry footed into the land of promise. When that he had bewitched them with such vain and deceitfull hope, they left their work and trade of life: they set naught by their wealth and substance: and they gave licence to him that listed, for to possess them. When the day appointed of the false Jew for the voyage was come, he led them the way, all the rest began to follow after, together with women and children. He brought them to a certain mountain, which lay as it were an hallow into the straward, and thence he bad them cast themselves into the Sea. Wherefore such as first came unto the fall did so, whereof some were crushed tumbling down the hill, some other were drowned in the Sea, and died immediatly, and had not the providence of God provided better for them, many more had perished. For as God would there were high them many Christians, whereof some were fishermen, and some other Merchants: these drew up some which were almost choked with water, and saved their lives, who being in this lamentable plight, acknowledged their folly: they stayed others from plunging themselves in the waves of the Sea, laying before their eyes the death of the Jewes which led them the danc. Then they perceiving the guile, blamed themselves for being so credulous, and went about to kill the counterfeit *Moses*. But they could not catch him, for he conveyed himself privily from among them. Whereupon divers then did conjecture that it was a Devil, which endeavourd by borrowing the shape of man to destroy

destroy that Nation, and utterly to root the Jews from off the face of the earth. Wherefore that calamity schooled the Jews which inhabited *Cress*, made them forsake *Judaism*, and cleave unto the Christian faith.

Chap. 39. in
the Greek.

Anno Dom.
437.

CHAP. XXXVIII.

How the Church of the Novatians was set on fire.

Shortly after, *Paulinus* the *Novatian* Bishop, although aforetime he was counted a very godly man, yet then specially it fell out that men conceived a far better opinion of his piety than ever they did before. At *Constantinople* there happened such a fire, the like whereof was not remembered before. For the greater part of the City was consumed to ashes, the famous *graynard*, the market-house called *Achillens* were quite burned. Last of all, the fire crept into the *Novatian* Church, which adjoynd unto the Sign of the *Scorpio*. Wherefore *Paulinus* as soon as he perceived the Church to be in great danger, fell prostrate before the Altar, referred unto God in his prayer the preservation of the Church, neither ceased he to intreat as well the remembrance of the City as of the Church. God as it proved in the end, gave ear unto his prayers. For though the fire flashed into the Church, both by door and window, yet was there no harm done: nay, though the building round about was on fire, though the Church was invironed with burning flames, by the power of God the Church was preserved, and overcame the fury and rage of the fire. It was not quenched the space of two dayes and two nights, the City burned all that while. In the end, though many parts of the City were utterly come to naught, yet the Church (as I said before) escaped that lamentable overthrow. And that which was more to be wondered at, no sign of the smoke, no torching of the flame, nor parching of the hear could be seen upon the timber, beams or walls. This came to pass the seventeenth of *August*, in the fourteenth Consolship of *Theodosius*, and the first of *Maximus*. The *Novatians* since that time do yearly keep Holiday the seventeenth of *August*, in remembrance, that their Church was then miraculously preserved from fire, at what time they send up unto God hearty thanks: all men do reverence that Church for the miracle, and not only the Christians, but also the *Ethnicks* do honour it as a holy place. So far of that.

CHAP. XXXIX.

How that Proclus succeeded Maximianus in the Bishoprick of Constantinople.

Vhen *Maximianus* had peaceably governed the Church the space of two years and five moneths, he departed this life in the Consulship of *Arrobinus* and *Alpharandus*, the twelfth of *April*. It was the Ember week next before *Easter*, and on *Good Friday*. At what time *Theodosius* the Emperor plaid a very wise part. For lest that tumult and dissention should be raised again in the Church, without any further delay, while as yet the Corps of *Maximianus* was above ground, he procured the Bishops then present in *Italy* to be in the Bishops See. To this end, the Letters of *Celestinus* Bishop of *Rome* were brought unto *Cyril* Bishop of *Alexandria*, unto *John* Bishop of *Antioch*, and unto *Isidore* Bishop of *Tybe*, verifying them, that there was no cause to the contrary, but that one either already nominated Bishop of some certain City, or stilled in some proper See, might be translated unto another Bishoprick. As soon as *Proclus* then took possession of the Bishoprick, he solemnized the funeral of *Maximianus* and interred his Corps.

CHAP. XL.

Of Proclus Bishop of Constantinople, and what kind of man he was.

Now for opportunity is offered to say somewhat of *Proclus*. This *Proclus* from his youth up was a reader, he frequented the Schools, and was a great student of Rhetorick. When he came to mans estate, he had great familiarity with *Asticus*, for he was his foster brother, seeing his forwardness in learning and good behaviour in life, made him *Deacon*. But when he was thought worthy the degree of a Priest, *Sisinnius* (as I said before) made him Bishop of *Chalcidum*. But these things were done a good while before. At that time as I say he was chosen Bishop of *Constantinople*. A man he was of a marvellous good life, for

The degree of a
Priest.

being trained up under *Atticus*, he became an earnest follower of his virtuous steps. As for patient sufferance he far excelled *Atticus*. Even as *Atticus*, time and place so requiring, could terrifie the hereticks, so he behaved himself tractably towards all men, and perswaded himself that it was far easier for him by fair means to allure unto the Church, than by force to compel them unto the faith. He determined to vex no sect whatsoever: but reserved and restored unto the Church that renowned virtue of meekness required in Clergy men. Wherein he imitated the Emperor *Theodosius*. For even as it pleased him not to execute the Imperial Sword against such as committed hainous crimes and wrought treason: so *Proclus* made no account at all of such as were of the contrary faith and opinion.

CHAP. XLI.

Chap. 42. in
the Greek.

Of the clemency of Theodosius the younger.

Theodosius the Emperor did highly commend *Proclus* for the aforesaid virtues. For he countervailed in patience the holy Priests of God: he could not away with persecutors: yea, to say the truth, he passed all the Priests of God in modesty and meekness of spirit, even as it is written of *Moses* in the Book of *Numbers*: *Moses was the mildest man upon earth*, so may it now be said of *Theodosius*, that he is the mildest man in the world, for which cause God subdued his enemies unto him without slaughter and bloodshed, even as the victory he got of *John* the tyrant, and the overthrow of the *Barbarians* did manifestly declare unto the world. For God bestowed such benefits upon this most holy Emperor, as he did of old upon the righteous and virtuous livers. Neither truly do I write these things in the way of flattery, but I will hereafter declare unto the world more plainly, that they are as true as I report them.

Numb. 12.

CHAP. XLII.

What calamity befell unto the Barbarians, which aided the tyrant and rebell John.

After the decease of the tyrant, the *Barbarians* whom he had gathered together to wage battaile with the *Romans*, purposed to overrun certain Dominions that were subject unto the Empire of *Rome*. The Emperor hearing of this, referred unto the wisdom of God after his wonted guise the whole matter, he gave himself altogether unto prayer, and in the end obtained his desire. It shall not be amiss presently to lay down the miserable ends of the *Barbarians*. First of all their Captain *Ragus* was slain with a thunderbolt. Next there ensued a plague, which dispatched the greater part of his Souldiers. Neither seemed this a sufficient punishment, but there came fire also from Heaven, and consumed many of them that remained: the which thing did greatly astonish the *Barbarians*, not so much because they presumed to take armour against the fierce and valiant *Romans*, as when they saw the *Romans* assisted by the mighty arm and invincible power of God. At that time *Proclus* the Bishop repeated some parcel of *Ezechiel's* Prophecy, expounded it in the Church, and applied it with singular commendation, to have been foreshewed of God, and then to have taken place to the wealth of the *Roman* Empire. The Prophecy was as followeth: *Thus say of man prophecy against Gog, the Prince of Rhos, Misoch and Tobel. I will visit him with pestilence and blood: I will cause stormy rain and hailstones, fire and brimstone to fall upon him and all his hosts; yea, and upon all that great people that is with him. Thus will I be magnified, thus will I be sanctified and known in the eyes of many Nations, and they shall know that I am the Lord.* For this Sermon *Proclus* (as I said before) was highly commended.

Ragus slain
with a thun-
derbolt.
Pestilence.
Fire from
Heaven.

Ezech. 38.

CHAP. XLIII.

How the Emperor Valentinianus the younger married Eudoxia

the daughter of Theodosius.

Theodosius the Emperor, besides sundry other graces, for his singular modesty and mildness, had this one benefit which followeth bestowed upon him by the goodness of God. He had a daughter on his wife *Eudocia*, whose name was *Eudoxia*. *Valentinianus* the

younger

younger his cousin whom he had made Emperor of the West parts of the world requested he might have her to his wife: *Theodosius* the Emperor yielded unto his request. And when they deliberated with themselves, and thought upon a place that was situated in the midst between *Rome* and *Constantinople*, where the marriage might be solemnized, and agreed that it should be at *Thessalonica*: *Valentinianus* wrote unto *Theodosius*, requesting him not to trouble himself any thing at all therein, for he would come to *Constantinople*. Wherefore after he had set all things in order in the West Dominions, he took his Voyage towards *Constantinople* to be married. When all the royal solemnity was accomplished, in haste he returned together with his wife towards the West. It was in the Consulship of *Isidorus* and *Sinatus*. Thus had the affairs of *Theodosius* happy and prosperous successes.

Anno Dom.
440.

CHAP. XLIV.

How Proclus Bishop of Constantinople perswaded the Emperor to translate the Corps of John Chrysostome out of exile, and to bury it in the Apostles Church.

Shortly after *Proclus* the Bishop reconciled unto the Church such as had divided themselves because of *Johns* deposition, and with his grave wisdom and policy he removed out of their minds the offence and displeasure they had conceived. But how he brought that to pass I will now declare. When he had first perswaded the Emperor, he caused the Corps of *John* buried at *Comanum*, to be translated to *Constantinople* five and thirty years after his deposition, and solemnly with great pomp and reverence, to be interred in the Apostles Church. By this means, such as for the affection they bore unto *John*, raised private and several Conventicles, were coupled unto the Congregation of the faithful. This was done in the sixteenth Consulship of *Theodosius* the Emperor, the eight and twentieth of *January*. Yet I cannot chuse but marvel greatly, what the occasion might be of so great a spite and hatred owed unto *Origen* that was dead (for he was excommunicated by *Theodosius* Bishop of *Alexandria* two hundred years after his decease) when as *John* five and thirty years after his departure, was of *Proclus* received into the company of the faithful. But *Proclus* was a fair conditioned man in respect of *Theophilus*. Wise and discreet men do perceive well enough how these things both have fallen out in times past, and now also daily do come to passe,

Origen was excommunicated two hundred years after his death.

CHAP. XLV.

Of the death of Paulus the Novation Bishop, and how Marcianus was chosen to succeed him.

Not long after they had interred the Corps of *John* in the Apostles Church, *Paulus* the *Novatian* departed this life: it was in the aforesaid Consulship the one and twentieth of *July*. His hearse reconciled in manner unto the Church all the varying sects and opinions. For all came together to his burial, and brought his Corps to the Grave with singing of Psalms. He was the man that was greatly beloved throughout his life time, for his sincere and upright behaviour. And inasmuch he did a worthy act a little before his departure, I thought good to pen it in this our present History, to the profit of the studious Reader in time to come. But that he used his wonted diet of the Monastical discipline all the while he was sick, without any change or alteration thereof, that he ceased not to pray continually I have determined to run over with silence, least while I linger about the recital of these, I may seem any kind of way to deface the Act of his, both worthy (as I said) of memory, and the profit of the Reader. It was as followeth. *Paulus* being ready to depart out of this life, called the Priests within his jurisdiction before him, and said thus unto them: Provide you a Bishop while as yet there remaineth breath in my body, least after my departure the Churches be set on tumults and dissention. When they had answered, that the election of a Bishop was in no wise to be referred unto them; (for they said, one of us is of this mind, another of that mind, and therefore it is impossible we should agree upon one man, but we would have thee to name him whom thy pleasure is we should chuse) after the hearing of their reason he replied: Why then deliver me this your promise in writing, that you will elect whomsoever I shall nominate. When the bond was made, and subscribed unto with

their

ad. 396 B
Paulus his Corps brought to the Grave with singing of Psalms.

their hands, first he lifted himself a little out of his bed, next he wrote secretly, within the bond, unknown unto them that were present, the name of *Marcianus*, who was a Priest, and had been trained up under him in the Monastical discipline, but then as it fell out was not present. Last of all he sealed it, he willed the chief Priests to do the same, he delivered it unto *Marcus* the *Novatian* Bishop of *Seythia*, who then was in the City, and said unto him as followeth: If it please God that I may recover and lengthen my dayes yet a while longer in this world, deliver me this bond which I give thee to keeping; but if his pleasure so be that I must needs depart and finish the race of this frail and transitory life, thou shalt find his name written in this bond whom I have nominated to be my successor in the Bishoprick. These words were no sooner uttered but he gave up the ghost. Three days after his departure out of this life, the bond was opened in the presence of a great multitude: when they found that *Marcianus* was therein nominated, all with one consent lifted their voices and said he was a fit man for the function, and immediately they sent to seek him out. When they happily met with him at *Tiberiopolis* a City in *Phrygia*, they take him and bring him thence, in the end he was placed in *Paulus* room, the one and twentieth day of the foresaid moneth. But of these things thus much shall suffice.

CHAP. XLIV.

How Theodosius the Emperor sent Eudocia his wife to Jerusalem.

From that time forth *Theodosius* the Emperor began to offer praises and thanksgiving for the benefits he received of God, and to extol with divine lauds the name of Christ. Moreover he sent *Eudocia* the Emperess to *Jerusalem*, for he promised that she should perform this vow if he might see his daughter married. But she both at her going and at her return, beautified with sundry ornaments, not only the Churches of *Jerusalem*, but those also throughout all the Cities of the East.

CHAP. XLVII.

Of Thalassius Bishop of Caesarea in Cappadocia.

Proclus about that time, in the seventeenth Consulship of *Theodosius*, took in hand a marvellous enterprise, such a thing as none of the Bishops of old have at any time brought about. For *Filmus* Bishop of *Caesarea* in *Cappadocia* being dead, the *Caesareans* came to *Constantinople* for a Bishop. When *Proclus* mused with himself whom he should assign to be their Bishop, by chance on the Sabbath day as he sought a fit man for the room, all the Senators came to the Church for to see whom he would elect, of which number *Thalassius* was one, Lieutenant and governor of the Nations and Cities throughout *Ilyria*. Who as report goeth, being commanded of the Emperor to govern certain Countries of the East, was consecrated of *Proclus*, and instead of a Lieutenant, made Bishop of *Caesarea*. And thus the Ecclesiastical affairs of those times enjoyed peace and tranquillity. But here I will cut off, and make an end of my History, praying for continuance of the peace and prosperous estate of all Churches under Heaven, for the wealth of all people, for the concord and unity of all Cities and Countries. For when peace prevaieth, there is no matter for an Historiographer to occupy his pen. For (most holy *Theodorus* which hast enjoined me this task, now at length performed in these seven Books of *The Ecclesiastical History*): there would have been no matter ministered for my pen, if such as set their minds on sedition and discord had been at peace and unity among themselves. This seventh Book continueth the History of two and thirty years. Our whole History being divided into seven Books, compriseth the compass of one hundred and forty years, beginning at the first year of the two hundred and first *Olympiade*, when *Constantine* was proclaimed Emperor, and ending the second year of the three hundred and fift *Olympiade*, being the seventeenth Consulship of *Theodosius* the Emperor.

*Socrates endeth his History
Anno Dom. 4409*

The End of the Seventh Book of *The Ecclesiastical History*, of
Socrates Scholasticus.

THE

THE
TRANSLATOR
UNTO THE
READER



Hitherto (Christian Reader) I have Translated Eusebius and Socrates, which continued their Histories from the birth of Christ unto the reign of Theodosius Junior. I would have thee know, that at one time with Socrates there wrote two other Grecians, Sozomenus and Theodoret, beginning where Socrates began, and ending their Histories with him, at Theodosius Junior. Their argument is one, to wit: The Ecclesiastical History, their language one, they wrote all in Greek; their years one, for they flourished the same time. Little difference there is between them in substance, saving where the one is long the other short; where the one is obscure, the other plain; where the one is tedious, the other pleasant. To Translate them all three, would not in my opinion be so profitable as painfull, the volume both would be too huge, and the Reader soon wearied with the oft repetition of one thing. Cassiodorus the Senator and compiler of the Tripartite History, preventing this inconvenience, and seeing that these three Writers agreed in substance, devised with himself how to ease the Reader of so great a labour, and how to rid him from so tedious a study. He made an Epitome or brief collection of them all three, I mean Socrates, Sozomenus and Theodoret, and called it the Tripartite History. The credit of the Epitome and collector, doth not countervail the authority of the Author, Antiquity with the truth is to be preferred. Therefore in Translating, I thought far better thou shouldst see, not the Authors to avoid repetition and wearisome reading; but the Author himself, I mean Socrates alone, instead of the two other, whom I have chosen as the soundest Writer, the faithfullest Historiographer, and the absolute deliverer of the History in all points unto the posterity.

*Wherefore if ought be well done, give the praise unto
God, let the pains be mine, and the
profit the Readers.*

THE
ECCLESIASTICAL HISTORY

OF

EVAGRIUS SCHOLASTICUS,
A Noble Man of *Antioch*, and one of the Empe-
rours Lieutenants :

Comprised in

SIX BOOKS,

Beginning where

SOCRATES

Left, and ending an CLXX years after.

*Written in the Greek tongue about nine hundred years ago, and
Translated by M. H.*



LONDON:

Printed by *Abraham Miller*. MDCLXIII.

CLASSICAL HISTORY

ENHANCED COPY

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THE

Preface of the Translator unto the Reader, touching *Evagrius* and his History.



Evagrius a noble man of *Antioch*, a learned Writer, and continuer of this Ecclesiasticall History, may not lightly be over-skipped, without commending his vertues with praise to immortall memory, and rehearsing of them to the encouragement of all studious nobility, to the profit of the loving Reader, and the furtherance of Christian profession. His honour was nothing impaired, his blood nothing blemished at all, in that he being a temporall man, acquainted himself with Ecclesiasticall affairs. *Sabellicus* writeth, that *Bartholomew* the Apostle came of a noble race, forsook the bravery of Courtiers, and became the follower of Christ. *Peter*, *Dorotheus* and *Gorgonius* being pages unto the Emperour *Dioclesian*, in great credit, and of noble parentage, bade Court farewell, weighed little their honour, made less account of the Emperour, and forsook their own lives, rather than they would forswear Christ. The Treasurer, together with the Lieutenant of a certain Town in *Phrygia*, chose rather for the truth in Christ, with fire to be consumed to ashes, than here to enjoy all worldly treasure. *Andacius* a noble man of *Italy*, preferred the garland of Martyrdome before all the glory and pomp of this transitory life. A noble man of *Nicomedia* rent in pieces a wicked Proclamation in the face of all the four Emperours. *Astyrius* a Senator of *Rome*, thought it no staining of his honour, to take upon his shoulders the dead body of a blessed Martyr, and provide for it a funerall. *Fovianus*, *Valentinianus*, and *Valens*, noble men, and afterwards Emperours one after the other, threw away their sword-girdles, left their offices, departed the Court of *Fulian* the *Apostata*, rather than they would deny Christ. Yet *St. Paul* saith, that *not many wise men according unto the flesh, not many mighty, not many noble men are called*. True it is in respect of a greater number of the contrary, or rather we may say that these were not fleshly-minded, their disposition was not carnall, their wisdom was not worldly. How great a comfort is it unto Christian profession, when Princes become fosterers, when Queens become nurses, and noble men become favourers of the Christian faith? In some Countries we see that noble men most of all spend their time in study and learning. It is not decent in some Countries for the peasants sonne, the farmour, the franklin, or howsoever ye term him, to forget his fathers rusticall toyl, and forthwith addiect himself to the Gentlemans trade. The Pope most commonly calleth noble men to his Colledge of Cardinals: Dukes and Earls youngest sonnes he used to make Cardinals, sometimes in their cradles. Bishops and Archbishops in many Countries descend of noble houses. *Orosius* Bishop of *Lusitania* in *Portingall*, writing against *M^r Haddon*, sticketh not to give us an inkling of his parentage. Neither do I

Sabellicus.

Euseb. Eccles.
hist. lib. 8. c. 6.
Euseb. Eccles.
hist. lib. 8. c. 11.
Euseb. Eccles.
hist. lib. 8. c. 11.

Euseb. lib. 8.
c. 5.
Euseb. Eccles.
hist. lib. 7. c. 15.
Socrat. Eccles.
hist. lib. 3. c. 11.

1 Cor. ix

Socrat. Ecclef.
hifl. lib. 5. c. 8.

Socrat. Ecclef.
hifl. l. 5. c. 8.
Socrat. lib. 4.
cap. 25. lib. 6.
cap. 3.
Socrat. l. 7. c. 47.
Evag. lib. 6.
cap. ult.

Arcadians.

Ovid.

Suidas.
Egyptians.

Jo. Goropius.
Med. Antwer.

Scythians.
Æthiopians.
Brittains.

Poggini.

mislike with this in the Church of *Rome*, *si cetera essent paria*: for I read that *Nectarius* a noble man, by office a Prætor of *Constantinople*, was chosen to be Bishop of that sea by an hundred and fifty Bishops, which then assembled together at *Constantinople*, partly for that, and partly for other things. *Ambrose* also Lieutenant of a province was made Bishop of *Millain*. *Chrysostome* Bishop of *Constantinople* descended of the Senators of *Antioch*. *Thalassius* Senator of *Constantinople*, Lieutenant of *Illyrium*, was made Bishop of *Casaria* in *Capadocia*. I see that *Evagrius*, who in the time of *Tiberius Constantinus* was Quæstor, and in the time of *Mauricius Tiberius* was master of the Rolles, together with divers others, occupied themselves about Ecclesiasticall affairs: but I highly commend such as shew forth tokens of their nobility by study of vertue, politick government of their countrey, noble prowess, valiantness of courage, maintenance of the truth, and furtherance of the Gospel. Some think it is enough for them to bait at the University, there steal a degree, and forthwith be counted gentlemen: or to be in commons in one of the Innes of Court or Chancery, where there are many wise, zealous, and learned gentlemen: or to get into some noble mans service, and by vertue of the cognizance to be called a master: or to purchase for a piece of money a coat armour: or to beg a farm, and by vertue of the valuation in the Kings books to become a gentleman. Every one thinks not I am sure, that these sorts of men are to be numbred among the ancient and noble houses; though in process of time antiquity seem to prevail very much with such kind of men: long possession is a great matter in law, and an old deed though it be forged, will further the matter very much. The *Arcadians* called themselves *ωρεστανίτες*, a progeny farre more ancient than the Moon. Of them *Ovid* writeth thus;

Ere Moon was set in skies above, (if fame do them not fail)
The soil was cald of Arcas high, whose credit must avail.

But they contended for Antiquity with the *Egyptians*, and to try out the truth, *Psammitichus* King of *Egypt* did as followeth. He shut up in a certain close lodging, farre from cities and company of people, two newly born babes, some say with nurses (charged not to speak a word) some say among goats, and that for the space of three whole years: at the three years end, to see what language the children would speak, he caused one of his familiars suddenly to go in among the children, which did so, and took one of the children by the hand; which said unto him *Becos*, that is, in the *Phrygian* tongue, bread: the King hearing this, confessed himself overcome, and yeelded unto his adversaries for antiquity: Thenceforth were they called *βιταστονίται*: but *Suidas* thinketh that the children being acquainted with the bleating of goats, cried *beck*, and so that it was nothing else but a jest, and a deluding of the King. Yet *John Goropius* a Physician of *Antwerp*, taketh the matter in earnest: to the end he might curry favour with the *Germans*, he saith that the *Grecians* were herein foully deceived, and that *beck* or *wreck* in the *German* tongue signifieth bread: the *Egyptians* being foiled, turn them unto the *Scythians*, and of them likewise they were overcome. Here is much ado, and all for gentry. The *Æthiopians* alledge reasons for themselves, and they must be heard. The *Brittains* can tell you they came from *Troy*, and thence they can bring you the straight way to *Adam*, next to God, and then a full point. *Poggini* writeth, that a Noble man of *France* espying on an *Italian* souldiers buckler the Oxe head engraven, stomacked him therefore, and told him it was his cognizance, that his house was farre

farre more ancient ; and to the end quarrels might be ended, challenged him to the field. The *Italian* made little ado, told him he would meet him. On the day appointed, the Noble man came with a great troop. The souldier likewise met, and joyning together, he asked of him why his Noble blood was so much out of temper : When that the Noble man answered, that his ancestors had ever given the Oxes head, and that he and his would thenceforth give it, or else know a cause to the contrary. Why if it please you sir, (saith the souldier) this is no Ox head, it is the head of a Cow. It was about gentry between *Phaëton* and *Epaphus*, that moved *Phaëton*, as the Poets say, to crave licence for one day to sit in the chariot of *Sol*. For when he minded to root out the posterity of his adversary, almost he set the whole world on fire. *Maximinus* the Emperour born in a pelting village of *Thracia*, and mistaking with himself therefore, slew as many as knew his pedigree, and had seen the rags of his parents. *Herod* burned the genealogies of the *Jews*, that he might affirm himself as well as they, to have descended of a noble race. *Themistocles* a bastard born, for to cloak his birth, and to remove the ill opinion conceived of him that way, enticed the young nobility of *Athens* to frequent *Cynosarges* a school without the city, where bastards did only frequent. Many shifts are made, *Jack* would be a gentleman, if he could speak French. *Amasis* King of *Egypt* being basely born, made his image of gold, set it up to be worshipped, that the people might reverence him the more. *Smerdes* a forcerer, because he was in person like *Smerdes* the brother of *Cambyfes* King of the *Assyrians*, (whose death *Cambyfes* procured, fearing he would aspire unto the Kingdome) made the world beleve that he was the man indeed, overcame *Cambyfes*, and was crowned King, but his wife and bed-fellow, with clipping and other wonted familiarity, felt his head, found that *Smerdes* had no ears, revealed it abroad, and so was he betrayed, and deposed of his kingdome. *Prompalus* fained himself to be the sonne of *Antiochus Epiphanes*. A certain *Egyptian* the sonne of *Protarchus* the merchant, calling himself the sonne of *Alexander Zebenna*, and the adopted sonne of *Antiochus*, wept bitterly at the funerall of *Antiochus*, as if he had been his own father. *Archelaus* made the world beleve that he was the sonne of *Mithridates*. When *Persus* the last King of the *Macedonians* had ended this life, *Andristus* a countrey-fellow would needs perswade men that he was his sonne. *Equitius* affirmed that without all doubt he was the sonne of *Tiberius Gracchus*. *Citharedus* endeavoured to perswade the *Romans* that *Nero* had not dispatched himself, but that he was *Nero*. Many of the afore said cloaked their gentry, fained themselves Noble men, conquered kingdomes, deluded the world, and in the end deceived themselves. *Julius Caesar* espied a rude and homely man, aspiring unto the kingdome of *Capadocia*, resembling very much the favour of *Ariarathes*, whom all the world knew to have been dispatched by *Marcus Antonius* : this counterfeite *Ariarathes* had won all the countries, and the crown was going to his head, but ere the crown came, *Julius Caesar* took his head from off his shoulders. So dealt *Augustus* the Emperour with such as had proclaimed a young man to be King of the *Jews* after the decease of *Herod*, because he resembled his son *Alexander*, whom in his life time he had put to death. When *Henry* the fourth had taken *Richard* the second that was King of *England*, and imprisoned him, the Earl of *Salisbury* uncle on the mothers side unto King *Richard*, either to redeem the prisoner, or to revenge him on the King, or peradventure both, set up a Priest in princely attire, one of King *Richards* Musicians, resembling his person very

Phaëton.
Epaphus.

Maximinus.

Herod.

Themistocles.

Amasis.

Smerdes.

Prompalus.
An *Egyptian*.

Andristus.
Equitius.
Citharedus.

A counterfeite
Ariarathes.

A fained *Alexander.*

A Priest set up
for a King.

Lycurgus.
Plutarch.

Agessilaus.

Theod. Zuinger.

Chaucer.

much, and blazed that the King had broken prison, and was gone: the people hearing of this, ran after the counterfeit King, but Henry came with power, and made the Priest he could sing no more. What, will not all these shifts avail us? can we not face out the matter? will not Abbey-gentry help at all? no doubt antiquity must take place. Will you hear what *Lycurgus* the law-giver of the *Lacedamonians* said upon like occasion, unto the bragging nobility of *Lacedamon*? O noble citizens (saith he) the vaunt and glory we make of Hercules, and the ancient race and progeny descending of his loins, will avail us not a jot, unless that with all care and industry we practise in our lives such vertuous acts as made him famous and renowned: and unless moreover we learn and exercise continually honest and noble behaviour. *Agessilaus* King of the *Lacedamonians* misliked very much with the behaviour of his nobility, when he uttered these words unto them: You see the force and strength of the host to be on the side of the Spartan souldier, and you your selves follow after as a shadow commonly goeth after the corporall substance. *Theodorus Zuinger* reporteth thus of the nobility of his Countrey: They will be counted the best men, that take upon them to maintain and encrease the honour of their ancestors: they are the most sluggish sort of men, that give themselves to hunting, to banquetting, to polling and oppressing of the poor people, and they think that only thing sufficient for their honour, that they either through another mans vertue, or through another mans vice, have attained unto the name of nobility, or unto ancient arms: that thenceforth they may without controllement, together with such like companions, banquet day and night in their pavillions, haunt brothel-houses, and frequent places of beastly pleasure: and because they are scarce worthy the company of men, they consume the rest of their dayes in following after dogs. I except them ever and in all places, which highly expresse in vertuous life, the noble fame and great renown of their ancestors. So far *Theodorus*. But (God be praised for it) we are able to report far better of *England*, that there are of the nobility, valiant men, vertuous, godly, studious, politick, zealous, of ancient houses, and bloud never stained. There is hope the dayes shall never be seen, when the prophesie of *Chaucer* shall take place, where he saith:

When faith faileth in Priests laws,
And Lords bests are holden for laws;
And robbery is holden purchase,
And lechery is holden solace:
Then shall the land of Albion
Be brought to great confusion.

And to the end our wished desire may take effect, let us hearken what exhortation he giveth unto the chief magistrate, his words are these:

Prince, desire to be honourable,
Cherish thy folk and hate extortion,
Suffer nothing that may be reprovabell,
To thine estate done in thy region.
Shew forth the yard of castigation:
Dread God, do law; love truth and worthinesse:
And wed thy folk ayen to steadfastnesse.

Now that my pen hath over-ruled me, and run so farre with the race of mine authors nobility, I will return unto *Evagrius* again, that we may be the better acquainted with so singular a man that hath ministred the occasion of so singular a matter. He studied a while at *Apamea* (for so he testifieth of himself) in the time

The Preface unto the Reader.

499

time of the Emperour *Justinian*, about the year of our Lord 565. He was so carefull over the studious reader, that he recited unto him about the latter end of his fifth book, all the histories both divine and prophane, from the beginning of the world unto his time. He was a great companion of *Gregory* Bishop of *Antioch*, he bare him company to *Constantinople*, when he went to clear himself; he reporteth of himself, that he was married in *Antioch* with great pomp and royall solemnity, when the great earthquake the night following, shook the whole city. His state and condition I do gather, where he writeth of the pestilent and contagious disease which raigned throughout the world the space of two and fifty years: the words he wrote are these: *The greatest mortallity of all fell upon mankind the second year of the revolution, which comprised the term of fifteen years; so that I myself which write this history, was then troubled with an impostume, or swelling about the privy members, or secret parts of the body. Moreover in process of time, when this sicknes waxed hot, and dispatched diversly and sundry kind of wayes, it fell out (to my great grief and sorrow) that God took from me many of my children, my wife also, with divers of my kinsfolks, whereof some dwelled in the city, and some in the country. Such were my adventures, and such were the calamities which the course of those lamentable times distributed unto me. When I wrote this, I was eight and fifty years old. Two years before, this sicknes had been four times in Antioch, and whenas at length the fourth revolution and compass was past, besides my aforesaid children, God took away from me a daughter and a nephew of mine. The judgement that Nicephorus giveth of his history is in this sort: Evagrius a noble man wrote his Ecclesiasticall history, the which he continued unto the reign of Justinus, handling especially prophane matters, the substance whereof he gathered out of Eustathius the Syrian, Sozimus, Priscus, Johannes, Procopius of Cæsaria, and Agathus, (all which were famous Orators of that time) and out of sundry other good authours: But the authour revealeth himself in the plainest sort, where he endeth his history, writing in this sort. Here do I mind to cut off and make an end of writing, that is, in the twelfth year of Mauricius Tiberius the Emperour, leaving such things as follow for them that are disposed to pen them for the posterity in time to come. I have finished another work, comprising Relations, Epistles, Decrees, Orations, Disputations, with sundry other matters. The relations for the most part are in the person of Gregory Bishop of Antioch, for the which I was preferred unto two honourable offices: Tiberius Constantinus made me Treasurer, and Mauricius Tiberius made me master of the Rolles, where the noble men and Magistrates, with their monuments were registred. The authour endeth his history about the year of our Lord 595. wanting only five years of six hundred. There are many odde things in this history, whereby the Reader may note the change and diversity of times, how abuses crept in by little and little. Whosoever he be that is so disposed to settle his mind, and rest upon the plain truth by perusing of these histories, may have great furtherance. In *Eusebius* he may behold the estate of the Primitive Church from the Apostles unto his time, three hundred and odde years. In *Socrates*, although it follow immediately, he shall find great change, his history is of an hundred and forty years after; but in *Evagrius*, being but a hundred and forty years after him, ye shall see farre greater alteration. Last of all, if you weigh the things which happened since the six hundred years after Christ, then, as it is written, *Qui legit intelligat*: then came in the Pope, then came in the Turk, and then came in the Devil for altogether: For, after the reign of this *Mauricius* came in *Phocas* to be Emperour, which first granted unto the Bishop of *Rome* to be called*

Evag. lib. 5. cap. 25.

Evag. lib. 4. c. 28.

Nicephor. Eccles. hist. lib. 1. cap. 1.

Evag. lib. 6. cap. 23.

Eusebius:

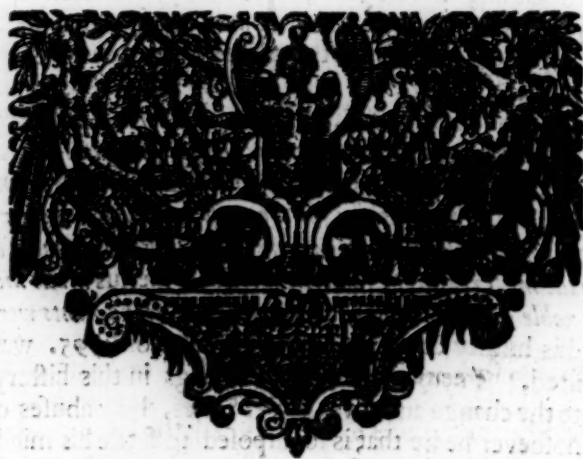
Socrates.

Evagrius.

Mat. 24.

The Preface unto the Reader.

universall Bishop. This *Phocas* murdered the Emperour *Mauricius*, obtained the Empire through treason, a fit man to be founder of so worthy an act. Note I beseech you how that in his time God seemed utterly to withdraw his blessing: *France, Spain, Germany, Lumbardy*, and the greatest part of the East fell from the Empire for ever, such a wrack to the state as never had been seen before. Not only this, but there ensued in the temporality no fear of God, no shame of the world, no love towards the brethren, no care of the Church, no consideration of Clergy-men. In the spirituality, Pride of Prelates, pampering of their panches, fleshly pleasure; they turned devotion into superstition, faith into fained works, plain dealing into hypocrisie, carefull zeal into careless security: instead of the Bible they bring into the Church legends of lies, instead of the true and pure service of God, they brought in peevish and pelting ceremonies: wherefore the season requireth that we watch and pray, and continually wait for the Lords coming. All is now in the extreme. *Nullum violentum perpetuum.*



THE FIRST BOOK OF THE ECCLESIASTICAL HISTORY OF EVAGRIUS SCHOLASTICUS.

CHAP. I.

The Pream to his History.

Eusebius surnamed Pamphilus, a man without all peradventure, as in other things profound, so in penning excellent, is of such efficacy in his works, that although he cannot make the Readers perfect Christians, yet can he so draw them by perswasion, that with prompt and willing minds they will embrace the Christian faith. Eusebius, Socrates, Zozomenns and Theodoret have written most exquisitely of the incarnation of our most loving Saviour, of his ascension into the heavens, of the famous acts of the Apostles, of the combats and persecutions of the holy Martyrs, and what other thing soever was thought worthy the noting, or otherwise unto some part of Theodosius junior his reign. Seeing therefore such things as ensued after seem nothing inferior unto the rest, and have been hitherto recorded in no perfect order, although also I my self seem unfit by reason of my small ability to take so great an enterprize in hand, yet I take it to be my duty to imploy what labour and industry lyeth in me for the compiling of this work; and to put my whole trust and confidence in him which endued the Fishermen with heavenly wisdom, and filled the rough tongue for ready delivery and sounding of every syllable, to the end I may revive the famous acts which now do slumber in the dust of forgetfulness, and to stir them with my pen, and print them in immortal memory, that not only every man may know what hath happened unto this our age, when, where, and in what sort, against whom, by what men, but also that no worthy act by stealthy security, and languishing slothfulness the sister of oblivion, be clean put out of remembrance. Wherefore by the help of Almighty God, there will I begin to write, where the aforesaid Writers made an end of their Histories. When the outrageous cruelty of Julian had sucked his fill of the blessed Saints and Martyrs blood, when the mad fury of Arius false and counterfeit doctrine was bridled with the sound Canons of the Nicene Council, when both Eunomius and Macedonius were sore pricked at Bosphorus with the power of the holy Ghost, and utterly foiled at the famous City of Constantinople: when the holy Church had purged her of her filth and infection, (the which she lately received) and now recovered her former glory, being as it were all laid over with glistening gold, and gorgeously arraigned for her lover and bridegroom: Satan the sworn adversary to all godliness, because he could not away with these graces and benefits bestowed from above, raised against us a strange battle contrary to the course of nature. And when he saw that the idolatry of Pagans was trode in the puddle of contempt, and that the servile and abject opinion of Arius was quite banished the Church, although he staggered and laid openly from opening the Christian faith, specially seeing it was confirmed and fortified by many ancient and godly Fathers, (for in besieging and assaulting of it, his power was very much diminished) secretly and by stealth he wrought his feats, he devised certain objections and resolutions, and laboured to convey the error: after his new found invention, unto the Jewish superstition, forgetting like a wretch as he is, that in partaking with them, he was lately foiled and overthrow. Whereas aforetime he had one adversary, now craftily he seemed to reverence, and in manner to embrace the same: his device and endeavour was not to withdraw the Church generally from the whole faith, but to see whether he might possibly corrupt one word or sentence comprised therein. Wherefore being wrapped in his own malice, he craftily went about to alter, yea, one letter, which seemed to appertain unto the sense and understanding of the sentence. But how in pronunciation he severed the tongue from the mouth of the word, so that the sound and sense of the phrase might not joyntly laud God, and extol him with divine praises, moreover into what

The policy of
Satan in re-
viving the Jew-
ish opinion.

issue either of them did grow, and what end either of them enjoyed, I will declare when come to intreat of them; I will also add therunto, what other thing soever may be thought worthy of memory, though therein I may seem to digress: and there will I cease to write where God of his goodness will have the History ended.

CHAP. II.

How Nestorius through the procurement of Anastasius his disciple, called the blessed mother God, not the mother of God, but the mother of Christ, and therefore was counted an heretic.

John 19.
Matth. 27.

The fond reason of Anastasius.

The blasphemy of Nestorius.

In so much as Nestorius (who called together against Christ a second Council with Caesarea who builded a slaughter house of blasphemies, where Christ anew is both slain and sold who severed and divided asunder his nature that hang upon the cross, and had not, as is written, no not one bone broken throughout all the members of his body, neither his unseparated Coat parted of such as put the Lord to death) rejected the clause of *the mother of bearing of God*, framed of the holy Ghost, by the means of many learned and godly fathers, set against it this saying, *the mother of bearing of Christ*, lewdly forged of his own brain, and thus the Church of God with sedition, civil Wars, and cruel blood-shed: I think verily my pen doth not want matter to paint and orderly to continue the History, and so to proceed unto the end. If that first of all through the help of Christ the aider of all men, I begin with the blasphemy of Nestorius. The schism which then arose in the Church, had such a beginning as followeth. Anastasius a certain Priest of a corrupt and perverse opinion, an earnest maintainer of the Jewish doctrine of Nestorius, and his companion in the voyage he took from Antioch to be Bishop of Constantinople, when he heard the lewd reasons and conference which Nestorius had with Theodulus at Adopovestria in Cilicia, he fell from the right faith, and (as Theodulus writeth of that matter in a certain Epistle) he presumed in the open audience of the Church of Constantinople in the hearing of such people as served God devoutly, to say these words: *no man call Mary the mother of God: for Mary (saith he) was a woman, and it is impossible that God should be born of a woman.* When the religious people mistook with his reason, and counted, not without cause, of his doctrine as of blasphemy: Nestorius the ring-leader of his impiety, not only not forbade him, neither maintained the right opinion, but first of all confirmed his sayings to be true, and was very earnest in the defence of them. Wherefore when he had annexed and linked therunto his own opinion, and device of his own brain: when he had poured into the Church of God the venom of his poisoned doctrine, he endeavored to establish a far more blasphemous sentence to his own destruction. He said as followeth: *verily will not call him God, who grew to mans state by two monthes, three monthes, and so forth, even as Socrates, Scholasticus, and the former Council held at Ephesus, have informed of him.*

CHAP. III.

What Cyril the great wrote unto Nestorius the heretic, and of the third Council at Ephesus whereunto John Bishop of Antioch, and Theodorus came.

The Council of Ephesus.

The Council of Ephesus.
Ann. Dom. 435.

Cyril Bishop of Alexandria, a man of great fame and renown, confuted the lewd opinion of Nestorius in several letters, yet nevertheless Nestorius stiff withstood his correction, yielded not one jot neither unto Cyril, nor unto Celestius Bishop of old Rome, but vomited out the venom of his cankred stomack upon the Church, and made wars unto Theodosius the younger, who was Emperor of the East, that by his authority the first Council of Ephesus might be called together. Wherefore the Emperor wrote unto Cyril, and to all the other over-seers and Bishops of the Churches throughout every City, giving them to understand, that the day of Pentecost was prescribed for their assembly, on which day the living and holy Spirit descended from Heaven and shined among us. But Nestorius by reason that Ephesus was not far from Constantinople, was there before them, Cyril together with his company came thither also before the day appointed. John Bishop of Antioch and his company was absent, not of set purpose, according unto their report which defend his doings, but because he could not, in so short a space call together the Bishops of his Province for many of their Cities were distant from Antioch, (as old so called, but now *Antiochia*)

unto a swift and stout goer twelve days journey, unto some others more, and *Ephesus* is from *Antioch* about thirty days journey. And when as *John* answered plainly, he was not able to meet them on the Sunday appointed (for so was the day called) all his Diocesis stirred not a foot from home.

CHAP. IV.

How Nestorius the heretic was deposed by the Council of Ephesus in the absence of John Bishop of Antioch.

When the day appointed for their meeting, and fifteen days over were expired, the Bishops which assembled at *Ephesus*, thinking verily that the *Eastern* Bishops would not come, or if peradventure they came, it would be long ere they met together; whereas *Cyril* also moderated the Council in stead of *Celestinus* (who, as I said before governed the See of *Rome*) they called *Nestorius* before them, and willed him to answer unto the crimes that were laid to his charge. And whereas the day before he promised to come, if the case so required, and being afterwards thrice cited to appear, made light account of his promise, the Bishops that were present called the matter into contravertie, and began to reason thereof. Wherefore after that *Memnon* Bishop of *Ephesus* had numbred the days that were past since the prescribed time, to wit, seventeen, after they had read the Epistles of the reverend *Cyril* unto *Nestorius*, and such as he wrote unto *Cyril* again, together with the holy Epistle of the renowned *Celestinus*, sent in like sort unto *Nestorius*; after that *Theodotus* Bishop of *Ancyra*, and *Acacius* Bishop of *Melitina*, had made relation of the blasphemous sentences which *Nestorius* bolted out at *Ephesus*: and after that many notable sayings to the justifying of the sincere Faith, were uttered in that Assembly of holy and learned Fathers, enterlacing sometimes the unadvised and blasphemous phrases of *Nestorius*, the holy Council pronounced this sentence against *Nestorius* in manner as followeth: *Omitting other heinous crimes of the reverend Nestorius; inasmuch as he was cited and would not appear, neither to entertain the most holy and religious Bishops which we had sent unto him, we were driven of necessity to sift and examine his lewd and wicked doctrine: And seeing we found him to have believed impiously, and to have taught heretically, partly by perusing his Books and Epistles, and partly also by the blasphemous sentences he uttered of late in this noble City: we were moved both by the Canons of the Church, and the grave censure of the most holy Father, and our Collegue Celestinus Bishop of Rome (yet not without shedding of many tears) so pronounce against him this severe and sharp sentence. Wherefore our Lord Jesus Christ, in derogation of whose majesty, Nestorius sticke not to pronounce such horrible blasphemy, hath decreed and ordained by this sacred Assembly, that he should both be deposed of his Bishoprick, and banished the company of Clergie-men.*

CHAP. V.

How John Bishop of Antioch came five days after and deposed Cyril Bishop of Alexandria of his Bishoprick, together with Memnon Bishop of Ephesus: whom of the contrary side the Council absolved, removing John with his company; and in the end how that Cyril and John by the means of the Emperor Theodosius Letters became friends, and raised the deprivation of Nestorius.

When they had pronounced the aforesaid most just sentence, *John* Bishop of *Antioch* five days after the deprivation of *Nestorius*, came to *Ephesus*, together with the Priests and Bishops of his Diocesis, called together his Clergy, and deposed both *Cyril* and *Memnon*. Afterwards when *Cyril* and *Memnon* had exhibited supplications unto the Council assembled with them (though *Socrates* peradventure unacquainted with the circumstance report it otherwise) *John* was called of them to render an account why he deposed the Bishops, and being cited thrice, came not at all. Then *Cyril* and *Memnon* were absolved, and *John* with his Clergy excommunicated and deprived of all priestly authority. But when *Theodosius* (who at the first disliked with the deposing of *Nestorius*, yet afterwards understanding fully of his blasphemous opinion, consented thereunto) had sent his gracious and godly Letters unto *Cyril* of *Alexandria*, and to *John* of *Antioch*, they became friends and raised the sentence pronounced against *Nestorius*.

M m 2

CHAP:

To sitting out
to consist in
the same
godlike
desirable to

The sentence
of the Council
of Ephesus,
pronounced
against Nesto-
rius the here-
tick.

Variance be-
tween Cyril
Bishop of A-
lexandria, and
John Bishop of
Antioch.

the council
was divided
and did not
the assembly
was not
divided

...the coming of Paulus Bishop of Emisa into Alexandria, and the Commendation of John which Cyril gave unto him; and the Epistle of John.

The Epistle of Cyril Bishop of Alexandria unto John Bishop of Antioch.

ABout the same time, when Paulus Bishop of Emisa came to Alexandria, and pronounced in the Church the Sermon, which at this day is extant in the world, and beareth his name; Cyril Bishop of Alexandria, extolled the Epistle which John had sent unto him, and wrote back again as followeth: Let the Heavens rejoice, and let the earth be glad: the malice of sinners is hatched down in the boiling choller, which bereaved the minds of quietness, is purged from among us; and all the occasion of discord and dissension is banished away: for our Saviour Jesus Christ hath granted peace unto the Churches under Heaven, and the most virtuous and holy Emperors have perswaded, you and compelled us therunto: who, by imitating with great zeal, the godly ship of the Lord Jesus, do firmly retain in their minds the true and sincere Faith, providing with singular care for the profit and furtherance of the holy Church: so that thereby they purchase unto themselves an immortal fame, and set forth the glory of their imperial Scepter, whom the Lord of Hosts doth so liberally reward; and so bountifully recompense with divine graces and benefits, that they are most not only to foil the enemies, but always to win of them the crown of Glory and of Kingdom. Neither is it possible that God should lie, which saith, As truly as I live: I do glorify them which glorify me. But when the Lord Paulus our Brother, and most godly fellow-Bishop came to Alexandria, I was wonderfull glad for I could not otherwise chuse, because that he being a notable man, became a mean, labouring in preaching beyond the reach of his strength, to the end he might overcome the envy of Satan, compile together in love the loose and severed members of the Church, and reduce our Church in like sort with yours, unto peace and unity. Immediately after he wrote as followeth: Now I am fully perswaded that the quarrel which arose in the Church was founded upon light occasion; inasmuch as my most virtuous Lord Paulus the Bishop brought Letters unto me, comprising a sound and sincere protestation of the Faith, which I avouched to have been written of your Holiness, and of the most godly Bishops which are of your Province. The form and phrases of Cyrils Epistle were as is aforesaid; but touching the clause which signified the mother of God, there was written as followeth: when he had perused the fully sentences and clauses within contained, and perceived plainly that you were of one mind and opinion with us (that there is but one Lord, one Faith, and one Baptism) we rendered unto God divine praises, who is the conservor of the whole world: and presently we conceived exceeding joy: seeing that as well your Churches as ours, being driven therunto partly by the force and power of the holy Scriptures, and partly also by tradition delivered unto us of our most holy Fathers, do embrace one faith and opinion. Whosoever will diligently sift out the true Histories of these times, shall easily attain unto the knowledge of the aforesaid.

CHAP. VII.

Of many things which Nestorius reported in writing of himself: and how in the end his tongue which uttered blasphemy, was eaten up of Worms in the Isle Oslis, where he departed his life.

Nestorius the heretick excuseth his blasphemous opinion in these words.

HOW Nestorius was exiled, what afterwards became of him, the manner of his end, and the punishments he endured for his blasphemous opinion, are not laid down in writing of such as delivered his life unto the world: all which in proceffe and continuance of time would quite have been forgotten, and not once remembered; had not I by meet chance lighted on a certain Pamphlet written by Nestorius himself, where the aforesaid are rehearsed at large. Wherefore Nestorius the father of blasphemy bailed not upon the firm and settled foundation, but upon the sand, which according unto the Parable of our Saviour, is subject to speedy ruine and overthrow; besides sundry other shifts, whereby he laboured to defend his blasphemous sentences, he wrote unto such as charged him with the raising of rash and unadvised novelties, and with his fond request for the summoning of the Council at Ephesus, that he was driven of necessity to do as he did, seeing the Church was divided, and that the one side affirmed Mary was to be called the mother of man; the other the mother of God. I (said he) of my part do speak unfeignedly, so the end I might not erre in either side, by affirming

affirming either that he was not mortal and subject to death; or of the other side, by saying he was not immortal, have devised that Mary should be called the mother of Christ. Furthermore in the aforesaid Pamphlet of his: first of all he declareth how Theodosius ratified not his deprivation; because of the entire love and affection he bare towards him: again, after that certain Bishops of either side were sent in imballage from Ephesus unto Theodosius the Emperor (for so the Emperor had willed) that he had licence given him to return unto his Monastery, being before the gates of Antioch which now is called Theopolis; the name whereof Nestorius hath not laid down, yet as I learn, it was called Euprepium Monastery: and sure I am it stood before the gates of Antioch not two furlongs off. Nestorius reporteth that he made there his abode the term of four years, that he was highly revered, that he received many presents; and afterwards that by the commandment of Theodosius he was banished thence into Oasis. But the chiefest thing of all he quite overskipped. Neither forsook he his blasphemy, though he lived there; so that John Bishop of Antioch gave of him this sentence in the open face of the world: to wit, that Nestorius was to be banished for ever. Moreover Nestorius wrote subtilly another Pamphlet unto a certain Egyptian, where at large, by occasion of his banishment into Oasis, he discourseth of the aforesaid matters. But the plagues and punishments which lighted upon him, for the blasphemy he had conceived (seeing there is nothing so secret, but the Majesty of God seeth it) we may easily gather out of the Letters which he wrote unto the Governor of Thebais; for there we may see though he escaped the hand of man, yet the vengeance of God overtook him, led him like a bondslave, and cast him into a lamentable plight. When as he deserved far greater punishment, being set at liberty of the people Blemmyes in Lybia, and Theodosius having ordained by his Edicts he should return; as he wandred from one place into another about the farthest part of Thebais, bruising and beating himself to the ground, he enjoyed such an end, as was correspondent to the life that went before; and shewed himself at his end a second Arius; whereby it is evident and known for certain unto the whole world, what recompence is set for such as bolt out horrible blasphemies, to the derogation of the Divinity of Christ. For both Arius and Nestorius blasphemed him alike, the one affirming he was a Creature, the other taking him for Man. Whereas Nestorius complaineth that the Acts of the Ephesine Council were established not aright and reason required, but after the subtil and injurious fetches of Cyril, who went about to work him mischief, I would gladly learn of him, wherefore it came to passe, seeing Theodosius loved him so entirely (as he said) that he was constrained to go from one Countrey to another, without any compassion, enjoined to endure such grievous banishment, and happened upon so unfortunate an end? Or what other thing was it than the divine censure laid down by Cyril, together with the Priests of his Assembly, seeing both of them now are departed this life, and as it pleased an Heathen Philosopher to say; He is ever honoured with heart and good will, wherethere is no just cause to the contrary.) Nestorius is adjudged the author of blasphemy, and the sworn enemy of God: but Cyril is highly commended for one that preached the Word of God faithfully, and for an earnest maintainer of the true and sincere Doctrine. But lest we be charged with forgery and feigning of crimes, let us hear Nestorius himself, who can instruct us farther herein. Go to Nestorius, let me hear thee repeat some part of the Epistle which thou wrotest of late unto the Governor of Thebais touching the sacred Canons of the Ephesine Council. I was constrained (saith he) by the Emperors Edict to depart into Oasis, otherwise called Ibis. Again after a few lines, he saith: When the aforesaid Oasis was taken of the Barbarians, and all destroyed with fire, sword and slaughter; of a sudden the Barbarians pitied my case, why and wherefore I know not; and set me at liberty, charging me with dreadful threats, that with all speed I should get me out of that Countrey: For they said, the people Mazici after my departure were like immediately to take the City. I came therefore into Thebais, together with certain captives whom the Barbarians brought in my company: what their meaning was I could not learn. Last of all, such as came in my company, got them to their own home, and I with speed went to Panopolis. I feared greatly lest any quarrelled with me, or pickt occasion to molest me, for that I was a captive, or charged me that I was a fugitive, or otherwise howsoever (malicious mouths are never to seek slanders) to the end through fraud and deceit they might bring me into trouble and vexation: wherefore I humbly request your Honour, that as the Laws have provided, you will have care of my captivity, and that you suffer no prisoner and banished man to fall into the hands of wicked varlets, lest the posterity in time to come do cry vengeance, and sound out this lamentable saying: Better is it to be led captive of

God from above plagued the heretick Nestorius.

Nestorius the heretick in his first Epistle unto the Governor of Thebais.

Nestorius the
heretick, Epist.
second unto
the Governor
of Thebais.

Barbarians, than to flee for succour unto the Empire of Rome. Again, with solemn protestations he requested as followeth: *My fate is that by your permission it may be lawfull for me here to make mine abode, whereunto I came from Oasis, when the Barbarians set me at liberty, that now at length I may enjoy what God hath appointed for me.* In the second Epistle which Nestorius wrote unto the aforesaid Governor, there was written as followeth: *These Letters which I write unto your noble mind, if ye accept of them as a token of my love and hearty good will towards you, or as an admonition of a Father sent unto his Son; I beseech you weigh the contents thereof: matter there is great store comprized in as few words as possible I could.* Oasis, otherwise called Ibis, was lately over-run and destroyed by a great multitude of Nomades. And a little after: *Which thing being thus brought to passe, your Honour gave commandment (I wot not what moved you thereunto) that certain Barbarian souldiers should bring me from Panopolis to Elephantina, an Isle situated in the farthest part of Thebais, and thither was I violently haled of them, after a lamentable sort. But as I was overcome with the long journey, and now also together wearied again I heard from you by word of mouth, that I should return to Panopolis. Wherefore being feeble and faint by reason of the great vexations which befell unto me in that wearisome and tedious voyage, my body being wasted with sicknesse, and weakened with age and gray hair, the flesh of my hands being shrunk, and the ribs broken in my sides: I came the second time to Panopolis, and there partly with misfortune, and partly with the pains of the bruised wounds, I was ready to yield up the Ghost.* After all this, your Lordship gave forth a commandment in writing, by virtue whereof I was faine to remove from Panopolis unto a certain Countrey that bordered thereupon. But whilest that now at length I hoped the Edicts published against me, would have an end, and waited the pleasure of the most virtuous and puissant Emperors touching my exile and misery: unlooked for, there ensued (I speak unfeignedly) a cruel commandment, that now I should be banished the fourth time. Again after a few lines: *Be content, I beseech you with these circumstances: let it suffice for one body to have endured such change of banishment: cease now I humbly request your Honour from injuring me any longer, refer the sentence which is to be given of me unto the most puissant Emperors, let me have justice, it appertaineth unto them to deal with me according unto their pleasure; take these mine advices as proceeding from a fatherly affection unto you, as my loving son. If you presently take the matter in dudgeon as you have heretofore, so on a Gods name, if reason cannot bridle your rage. Thus doubted not Nestorius with letters as with fist and foot, to kick as well against the Emperors as their Magistrates, and to revile them all to nought; neither could he be brought to modest behaviour for all his woe and misery. His end and departure out of this life, I learned of a certain Writer to have been as followeth, to wit, his tongue to have been eaten up of worms, and so by the just judgment of God, to have passed from these bodily to ghostly, from these temporal to eternal punishments.*

Nestorius the
railing heretick,
had his tongue eaten
up of worms,
and so died.

CHAP. VIII.

How Maximianus succeeded Nestorius in the See of Constantinople, after him Proclus, and after Proclus, Flavianus.

Nestorius.
Maximianus.
Proclus.
Flavianus.

When wicked Nestorius had departed this life, Maximianus succeeded him in the Bishoprick of the famous City of Constantinople; in whose dayes the Church of God enjoyed peace and tranquillity. After his decease Proclus governed the See, who when he had run the race of his mortal life, left the room unto Flavianus.

CHAP. IX.

Of Eutyches the unfortunate heretick, how he was deposed of Flavianus Bishop of Constantinople, and of the Council which assembled there, and deposed him.

A Provincial
Council held
at Constantinople.

IN the days of Flavianus, the poisoned heresie of Eutyches sprang up, which caused a Provincial Council to be summoned at Constantinople, where Eusebius Bishop of Dorylums being an eloquent Rhetorician called for the Records, and first of all convinced the blasphemy of Nestorius. When Eutyches was sent for and come, he was found in reasoning to maintain the aforesaid error. For I confess (saith he) that our Lord consisted of two natures before

before the divinity was coupled with the humanity, but after the uniting of them, *Trinitas*, that he had but one nature he said moreover, that the body of the Lord was not of the same substance with ours. Wherefore he was degraded: yet at his humble sute unto *Theodosius* (for he said that *Flavianus* had forged records against him) the first Council of *Constantinople* was called together of the bordering Bishops, to sit upon that matter: where not only the Council, but also divers other Bishops sifted out the doings of *Flavianus*. There the records being found true, were confirmed, and a second Council summoned to meet at *Ephesus*.

CHAP. X.

How by the means of Dioscorus Bishop of Alexandria and Cryfaphius, it came to passe that a wicked Council was called together at Ephesus, where Eutyches the heretick was restored to his former degree.

Dioscorus who succeeded *Cyril* in the Bishoprick of *Alexandria*, was appointed moderator of this Council (*Chrysaphius* Governor of the Palace, had craftily brought this about, to the end, the hatred he bare unto *Flavianus* might be set on fire) thither also came *Juvenalis* Bishop of *Jerusalem*, who sometime governed the See of *Ephesus*, together with many Priests of his train. *Domnus* who succeeded *John* in the Church of *Antioch*, met them, *Julius* also the substitute of *Leo* Bishop of old *Rome*. Besides these, *Flavianus* was present together with his Province. *Theodosius* commanded *Elpidius* as followeth: Such as in times past gave sentence of *Eutyches* the most virtuous Abböt, good leave have they to be present at the Council, but let them be quiet, and their voices suspended: my will is, that they wait for the general and common sentence of the most holy fathers, seeing that such things as were aforetime decided by them, are now called into controversie. To be short, *Dioscorus* together with such Bishops as were of his opinion in this Council, restored *Eutyches* unto his former dignity, as it appeareth more at large in the acts of the said Council. As for *Flavianus* and *Eusebius* Bishop of *Dorylaeum*, they were deposed of their Bishopricks. The same Council excommunicated also and deprived *Ibas* Bishop of *Edessa*, *Daniel* Bishop of *Carra*, *Irenaeus* Bishop of *Tyre*, and *Aquilinus* Bishop of *Bislu*. They laid down moreover certain decrees against *Sophronius* Bishop of *Constantinople*: They removed *Theodoretus* Bishop of *Cyrestus*, and *Domnus* Bishop of *Antioch*, of whom what became after wards I do not learn. And thus was the second Council of *Ephesus* broken up.

CHAP. XI.

The Apology of Evagrius touching the variety of opinions among the Christians, and of the ridiculous vanity of the Heathen gods.

I Would have none of all the Ethnicks which dote over their idolatrical service, to deride us Christians, because the later Bishops have abrogated the sentence of their predecessors, and seem alwaies to add something unto the form of our faith. For we of our part, though we sift out with great care the long sufferance of God, which may neither in word be expressed, nor in deed be sound out: yet are we so affectionated, though we lean either to this side or to that side, that we alwaies honour it, and exalt it above all other things. Neither was there any one of all the heretikes among the Christians, that of set purpose at any time would utter blasphemy, and fall of his own accord to revile the Majesty of God, but rather perswaded himself in avouching this or that opinion, that therein he was of a sounder doctrine than the fathers that went before him. As touching the grounds and principles of Christian Religion which alwaies ought inviolably to be retained, we are all of one opinion. For the God-head which we adore is the Trinity, and the persons whom we so highly praise are in unity: The Word of God also was begotten before the foundations of the world were laid, and we believe that in these later dayes he took flesh, because of the favour and compassion he had on the work of his own hand. If in case that novelties be found out as touching other matters, they come to passe freely of mans own accord, seeing it pleaseth God so to dispose of them, and to grant them liberty to think as it pleaseth them best: to the end, the holy Catholick and Apostolick Church may reform what is found amisse, determine of both sides, guide unto true godlinesse, and direct her self according unto the plain Character of sound and sincere Doctrine. And therefore it was said of the Apostle: *It must needs be that there be diverse opinions among you, that they which be perfect among you may be known.*

Herein

An heretical Council held at Ephesus, Ergo, a Council can and doth erre. j

i Cor. xi.

2 Cor. 12.

The wanton-
ness of *Jupiter*.*Bacchus* the
son of *Jupiter*
was an Her-
maphrodite.

Herein verily we have to wonder at the secret wisdom of God, which saith thus unto *St. Paul*, *My strength is made perfect in weakness*. For look what the things be which divide the members of the Church of God, even out of the same, sound doctrine is culled out, void of all reprehension, polished more curiously, and laid up more safely: the Catholick Church increaseth thereby more and more every day, and is extolled in manner unto the skies. But the Ethnicks favourers and fosterers of errors, which imploy no labour and industry for the sifting out of the truth in God, neither to understand of his care and providence over mankind, these men, I say, do abolish both their old decrees, and their new-found constitutions; sometimes by inventing new gods one after another, some other times by consecrating for gods their vain imaginations, and the fond affections of their minds, attributing unto them the names of gods; and to be short, by fathering upon the gods the practising of such things, to the end, their intemperate desires may escape unpunished. And therefore truly it cometh to pass, that he which is honoured of them for the chief God the Father, to wit, of God and man, being transformed into the shape of an Eagle, snatched away through wantonnes a *Phrygian* boy, delivered him a cup in reward of the filthy hainous offence, licensed him for love sake to begin unto him, to the end, either of them joyntly with the *Nestor* might suck shame and reproach. The same god committed infinite other wickednesses, very odious to the seeming of the vulgar sort of people. For by taking upon him the form of every unreasonable creature, he became both male and female; and though his womb bare no burthen, yet they say he caused by the act of venery, that such a thing seemed to have been done by him contrary to nature. They say that *Bacchus* was his son, and that he was also *Androgynus*, both man and woman, a great slander to both sexes; a ring-leader of drunkenness, quaffing, surfeiting, vomiting, and all the mischief that ensueth thereof. They report of this *Egiocnus* and thundering *Jove* another hainous act, that he murdered his father, which crime ought severely to be punished of all the Nations under heaven. For *Saturn* which begat him to his own destruction, is said by him to have been thrust out of his kingdom. What shall I speak of the whoredom and lechery that reigneth among the gods, where they appoint *Venus* *Cypria* begotten in the shell of a Fish to be the chief author thereof, which detesteth chastity as an hainous and horrible offence, delighteth in all lecherous and beastly acts, and will be pacified with such sacrifices. With whom when *Mars* had committed adultery, and *Vulcan* her husband taking him in his snares, *Mars* and *Venus* were brought forth doing the deed, to pastime and recreate the gods. Who is it that will not condemn with laughter their *Phalli*, *Ischyphalli*, *Phallogogia*, the ill-shapen and deformed *Prapus*, the god *Pan* honoured for his filthy member, and the mysteries celebrated in *Elenus*, yet to be commended for this one thing, that the Sun beheld not their shamefull acts: for they were done in the night season. But leaving these foul sacrifices and sacrificers, let us return where we left, and paint forth unto the posterity that which remaineth of *Theodosius* reign.

C H A P. XII.

How *Theodosius* the Emperor condemned the heresis of *Nestorius*.Cod. de sum.
trin. syrid. cath.
tit. 1. l. 3. sanc-
tius.

Theodosius laid down a godly decree which is found in the Code of *Justinian*, the third law of the first title, where he condemned *Nestorius* for ever, and pronounced him to be held for accursed, being moved thereunto no doubt by the instinct of the holy Ghost; nevertheless *Nestorius* himself bragged that the Emperor bare him entire and singular good will. For thus he writeth: *We decree moreover, that whosoever do embrace the wicked opinion of Nestorius, and give ear unto his lewd doctrine, if they be Bishops, that they be banished out of the Church; if lay persons, that they be accursed.* There are other laws of his made in the behalf of our religion to be seen extant, which plainly set forth his fervent mind and earnest zeal to the furtherance of the Christian faith.

C H A P. XIII.

Of *Symeon* a religious man which lived in a pillar.*Symeon* an an-
chorite.
Domnus Bishop
of *Antioch*.

In those dayes there was of great fame and renown one *Symeon*, a godly man and much spoken of: he was the first that taught to dwell in a pillar, and made therein his lodging scarce two cubits wide. At that time *Domnus* was Bishop of *Antioch*, who coming unto

Symeon

Symeon wondred at his mansion and trade of life, desired of him very earnestly to understand the secrecy and mysteries thereof. They went both in together, consecrated the immaculate body of Christ, and became partakers of the lively communion. This *Symeon* being in the flesh, imitated in life the trade of the Angelicall powers, withdrew himself from worldly affairs, forced nature, which of her self leaneth downwards, and followed after lofty things, being placed as it were in the midst between heaven and earth; he sought conference with God, he praised him together with the Angels, he lifted the prayers of men up from the earth unto heaven, and offered them to God; he brought the goodness of God from heaven to earth, and made the world partaker thereof. His life is written by one which saw him with his eyes, also by *Theodoretus* Bishop of *Cyrrus*, who among other things omitted this one History, which I have found recorded among the inhabitants of the holy desert, and learned of them for certainty. When this *Symeon*, who lived on earth as an Angel, and in the flesh much like a Citizen of the heavenly *Jerusalem*, had begun this trade of life both strange, and such as the world was not before acquainted withall, the religious men of the desert sent a messenger unto him for to demand of him what he meant by that new-found and unknown kind of life, and wherefore he forsook the wonted trade, the steps and traces of the Saints which went before, and devised to himself a forrain and unknown way: they exhort him moreover by their messenger to come down from his lodging, and to follow the holy fathers which were his predecessors. They had moreover commanded their messenger, that if he saw him yield and come down, he should licence him to go on still on his own way (they perswaded themselves that his obedience would declare, whether God had guided him to lead such a life, and to take upon him in this world so weighty a combat for to chastise his carcase) but if he stubbornly resisted, if he were froward and wilfull, not yielding with all speed unto their counsell and advice, he should pull him down with a vengeance. When the messenger that came to him, exhorted him as the fathers had willed, and saw that immediatly he began to rise, yeilding unto their exhortation; he permitted him to proceed on and continue as he began, saying unto him as followeth: Be of good chear, and behave thy self manfully, thy mansion no doubt is ordained of God. These things, though other writers have omitted them, yet have I thought them worthy the penning unto the knowledge of the posterity. The grace of God being resiant in the cloister of his breast, he was so fervent that he wrote freely unto the Emperor *Theodosius*, who had made a law, that the *Jews* inhabiting *Antioch*, should enjoy again such Synagogues, as the Christians had taken from them, rebuking him so sharply, (for he feared only God, who was his Emperor) that *Theodosius* for to please the Christians, called in his proclamations, deposed the Magistrate which put in his head the restoring of the Synagogues, entreated this holy man and celestiall Martyr to pray for him unto God, and to make him partaker of his blessing. This *Symeon* leading so austere a life, continued his mortall race six and fifty years. For he lived nine years in the Monastery, where he was trained up in the divine precepts of virtuous life: and in *Mandria*, (so was the place called) seven and forty years: ten of these he spent in a very narrow room: seven in a straighter pillar, and thirty years in a pillar of forty cubits. After his decease his holy corps was brought to *Antioch*, in the reign of *Leo* the Emperor, *Martianus* being Bishop of *Antioch*: unto that time *Ardaburius* Captain of the Eastern Garrison remained in *Mandria*, together with his power, keeping the corps of holy *Symeon*, lest the bordering Cities should by force carry it away. Wherefore the corps of holy *Symeon* is brought to *Antioch*, after the working of many miracles by the way: the which *Leo* the Emperor afterwards requested of the people of *Antioch*: but the *Antiochians* of the other side made humble suit unto the Emperor, in such sort as followeth: Inasmuch as our City is not environed with walls (the Emperors furious rage had overwhelmed them to the ground) we have transported hither (O Emperor) the holy corps of *Symeon*, that it may be both unto us, and to our City instead of a fortified wall. *Leo* being thus entreated of them, yielded unto their request, and granted them their suit. Many parts of his carcase were reserved unto these our dayes: I my self saw his skull, at what time *Gregory* a man of great renown Bishop of that Church, and *Philippicus* required that the reliques of the Saints, for the speedier expedition of his martiall affairs in the East, should be sent unto him. And that which was greatly to be marvelled at, the hair of his head was not worn away, but remained whole, as if he had been alive, and conversant among men. The skinne of his forehead being only shrunk into wrinkles and withered, yet was not consumed:

The spirit of
Symeon was
tryed by obe-
dience.

It is not a dead
corps, but the
living GOD
that is protec-
tor of towns
and countries.

consumed : many also of his teeth being not pulled out by the hands of the faithfull, declared unto the world, the shape and stature of holy *Simeon*. Moreover, there was laid up the iron chain which hung about his neck, and with it the corps so much renowned of all men, for enduring such great hardness and misery, was honoured with divine praises. All which circumstances, both for mine own profit and the commodity of the Reader, I would rehearse at large, were it not that *Theodoretus* (as I said before) had sufficiently discoursed of them.

CHAP. XIV.

Of the Starre that was seen in the porch of Simeons pillar, the which Evagrius together with many others saw.

NOW I am about to write a certain thing which I saw with mine own eyes. I was wonderfull desirous to see the Church of holy *Simeon* : it stands at the furthest from *Theopolis*, that is, *Antioch*, 300 furlongs, set upon the top of a hill. The countrymen call that place *Mandria*, borrowing the name as I suppose, of the severe discipline and austere trade of life exercised by *Simeon* : the hill riseth in height about 20 furlongs. The building of the Church is after the manner of a cross, notably set forth with porches foursquare. The porches have pillars annexed unto them finely wrought of free-stone, which lift up the roof on high, and that very artificially. The entry that is to the midst of the temple is wide open, and very cunningly wrought, where the aforesaid pillar of 40 cubits stands, in the which the earthly and corporeal Angel led an heavenly life. The porches have as it were latifes on high, the which they call windows, falling both towards the entry and porches themselves. At the left hand of the pillar in one of the latifes, I my self, together with many countrymen assembled together, and compassing the pillar, saw a star of a wonderfull bigness, running and wandring hither and thither, throughout the chinks and cleft latifes, twinkling in the eyes of the beholders : neither that once, twice, or thrice, but oftner, and the same oftentimes fading and vanishing away, afterwards immediately appearing again ; the which is commonly seen on this Saints holiday. There are which report (and verily we are to believe the miracle, partly, for their credit which testifie the same, and partly also for that which we saw our selves) that they saw the very shape of his person, hovering here and there, with a long beard and a * hat on his head, after his wonted manner. Such men as travel that way may easily go in and see all, and sometimes they ride about the pillar. There is a porter which continually watcheth the porches of the Church, that no woman enter in (the cause I do not learn :) but if any draw nigh, they stand without and behold the miracle. For one of the porches standeth over against the bright star.

* The Greek word is *Tiara*, the attire of Persian women. *Jerom. ad Fabiol.* calleth it *Galerum*, a hat. The word is also taken for a Mitre or Crown.

CHAP. XV.

Of Isidorus the Pelusian, and Synesius Bishop of Cyrene.

Isidorus.

UNDER the reign of the same Emperor there flourished one *Isidorus*, the fame of whose sayings and doings is spread far and nigh, and rise in every mans mouth ; he so tamed the flesh with continual toil and labour, and so fed the mind with mystical and heavenly doctrine, that he led on earth the life of an Angel, and commended unto the world the lively and expresse form of the monastical and contemplative trade of living. He wrote beside many other notable works of his great labour and study, one unto *Cyril* : whereby we gather that he lived at one time with the renowned *Cyril*. Now that I have run over these things after my slender ability, let us not forget *Synesius* Bishop of *Cyrene*, that the excellency of his virtues may set forth the simplicity of our stile. This *Synesius* was so eloquent a man, and so profound a Philosopher, that he was had in great admiration of such Christians as judged of him without partiality, respecting neither the venom of malice, neither the vain flattery of friendship ; Wherefore they perswade him to be baptized, and to take upon him the Priestly function, though he admitted not the article of the resurrection, neither would he brought to believe the same : hoping of him very charitably, that these things would follow after his other virtues, and that the grace of God would suffer nothing to want in him that appertained unto his soules health and salvation. Which hope of theirs

Synesius.

Synesius was a learned man, and a great philosopher, who lived in the time of the Emperor Theodosius the Great.

was not frustrate. For how excellent he proved, both the learned Epistles he wrote after the receiving of Priesthood, and the Book which he dedicated unto *Theodosius*, with other notable monuments of his industry, do declare.

CHAP. XVI.

How Ignatius was translated by Theodosius from Rome, and buried at Antioch.

THE bigger sort of holy *Ignatius* bones, which the beasts left undevoured (after the blessed Martyr, as *John* the Rhetorician with others do accord, had according unto his desire enjoyed the bowels of beasts, instead of his resting grave at *Rome* in the *Amphitheater*) were translated into the Church-yard at *Antioch*, in the reign of *Theodosius*, which was a long time after his martyrdom. For it was Almighty God (no doubt) that inspired *Theodosius* with that good motion, highly for to reverence that godly Martyr, and to consecrate the temple where of old devils were honoured (called the temple of the goddess *Fortune*) unto *Ignatius* the holy Martyr. That which of old was dedicated unto *Fortune*, is now become a sanctuary, and a famous temple to celebrate the memory of *Ignatius*, whose holy bones were carried in a chariot with great solemnity, and buried within the temple. For which cause there is a holy day kept with great joy even at this day, the which *Gregory* the Bishop hath set forth with greater magnificence. These things came there to pass in this sort, because God would have the memorial of his Saints celebrated there with honour and reverence. For that wicked and ungodly tirant *Julian* then ruling the Empire, enquiring of the oracle of *Apollo* (who prophesied in *Daphnia*, and received utterance from the fountain called *Castalia*) who then had no power to open his mouth (for holy *Basilus* the Martyr, whose corps were hard by interred, had tyed his jaws together) *Julian* I say against his will, and as it were forced thereunto, translated very honourably the corps of *Basilus*, and builded a goodly Church, which stands at this day without the gates of *Antioch*: this he did, to the end the devils afterwards might accomplish their wonted treacheries, as it is said they promised before unto *Julian*: but this came to pass through the providence of God, partly that the force and virtue of Martyrs might be seen of all men, and partly also that the holy bones of this blessed Martyr, should be buried in hallowed ground, and beautified with so gorgeous a building.

CHAP. XVII.

Of Attilas King of Scythia, how he destroyed both the Eastern and Western parts of the world: of the great earthquake and strange wonders that were seen in the world.

IN those dayes there was wars raised by *Attilas* King of *Scythia*, which as this day is much spoken of: but *Priscus* Rhetor declareth at large with flowing stile, how he invaded both East and West, how many, and what great Cities he won, and how nobly he behaved himself unto the final end of his frail life. Furthermore, in the time of the aforesaid *Theodosius* reign, there was a marvellous great earthquake, the strangeness whereof exceeded all the wonderfull earthquakes that ever were before, which went in manner throughout the whole world: so that many turrets within the palace were overthrown to the ground: the long wall of *Cherronefis* came to ruine: the earth opened and swallowed up in her gulphs many villages: many wofull mischances befell unto mankind both by sea and by land: many well-springs were dried up: again, where fountains were never seen before, it flowed out: many trees were plucked up by the roots: the vallies became high mountains: the Sea threw out fishes for dead: many Islands were drowned, the Sea overrunning the banks, and overflowing the countries: many ships that had gone in the main Seas were seen on ground, the Sea falling back, not yielding his wonted streams, many countries through *Bithynia*, *Hellaspont*, and both the *Thryas*, endured such calamities, that they were utterly undone. This misery endured too too long, yet did it not proceed with such vehement annoyance as it began, for it fell and slacked by little and little, until at length all was ended.

An. Dom. 451.
Some other
say, 455.

CHAP. XVIII.

The buildings of Antioch, and the founders thereof.

Memnonius.

Zoilus.

Calixtus.

Anatolius.

ABout the same time *Memnonius*, *Zoilus*, and *Calixtus*, great patrons of the true piety and Christian profession, were sent from *Theodosius* the Emperor to govern the noble City of *Antioch*. Of which number *Memnonius* builded from the ground with gorgeous and goodly workmanship, the place which we call *Psephium*, leaving in the midst a court open to the tempered air under heaven. *Zoilus* erected the princely Porch so called unto this day, and curiously wrought, which is towards the South side of the Palace, called *Kassine*. Moreover, *Calixtus* founded a goodly monument which both of old and of late days is called *Calixtus* porch, afore the shire-hall and the judgment-seats, over against the market, and the Princely house where the Captains of the Garrisons are wont to lye. After all these, *Anatolius* President of the Emperors power in the East, being sent thither, built the tower which beareth his name, and set it out with sundry kinds of buildings. Though these things seem from the purpose, yet in mine opinion of them is profitable for the studious Reader.

CHAP. XIX.

Of sundry battels that were fought both in Italy and Persia, in the time of Theodosius the Emperor.

Claudian the Poet.
Cyrus the Poet and President.

WHile *Theodosius* was Emperor, there was great sedition throughout Europe, yet when *Valentinianus* governed the Roman Dominions: all which *Theodosius* with great power of horsemen and footmen by sea and by land suppressed. And so quelled the haughtiness and furious rage of the Persian blood, whose King was *Isdigerdes* the brother of *Baranes*, or (as *Socrates* writeth) *Baranes* himself: for when they had sent *Legatus* unto him to intreat for peace, he granted it, the which continued unto the twelfth year of *Anastadius* reign: which things are also mentioned by other Writers, partly compendiously gathered by *Eustathius Syrus* out of *Epiphanius*, who in like sort sheweth how *Amida* was taken. It is reported moreover, that then *Claudian* and *Cyrus* the famous Poets did flourish, and that *Cyrus* was made chief President (which our ancestors do term the head officer of the hall) and then appointed general Captain of the Roman power in the West Dominions, when *Carthage* was won of the *Vandals*, and *Genzerichus* Captain of the Barbarian host.

CHAP. XX.

Of Eudocia the Empress, and her daughter Eudoxia, of her voyage to Jerusalem, and the picture wherewith the people of Antioch did honour her.

T*Theodosius* through the procurement of *Palcheria*, the Empress being his sister, married *Eudocia*, born in *Athens*, and of a goodly beauty (after she had been baptized in the Christian faith) on whom he begat a daughter by name *Eudoxia*. When she came to ripeness of years, and was marriageable, *Valentinianus* the Emperor took her to wife, brought her from *Constantinople* to old *Rome*. *Eudoxia* went afterwards to the holy City of Christ, who is God: where, in the Oration she made unto the people about the latter end she rehearsed this verse: *My birth I boast of you began, your blood in me doth brag.* whereby she signified, that the inhabitants of that City came from *Greece*. But if any man be desirous to know more exquisitely the truth of these things, let him repair unto *Strabo* the Geographer, *Phlegon*, *Diadorus Siculus*, *Arianus*, *Pisander* the Poet, *Ulpianus*, *Libanius* and *Julian* the renowned Rhetoricians, where they are discoursed of at large. Afterwards when she came to *Antioch*, the people of the City erected her picture of brass very artificially wrought in honour of her, which is as yet to be seen. It was through her procurement that *Theodosius* became a benefactor of *Antioch*: that he enlarged their City, and lengthened their wall unto the gate which bringeth to *Daphne* in the suburbs, as it is of every man to be seen. For the foundation of the old walls are at this day to be seen, wherupon the new building was laid, and lead us to

it were by the hand unto the gate. There be some which write, that the walls were enlarged by the elder *Theodosius*, and that he gave 200 pounds to repair the bath of *Valens*, which was burned on the one side.

CHAP. XXI.

How Eudocia did many worthy acts at Jerusalem, and of the divers trade in life, and diet of the religious men in Palastina.

Eudocia went twice from *Constantinople* to *Jerusalem*. And although I purpose to leave for such as have written her life (who in mine opinion have not reported the truth) wherefore, upon what occasion, and to what end she did it: yet it is known well enough, that during her abode in that holy City of Christ, she wrought many worthy acts to the setting forth of the glory of God. For she founded religious houses, and made the street commonly called *The great Causey*: in which, though the manner of religious houses living be divers, yet their rule and discipline tends to one end, and the same very godly. For, some of them live in a society, enjoying not one jot of the things which commonly allure and carry away the minds of mortall men after worldly affairs: as much as to say, they have no gold: but what have I said, gold? Nay, they have not a rag of their own to cover the bare, neither food to satisfie nature. For the cloak or coat which one now weareth, another in a while after puts on the same: so that the garments of all seemed to be one mans, and ones cloathing in common to all. Moreover, they all had but one table, not furnished with dainties, or other kind of food whatsoever, but only with herbs, roots, and pulse: and so much only as sufficed nature, and preserved life. Furthermore in prayers only, which they poured joyntly unto God, they spent day and night: they so wasted their bodies, and mortified themselves, that they seemed as dead men, lying unburied upon the face of the earth. Some of them do more than their Decrees and Statutes do enjoin them: for they fast the space of two dayes, yea, and three dayes also. There are of them which abstain five dayes and over, and scarce then do take as much food as sufficeth nature. Other some follow another rule and order of living, far otherwise than the former men: for they shut up themselves severally in little cabins, which are of such height and breadth, that they cannot stand straight upright, neither bow themselves downward at their pleasure. Of which number some, as the *Apostle* saith, live all the dayes of their lives in caves and dens, together with brut beasts, and pray unto God in certain secret and unknown dens of the earth. But some of them have found out another kind of life, which exceedeth all patient sufferance. For the men and women hide themselves in the dry desert, which scaldeth with scorching heat, covering only such members as are of necessity constrained to serve nature: the other part of the body they yield all bare, both unto the parching heat of the Summer, and pinching cold of Winter, contemning either of them alike. These men moreover laying aside such nourishments as other men used, fed upon green grasse, and were called foragers or pasturers, and lived only upon that: so that in process of time, they became as beasts, and differed from men both in bodily shape and behaviour of mind. If peradventure they see men, immediately they run away: and if any pursue after them, either their feet with swiftness carry them away, or they hide themselves in such hollow places of the earth, where others cannot come unto them. Another thing yet will I rehearse, which though it seemeth to pass all the rest, I had almost forgotten. Although there be not many in number of this sort, yet some there are who being void, through virtuous disposition, and free from all perturbations of the mind, come abroad into mens company, mingle themselves with the thronging multitudes, and faine they are mad; and so they tread-vain glory under foot, which the soul (according unto the saying of wise *Plato*) useth to shake off as the last cover of shame and reproach. They take so little delight in feeding of themselves, and therein use such austere discipline, that if necessity constrain them to hoast at tripling houses, or in the stews, they neither reject the place, nor cover their faces, neither thereat blush at all. Moreover they bathe themselves very oft, and most commonly they are conversant with women, and bathe together: and so they seem void of all carnall affections, as if they had brought nature captive unto them: insomuch that they cannot be led, neither with the wanton looks, nor with the toying and dalliance, neither with the amorous clipping and embracing of a woman, to the naturall motion of vengery. But with men,

It behooved then that these Monks should be of one size:

Heb. ii:

The Monks of Palastina became as beasts:

they are as men, and with women they live like women: and though they refuse not the company of both sexes, yet know they only the use of one. To be short, in this most holy and divine kind of life, virtue had prescribed laws for nature, and made peculiar decrees for her sex: to wit: that not one of them all have their full of necessities: for by their law they must hunger and thirst, and thereafter attire themselves as necessity constraineth. Their order is so measured with such singular commendation, and their diet so moderate, that if they fall into the contrary part, and far different from the other, they feel in themselves no change at all. Contrarieties are so tempered in them, the grace of God maketh such a commixtion of things differing, and again dissolveth the same: that life and death, two things in nature and effect, set one against the other, seem to joyn hands together, and dwell in them: and look where perturbations do reign in others, in them they are plucked up by the roots, and live for death: and where continuall prayer is to be made, there they seem of ripe years, strong bodies, and strength invincible. These men live both wayes, partly as it were by shaking off the flesh, they seem to live for ever: partly again by companying with men, and applying medicines to their bodies, they call to God for mercy, and perform such devout service as may fitly agree with the former life. Yet want they no necessities, neither are they bound to one place: for they may hear alike, and company alike: they use often, yea continuall kneeling, again wearisome standing: only desire refresheth age, and the voluntary weakness they brought themselves unto. They are champions, without flesh on their backs, they are wrasslers, yet have they no blood in their faces, who though instead of dainties and set dinners, they use solemn fasting, yet had they rather take nothing, if in so doing they could possibly live, then cram themselves with delicates. And again, if it so fall out, that a stranger come among them, though it be very early in the morning, they entertain him very courteously, offering him both meat and drink: so that they devise another kind of fasting, that is to eat by compulsion, and in so doing, men have them in great admiration: who though they want many things to the sustentation of nature, yet are they contented with little, being enemies to their own will, and to nature. They resemble in their doings, the will and pleasure of their elders, in bridling the allurement of fleshly lust, the soul hath the mastery, and performeth such things as are pleasing and acceptable unto God with great discretion and diligence: but in the mean while, happy are they, and happier when they depart hence: for they bend thither all their might, and hasten to enjoy their wished desires.

CHAP. XXII.

What things Endocia the Empress repaired in Palastina, and she founding of Saints Stephens Church.

The wife of Theodosius had conference with many of those kind of men we spake of before, and founded (as I have likewise made mention) many such religious houses: she repaired the walls of Jerusalem, and made them far more beautifull than they were before: she founded also a goodly Church in remembrance of Stephen the first Deacon and Martyr, not a furlong off the City Jerusalem, where she was buried, after her departure into immortal bliss. Theodosius also (as some think) before the decease of Endocia, departed to rest when he had reigned here on earth 38 years. In his room succeeded Martianus, a man renowned in all things, whose famous acts while he governed in the East, we will lay down, by the help of God in the Second Book following.

Theodosius junior died Anno Dom. 450.

The End of the First Book of Eusebii Scholasticus.

THE
SECOND BOOK
OF THE
ECCLESIASTICAL HISTORY
OF
EVAGRIUS SCHOLASTICUS.

CHAP. I.

Of *Martianus the Emperor*, and the signs which foretold his reign.

IN the first Book going before we have discoursed of the acts done in the reign of *Theodosius* the Emperor of famous memory: now it remaineth we take pen in hand and plainly set forth unto posterity the virtues of the renowned *Martianus* the noble and puissant Emperor of *Rome*, his country, his parentage, and how he attained unto the *Roman* Empire. In observing this method, we shall be able the sooner to contrive every of his famous acts in their fit and convenient place. *Patricius Rhetor*, with many others have written at large of the life of *Martianus*. By birth he was of *Thracia*, the son of a valiant Captain, who having a mind to his fathers trade of life, got him straight to *Philippopolis*, and there was entertained in the number of such as exercised themselves in the feats of arms. To sell out in his voyage as he took his journey thitherwards, that he saw in the way a dead corps whom death had newly bereaved of his life. He stood still and was amazed thereat (for as he was virtuously inclined every way, so was he prone to compassion) and continued there so long, until he had finished all things whatsoever belonged unto the funeral. But when such as dwelled in compass had seen his doings, they made relation thereof unto the Magistrates of *Philippopolis*. They laid hands upon *Martianus*, and charged him with the murder. But when signs and conjectures prevailed more with the Magistrates, than the truth or the protestation of *Martianus*, denying that ever he had murdered the man: and when *Martianus* was now ready to endure the penalty of an homicide, upon a sudden unlooked for (God no doubt of his goodness providing for him the best) the author of that hainous act was found, confessed the fact, was immediately executed, and *Martianus* proved innocent. Being thus wonderfully delivered out of trouble, he got him unto a certain garrison not far off, and requested they would entertain him among them, and register his name in their catalogue. They had the man in admiration, and prognosticated of him by certain guesses, that he would prove a worthy man: received him with willing minds, entered his name in their Book: neither placed they him in the lowest room as a late comer, after their law and custome: but preferred him to an honourable office, the which one whose name was *Augustus*, enjoyed before him, was lately deceased, and intitled him, *Martianus Augustus*, so that together with his preferment he received the Imperial title (for the Emperors are called *Augusti*) before he was proclaimed Emperor. Neither truly could the name rest in him without the dignity, neither again did the Imperial title require any other name to express the honour thereof, so that the self same name was both proper and appellative, and being once sounded, it gave forth the signification, both of the dignity and the borrowed name. Another thing moreover hapned, which foretold unto *Martianus* the Imperial scepter. When together with *Aspar* he warred against the *Fandalis*: *Aspar* being overcome of them, *Martianus* with many others, was taken and brought with other captives into a plain green, where *Genzerichus* would needs see them alive. Being brought together, *Genzerichus* as he sat in an upper room took great delight in beholding the number of captives. The captives continued in the green as long as every one of themselves listed: for *Genzerichus* had commanded their keepers to knock off their shackles. Wherefore as they all spent the time diversly, *Martianus* laid him down on the ground, & took a nap in the hot sun, which burned more vehemently than the season and time of the year did require. As he slept an eagle flew over him, set her self between him and the sun, spread abroad her wings, shadowed him as if it had been a cloud, and in so doing, eased him greatly: so that *Genzerichus* wondring at the circumstance, conjectured aight of the things that were to befall him: he called *Martianus* unto him, restored him his liberty, and bound him with an oath, if ever he came to be Emperor, that he would join in league with the *Fandalis*, and never make war against

gainst them, the which (as *Procopius* writeth) *Marianus* performed indeed. But omitting such things as may seem impertinent, let us return unto the History. This *Marianus* as he excelled in piety towards God, so he passed in justice towards his subjects. He deemed that to be riches, not which consisted in treasure and raising of tribute, but only that which supplied the want of the needy, and yielded a safe and a secure life unto such as enjoyed great possessions. He was a terror unto his people, not in punishing offenders, but in threatening, lest at any time they should offend: and therefore the Empire was unto him no inheritance, but the reward of virtue, the which he obtained with the general consent of all, both Senators, subjects and all sorts of people: *Pulcheria* the Emperess perswading them to do no less, whom he entertained in his palace as an Emperess, yet knew her not as a man knoweth his wife: for she continued a virgin unto her last hour. These things were done before that *Valentinianus* the Roman Emperor ratified the election of *Marianus*, who afterwards understanding of his virtuous disposition, condescended thereto. *Marianus* laboured with all might possible that all men joyntly should laud God, and that those tongues whose languages impiety had confounded, should devoutly now at length agree together, and sound out with harmony and consent, the praise of the living God.

CHAP. II.

Of the Council of Chalcedon, and the occasion why it was summoned.

M*arianus* therefore being of the disposition mentioned before, there came unto him Legats from *Leo* Bishop of old *Rome*, signifying that *Dioscorus* had made light of the decree which *Leo* had laid down in the second Council of *Ephesus*, agreeable with the true and right faith: there came others also reporting what injuries and contumelies *Dioscorus* had done unto them, requesting that a Council might be called together for the hearing of their causes. The which sure as chief of all others, *Eusebius* Bishop of *Dorileum* made unto the Emperor, and followed it hard, opening unto him how that both he and *Flavianus* were deposed of their Bishopricks through the fraud and wiles of *Chrysaphius* one sometime of *Theodosius* guard: that *Flavianus* (at what time *Chrysaphius* sent unto him requiring gold for his admission unto the Bishoprick) sent unto him the holy vessels of the Church, for to make him thoroughly ashamed of his demand: and that *Chrysaphius* wallowed alike in the heretical puddle and blasphemous impiety of *Eutyches*. He certified him moreover that *Flavianus* was lamentably slain by the procurement of *Dioscorus*, who thrust him violently out of the Church, and disdainfully trode on him with his feet. The Council of *Chalcedon* was summoned for the hearing of the aforesaid accusations. Legats and Posts were sent into every Province, the holy Clergy was called together by letters containing grave and godly matter, first of all to meet at *Nice*, so that *Leo* Bishop of *Rome* wrote unto them by *Paschasius*, *Lucentius* and others whom he sent thither to supply his room, in such sort as followeth: Unto the Bishops assembled at *Nice*, *Leo* sendeth greeting: afterwards at *Chalcedon* a City in *Bithynia*, where *Nestorius* was cited to appear, as *Zachary* Rhetor doth favourably report of him. But it is plain it could not be so: for *Nestorius* was commanded under pain of being accursed, not to shew his face in the Council. The which thing also *Eusebius* Bishop of *Beryum* writeth plainly in the letters which he sent to *John* the Bishop, and to another *John* the Priest, touching the Canon laid down by that Council. His words are these: There came to the Council such as diligently searched for the reliques of *Nestorius*, and with open mouths they exclaimed upon the Council: what reason and conscience is there that holy men should be accursed? So that the Emperor was greatly incensed against them, and commanded his guard they should send them packing. Wherefore I cannot see how *Nestorius* after he had deceased, should be called to the Council.

*Eusebius Ep.
ad Joh.*

CHAP. III.

The description of the temple of the holy Martyr Euphemia within the City of Chalcedon, and the miracles wrought therein.

THe Bishops from every place met in the holy temple of *Euphemia* the Martyr, which stands in *Chalcedon* a City of *Bithynia*. This temple lyeth from *Bosphorus* little more than two furlongs situated in a very pleasant soil, rising upward by little and little steep-wise; so that such as frequent this Martyrs temple, may easily mount up by little and little without weariness, and in they come unawares, yea, into the body of the Church. Being there, and looking downwards, as out of a watch-tower, they see all the fields underneath.

neath them, as even ground and plain vallies, flourishing with green grasse, laden with corn and covered with goodly woods of all sorts, very delectable to behold: moreover they see high hills and craggy rocks, rising prettily by degrees up into the skies: divers sorts of fens, some yielding a blewish and skie colour, by reason of the clear weather playing as it were calmly and gently with the shores, while the adjoyning regions are void of tempest, some other tossed with bustling blasts of wind, and raging storms, hurling up pibble stones, foming out filthy and pakey weeds, casting shel-fish upon the banks with whirling waves. Furthermore this temple stands right over against *Constantinople*, so that the beholding of so worthy and so noble a City, brings unto it great majesty: this temple is of three sorts of goodly and large building, the first lying wide open with a long porch receiving the tempered air of the sky, born up with goodly pillars on every side. The second in length and breadth like unto the former, adorned likewise with little pillars differing only in height, and raised top. On the North side of which second building there is a round Isle, and a great window unto the East: the pillars within are cunningly wrought archwise, of the same stuff, and one bigness after the form of a circle. Underneath these, there is a loft overcast with the like roof, where it is lawfull for every one to pray unto the Martyr, and to be present at the holy mysteries. Within the Isle Eastwards, there is a Vestery artificially builded, where the reliques of the holy Martyr are chested in a long coffin cunningly made of silver, the which some men for the length thereof do call *Longe*, as if the proper name were so. The miracles wrought at certain times by this blessed Martyr are known I am sure of every Christian. For oftentimes either she appeareth unto the Bishops in their sleep, which orderly succeeded in the government of that Church, or sheweth her self unto some other that are of great fame for their virtuous life and godliness, charging them to celebrate a feast in that Church of dainty and delicate food. The which thing being signified unto the Emperors, unto the chief Priest and whole City, all run thither, both Prince, Priest, and people to be made partakers of the mysteries. After all this, in the sight of the whole assembly, the Bishop of *Constantinople* accompanied with his Clergy entred into the vestery, where the corps of this holy Martyr (above named) was interred. There is on the left hand of this coffin and chested corps, as it were a little wicket very strongly made of little lattises, through the which they use to let down a long iron with a sponge tyed about the end, they dip and soke it round about in the dead corps, afterwards pull up the sponge all imbrued with congealed drops of blood. The people seeing this, worship God immediatly, and magnifie his holy name. There are so many drops of congealed blood drawn up, that they suffice the religious Emperors, the whole assembly of Priests gathered there together, and all the flocking multitude, not onely to participate thereof themselves, but also to send to the other faithfull throughout the world, that full fain would be partakers with them: But the congealed drops continue still the same, neither doth the holy blood change the hew or colour thereof at all. All which things are not to be seen at any certain, special, or appoynted time, but thereafter as the Bishop of that place is in life, and as it agreeth with his virtues. For they report, when any singular man of godly disposition is chosen Bishop of that Church, that then most commonly this miracle is to be seen: but when a lewd person is crept in to enjoy the room, then these things very seldom come to pass. Another thing yet I will rehearse, which is stayed and hindered neither by time nor by occasion, neither maketh any difference between faithfull and infidel, but sheweth it self alike unto all men. When any cometh into the vestry, where the corps of the holy Martyr is chested, he is so ravished with such fragrant odors, that all other perfumes in comparison of that, seem worth nothing. For it is like, neither the sweet smelling flowers gathered in the green meadows, neither any other redolent savour what soever, neither such as is made of pleasant oyls: but it is strange, and passing all the rest, breathing out of the Martyrs dead body.

CHAP. IV.

Of the things handled and decided by the Council of Chalcedon, how after they had deposed Dioscorus Bishop of Alexandria, they restored Theodorus and Ibas to their Bishopricks.

IN the aforesaid place described of us at large the Council of Bishops met together, where *Paschasianus* and *Lucenius* Bishops, and *Boniface* a Priest, Legats (as I said before) of *Leo* Bishop of old *Rome*: *Anastolus* Bishop of *Constantinople*: *Dioscorus* Bishop of *Alexandria*: *Maximus*

Maximus Bishop of *Antioch*, and *Juvenalis* Bishop of *Jerusalem*, with the Priests of their several Provinces present. There sate with them the chief Senators, unto whom the subtleties of *Leo* said, that *Dioscorus* ought not to sit with them in the Council, that *Leo* their Bishop had charged them no less, and if they would not yield unto it, that they would leave the Church and bid them farewell. When the Senators demanded what crimes *Dioscorus* was to be charged withall, their answer was, that he who contrary to all right and honesty, played the part of a Judge, was to abide the sentence of judgement himself for the censure he had pronounced of others. These things being spoken, and *Dioscorus* also being appointed to stand in the midst, *Eusebius* Bishop of *Dorylaeum* requested that the supplication he had sent unto the Emperor, might be openly read in their hearing, and withall he added these words: *I pray unto you, that Dioscorus hath injured me not a little, he hath also brought our religion into great infamy, he procured the death of Flavianus the Bishop, and wrongfully deposed him together with me. Cause I beseech you my supplication to be read.* When he had made an end of speaking, his supplication was read, containing such a form as followeth.

The humble supplication of Eusebius Bishop of Dorylaeum exhibited unto the most virtuous Emperors, requesting he may be heard pleading both for himself, and in the behalf of the Catholick faith, and for Flavianus Bishop of Constantinople.

The supplication of *Eusebius* Bishop of *Dorylaeum*, exhibited unto *Valentinianus* and *Martianus* the Emperors, and now read at the Council of *Chalcedon*.

IT becometh your Majesties (most noble and puissant Emperors) to provide carefully for the quietness of all your loving subjects, yet when all others sustain injuries, ever to uphold and assist the sacred Senate of Priest-hood. And herein verily the divine Godhead which granted unto you the rule and domination of the whole world is truly honoured. Wherefore seeing the Christian faith, and we our selves also have been oppressed, and diversly molested with extremum wrong by *Dioscorus* the most reverend Bishop of the most noble City of *Alexandria*: we are come unto your wonted clemency, most humbly to crave justice at your hands. The occasion of our complaint is as followeth: In the Council lately held at the famous City of *Ephesus*, (I would to God it had never been called together, then had it not brought into the whole world such horrible mischief and hurlyburly) the aforesaid *Dioscorus* who trode right and reason under foot, who set the fear of God farre out of his sight, who maintained an absurd opinion with *Eutyches* that vain and hereticall varlet, who of a long while revealed not unto many the venome of his cankered stomack, yet bewrayed himself in process of time, partly by confession of the crimes we laid to *Eutyches* his charge, and partly also by occasion of the sentence which *Flavianus* the Bishop of worthy memory pronounced against him, gathered together a great multitude of seditious persons, raised with his money no small power, laboured as much as lay in him to overthrow the Catholick religion and godly faith of the ancient Fathers, and to establish the blasphemous opinion of *Eutyches* the Monk, whose opinion was ever condemned of the holy Fathers from the Apostles time unto this day. Wherefore seeing the hainous offences he committed both impudently to the derogation of the Christian faith, and uncharitably against us, be of no small importance: we are most humbly to crave upon our bare knees of your Graces, and request that by virtue of your authority, the most reverend Bishop *Dioscorus* may be enjoined to answer unto such crimes as we have laid to his charge, to wit, unto such practices of his, and records as he brought forth against us in the holy Council, whereby we shall be able plainly to prove that he is estranged from the Catholick faith: that he maintaineth an opinion which is nothing else but blasphemy in self: that he both deposed us unjustly, and injured us diversly besides. We beseech you moreover, to vouchsafe the sending of your gracious letters unto the holy and generall Council of the most godly Bishops, to the end both our doings and his, may indifferently be heard, and that your Highnesses may be certified again of all that is handled by the Council, hoping that therein we shall please our immortal head *Christ Jesus*. If we obtain (most holy Emperors) this humble suit at your Majesties hands, we will not cease day and night to pray for the prosperous state of your Empire, and the continuance of your reign. After these things, the acts of the second Council of *Ephesus* were openly read at the request both of *Dioscorus* and *Eusebius*; the subtle disputation and exquisite discourse thereof both written of many others, and also laid down among the acts of the Council of *Chalcedon*, if I should here pen for the Reader (who peradventure will be desirous to understand the

all end of their doings) without doubt I should seem to pester him over with delays: I will therefore refer it to the end of this Book, where as many as will have all things (after the common saying) at their fingers ends, may both read all, and carefully commit the whole to memory. But now let us proceed on in the things which we have chiefly purposed to handle: that is to say, how *Dioscorus* bewrayed himself, partly by rejecting the Epistle of *Leo* Bishop of old *Rome*, and partly also by deposing *Flavianus* Bishop of new *Rome*; all which he did in one day, and craftily devised that the Bishops which assembled together, should subscribe unto a blank, wherein afterwards he caused the depravation of *Flavianus* to be written. When these things were done, the Senators decreed as followeth:

The next day after, when the Council advised themselves somewhat better, who do perceive that they reasoned more exquisitely of the true and Catholick faith. Wherefore seeing that *Flavianus* the Bishop of worthy memory, and *Eusebius* the most reverend Bishop of *Dorylæum*, were found not to have erred in the faith, after we had searched the Acts and Decrees of the Council, and also by the report of such as were chief in the Council, and therefore unjustly to have been deposed, (for they confessed themselves foully deceived, and wrongfully to have deprived *Flavianus* and *Eusebius*) it seemeth good unto us, and no doubt God approveth the same, that *Dioscorus* the most reverend Bishop of *Alexandria*, (if it so please our Lord the Emperor) *Juvenalis* the most reverend Bishop of *Jerusalem*, *Tealassius* the most reverend Bishop of *Cæsarea* in *Cappadocia*, *Eusebius* the most reverend Bishop of *Armenia*, *Eustathius* the most reverend Bishop of *Berytus*, and *Basilius* the most reverend Bishop of *Seleucia* in *Isauria*, (who were then of authority and chief of the Council) should be punished alike, deposed of their Bishopricks, by the censure and judgement of the Council, as the Canons of the Church do require, and be at the Emperors pleasure. Immediately there were other bills exhibited against *Dioscorus*, both of the crimes he had committed, and the money he had received: but when *Dioscorus*, being called the second and the third time of the Council, sent fained excuses for himself, and came not: the Legats of *Leo* Bishop of old *Rome*, stood up in the Council, and said as followeth: The heinous offences which *Dioscorus* late Bishop of the noble City of *Alexandria* committed against the Canons of the Councils, and the Ecclesiasticall discipline, are thoroughly known of us all, partly by sifting out such things as were heard in the former Session, and partly also by examining such things as we decided this day. And that we may omit many other things, this man of his own authority, contrary to the Canon of the Church, received *Eutyches* into the communion, an heretick of the same opinion with him, and one that was justly deposed by his own proper Bishop, to wit, the most holy Father, and our Bishop *Flavianus*; and this he did before he shewed his face in the Council, which he held with the most holy Bishops at *Ephesus*. But the Apostolick See pardoned the Bishops, because they were constrained against their wills to do that which they did: who yielded themselves unto this present hour, both to *Leo*, the most holy Bishop, and to the whole sacred and generall assembly of Bishops: and therefore as men of one opinion with him, he received them into the communion. As for this *Dioscorus*, he ceaseth not as yet to glory of the things for the which he ought to mourn, lament, and lye godeling upon the ground in sackcloth and ashes. Not only this, but also he forbade the reading of the holy Pope *Leo* his Epistle written unto *Flavianus* of godly memory, yea, being oft entreated of the Legats, nay, when he himself had promised with an oath he would procure it to be read. The default in not reading of which Epistle, hath been both an offence and hinderance unto the holy Churches under heaven. Although he was privy to such lewd practises, yet have we assembled together, to the end we might deal somewhat favourably both with him for all his former lewdness, and also in like sort with the other godly Bishops which were not of equall authority with him in judgment. But seeing that his later misdemeanour exceeded his former impiety (for he stuck not to excommunicate *Leo* the most holy and most religious Archbishop of *Rome*: moreover, when shamefull bills were exhibited against him, and he himself being cited once, twice, and the third time, at the Canon of the Church hath commanded, by the godly Bishops, to appear before the Council; yet would he not come, for his own conscience accused him: but entertained contrary unto Law, such as were justly deposed by divers Councils, and set at naught sundry constitutions of the Church, condemning as it were himself with his own doings:) Therefore seeing these were found to be his later practises, *Leo* the most holy Archbishop of great and old *Rome*, by us and this sacred assembly, together with the most blessed Apostle *Saint Peter*, who is the

The censure
of the Senators
in the Council
of *Chalcedon*.

The Bishop of *Con-*
stantinople styled
most holy Father
by y^e Legats of
Rome.

3
rock, I sh^d styled the
rock & ground of the
Catholick faith. *Evagrius*.

The acts and
decrees of the
Council held
at Chalcedon.

John 14.

A commendation of the
Nicene Creed.

Against Nesto-
rius.

Against Euty-
ches.

The Nicene
Creed is con-
firmed.

Against Mace-
donius opinion,
the Creed of
the Council
held at Con-
stantinople is
ratified.

The Synodical
Epistles of Cy-
ril approved.

The Epistle of
Leo to Flavia-
nus allowed.

The Creed of
the Council
held at Chal-
cedon.

rock, the ground of the Catholick Church, the foundation of the true faith, bereaved him of all dignity that belonged to a Bishop, and deprived him of the Priestly function. Wherefore let this holy Council give the sentence of Dioscorus (of whom we have hitherto spoken) according unto the Canons of the Church. When these things were ratified by the Council, and certain other things decided, the Bishops that were deposed with Dioscorus, at the request of the Council, and the consent of the Emperor, were restored to their Bishopricks: again when they had annexed certain things unto their former constitutions, the Council pronounced such a sentence as followeth: Our Lord and Saviour Jesus Christ going about to confirm his Disciples in the knowledge of the faith, said unto them: my peace I give you, my peace I bequeath unto you, to the end, none should vary from his neighbour in sacred religion, but that all with one mouth and mind should acknowledge the word of truth. Immediately after, when they had read the Creed established by the Council of Nice, with the form of faith agreed upon by a hundred and fifty godly fathers, assembled at Constantinople, they proceed on in these words: That divine and holy Creed containing the abundance of the grace and spirit of God, is sufficient both to bring men unto a perfect knowledge of the faith, and also unto a sure confirmation of the same. For it instructeth us most exquisitely in such things as we must necessarily know concerning the Father, the Son, and the holy Ghost; and setteth forth after the plainest manner, the incarnation of our Lord Jesus, for them that with faith will embrace it. But seeing that certain lewd and godless persons, endeavouring with their erroneous opinions to root out true religion, have brought into the world many vain fantasies of their idle brains; of which number some were not afraid to corrupt the true understanding and the mystery of the manhood, which our Lord Jesus took for our sakes, and to deny the mother, or bearing of God, which is attributed unto the Virgin Mary: others some fained very fondly, that the divinity and the humanity consisted of one nature, confounding both with a certain imaginative commixion of natures, and affirming with horrible blasphemy, that in the said consension, the divine nature of the only begotten was partible. Therefore this great and generall Council presently assembled together, being desirous with all might to stop every gap, and to cut off all occasion of devilish devices wrought in the overthrow of the truth, decreth that the faith which we received of the fathers, inviolably to be retained: and therefore commandeth above all other forms of faith, that the Creed delivered unto us of three hundred and eighteen godly fathers is firmly to be believed. Moreover, to the end the enemies of the holy Ghost may utterly be foiled, it ratifieth the doctrine, afterwards established touching the substance of the holy Ghost, by a hundred and fifty godly Bishops, which met at the Princely City of Constantinople: the which essence those fathers made manifest unto the whole world, not by adding any thing of their own, as if the Canons of the Nicene Council were imperfect: but that they might declare by manifest testimonies of holy Scripture, what their own opinion was of the holy Ghost against such as denied the Godhead thereof. Furthermore, to the confutation of such as doubted not to pervert the mystery of our Lords incarnation, affirming both impiously and blasphemously, that he which was born of the holy Virgin, was but only man: this holy Council approveth the Synodical Epistles of holy Cyril Bishop of Alexandria, written unto Nestorius and to the Bishops of the Eastern Churches, partly to reveal the mad and frantick opinion of Nestorius, and partly also for to instruct such as are godly disposed, and labour to attain unto the true understanding of the holy Creed. Again this Council annexeth therunto, not without good consideration, the Epistle of Leo the most holy Archbishop of old Rome, which he wrote unto Flavianus the most holy Archbishop, for the removing and rooting out of the Church of God the fanaticall opinion of Eutyches, as a worthy tract agreeing with the confession of Peter that great Apostle, and as it were a strong pillar and fortress to uphold the true and sincere doctrine against all erroneous opinions. For he valiantly encountereth with such as endeavour to divide the mystery of the incarnation into two sons: he excommunicateth such as dare presume to say, that the divinity of the only begotten is partible: he manfully withstandeth such as confound or make a commixion of both natures in Christ: he reproveth sick brains and frantick fools, who affirm, that the shape of a servant which he took of us, was of a celestially, or some other kind of substance: last of all, he accurseth such as vainly have fained that before the coupling of the natures, there were two, but after the uniting of them, that there was but one only nature in the Lord. Wherefore treading one tract, and imitating the faith of the holy fathers which went before us, we confess one, and the same Son our Lord Jesus Christ, and with one generall consent we say, that he is perfect God, and perfect man, true God and true man, of a reasonable soul and humane flesh subsisting: of one substance with the father

father according unto his divinity, but of one substance with us according unto his humanity: like unto us in all things, sin only excepted: begotten of the father before all worlds, according to his Godhead, but born in these latter dayes for our sakes and for our salvation, of the Virgin Mary, and the mother of God, according unto his manhood: one and the same Jesus Christ, the Son, the Lord, the only begotten: of two natures, known without confounding of them, without mutation, without division, without separation: the distinction of natures not taken away notwithstanding the uniting of them, but the propriety of both natures wholly retained and coupled together in one person, or as the Grecians say in one *unperson*, that is subsistency: not severed and parted into two persons, but one and the self same only begotten Son, God the Word, and the Lord Jesus Christ, even as the Prophets of old, and Christ himself afterwards have instructed us of him, and the same hath the Creed of the Fathers delivered unto us. Seeing we have sifted out the truth of these things with great care and diligence, the sacred and generall Council hath decreed, that it shall be lawfull for no man either to alledge, or to write, or to frame, or to believe, or to teach any other faith. Moreover this Council commandeth such as presume to devise any other faith, or to bring forth, or to teach, or to publish any other Creed unto such as turn either from Paganism, or to Judaism, or from any other sect whatsoever, unto the knowledge of the truth; if they be Bishops, that they be deposed of their Bishop-like dignities: if Priests, that they be degraded: if Monks and lay-people, that they should be accursed. After the reading of these Decrees, *Marianus* the Emperor, who was present at the Council of Chalcedon, having also made there an Oration, returned to Constantinople. *Juvenalis* and *Maximus*, *Theodorus* and *Ibas*, who had been deposed, were restored to their Bishopricks. Other things there were handled by the Council, which shall be laid down (as I said before) in the end of this Book. They decreed besides all the aforesaid, that the Bishops seat of new Rome, that is Constantinople, because she enjoyed the second honour after old Rome, should be chief in honour above all other Cities.

CHAP. V.

Of the sedition raised at Alexandria about the election of Proterius, and how on in like sort at Jerusalem.

After that *Dioscorus* was exiled into *Gangrena*, a City of *Paphlagonia*, *Proterius* by the generall consent of the Council, was chosen Bishop of *Alexandria*. Being installed in the seat, there arose among the people through heat of contention, a wonderfull great tumult and uproar. For as it falleth out in such hurlyburlies, some would needs call home *Dioscorus*, some others very earnestly cleaved unto *Proterius*, so that there ensued thereof great slaughter and bloodshed. For *Priscus* the Rhetorician writeth how the Lieutenant of *Thebaïs* came then to *Alexandria*, saw all the people on an uproar, and set upon the Magistrates, how they threw stones at the garrison which endeavoured to keep the peace, how of force they made the souldiers fly unto the Temple, of old called *Seraphis*; how the people ran thither, ranacked the Temple, and burned the souldiers quick. That the Emperor understanding hereof, sent thither immediately two thousand chosen souldiers: who having wind and weather at will, arrived at *Alexandria* the sixth day after. Again when the souldiers ravished the wives, and deflowered the daughters of the citizens inhabiting *Alexandria*, that the latter skirmish and combat exceeded the former in cruelty. After all this how the people assembled together at *Circus* where their shows were solemnized, and there to have requested *Florus*, who was captain of the garrison and governour of their City in civil affairs, that he would restore unto them the privileged corn which he had deprived them of, their baths, their solemn shows, and other things whatsoever were taken from them, because of their insurrections and tumults. The aforesaid author reporteth, that *Florus* appeased their wrath with his presence and gentle exhortation, and restored peace for a while. But in the mean space the Monks which inhabited the deserts adjoining unto *Jerusalem*, could not settle quietness within their breasts. For some of them which had been at the Council, and dissented from the Decrees, came to *Palestina*, complained of the form of faith delivered by the Council, and laboured to stir up other Monks to fiery sedition. But when *Juvenalis* returned from the Council to his Bishoprick, and was compelled by such adversaries as laboured to bring him into the contrary opinion, to confute and detest his own religion, and

Constantinople
the second Pa
triarchship.

Proterius Bi-
shop of *Alex-
andria*.

A lamentable
sedition at
Alexandria
about the ele-
ction of a Bi-
shop.

had

The behaviour
of Theodosius a
roving Monk.

had fled unto the City where the Emperor made his abode: they that impugned and reviled the Council of Chalcedon (as I said before) gathered themselves together, made an election upon Easter day, chose Theodosius to their Bishop, who was the ringleader of all the mischief that was raised in the Council, and the first that certified them of the Canons and Decrees thereof: concerning whom not long after the Monks of Palestine wrote unto Aloisius, how that he was convicted of heinous crimes by his own Bishop, and expelled the Monastery, and how that continuing a while at Alexandria he cleaved to Dioscorus, was whipped for sedition, set upon a Camel as malefactors are used, and carried throughout the City. Unto this Theodosius there came many out of the Cities of Palestine, requesting him to appoint them Bishops, of which number Peter the Iberian was made Bishop of Majsima hard by Gaza. When the truth of these treacheries came to light, Marrianus the Emperor commanded, first of all that Theodosius should be brought unto him with power of armed soldiers; secondly, he sent thither Juvenalis, to the end he should reform the disordered state of the Church, and reduce all to peace and quietness; moreover he commanded him to depose many as Theodosius had preferred to the Priestly function. After the return of Juvenalis unto Jerusalem, many grievous calamities and mischievous devices, such as most commonly (through the instigation of the envious devil, and Satan the sworn enemy to God and man) are wont to reign in the minds of mortall men, ensued by means of the contrary factions. For the devil by changing of one letter and lewd interpreting thereof, brought to pass that it should be pronounced either way for to establish a contrary opinion: the which sentence divers do think, is so repugnant, and inferreth such contradictory sence and meaning, that the one seemeth utterly to subvert and overthrow the other. For he that confesseth Christ to be IN two natures, saith no less but that he consisteth OF two natures; for by granting that Christ is both IN divinity and humanity, is to confess that he consisteth OF divinity and humanity. He again that saith that Christ consisteth OF two natures, affirmeth plainly that he is IN two natures, for by avouching that he consisteth of divinity and humanity, he testifieth him to be in divinity and humanity: yet not by conversion of the flesh into the Godhead (whose unity was inexplicable) neither of the Godhead into flesh: so that when we say OF two, we understand withall IN two, and by saying IN two, we mean OF two, not parting the one from the other. For it is most plain, that the whole not only consisteth of the parts, but that the whole is understood in the parts; yet for all that, some men be of the opinion that they are far severed asunder, because their minds and heads are so occupied before, or else because they maintain some stiff opinion concerning God, and self-will, that they had rather endure any kind of death, than yeeld unto the plain and manifest truth. By occasion of this subtilty of Satan, the aforesaid mischiefs ensued. But so much of these things in this sort.

The Equivocal fallacy of the devil lay in those two syllables *in* & *of*.

CHAP. VI.

Of the great necessity of rain, of famine and pestilence, and how that in certain places (hardly to be believed) the earth brought forth of her own accord.

Scarcity of rain
Famine.
Pestilence.
Swelling.
Inflammation.
A Cough.

ABout that time there was such scarcity of rain in both Phrygiae, Galasia, Cappadocia, and Cilicia, that men wanting necessities received poysoned nourishment, and deadly food: upon this there arose a great pestilence, and men after change and alteration of diet, began to sicken, their bodies swelled, the inflammation was so great that it made them stark blind, they had withall such a cough that they died thereof the third day. Although there could no medicine be had, neither remedy be found for this pestilence, yet by the providence of Almighty God, the famine was asswaged to such as were left alive: for it is reported that in that dear and barren year there came down food from the air, no otherwile than Manna of old unto the Israelites, and the year following the earth of her own accord brought forth fruit. Neither was only this misery rife throughout Palestine, but also sundry calamities rained in many and infinite other regions.

Amirael.

CHAP. VII.

How Valentinianus the Emperor was slain, Rome taken and ransacked.

Valentinianus
Emperor of
Rome was slain.

WHile the aforesaid calamities rained in the East, Armin was lamentably put to death at old Rome. Valentinianus also Emperor of the West parts of the world, was slain together with Heraclius, by certain souldiers of Armini, through the treason

treason of *Maximus*, who aspired unto the Empire, and therefore wrought their destruction, because the wife of *Maximus* had been ravished by *Valentinianus*, and forced to commit adultery. This *Maximus* married *Endoxia* the wife of *Valentinianus* against her will. She (neither without good cause) took this as a great contumely and reproach, devised every way how to revenge her husbands death (for as she was a woman, so exceeding outrageous for staining the purity of her vessel, of an intractable mind, her chastity being spoiled, specially by such an one whose cruelty bereaved her husband of his life) she sends to *Libya* unto *Genzerichus*, makes him fair promises, puts him in good hope of prosperous successes, requests him that unlooked for he would invade the Empire of *Rome*, and promised to yeeld all into his hands. This being compassed, *Rome* is taken. *Genzerichus* being a *Barbarian*, of behaviour unconstant, and of little trust, gave no credit unto her words, set the city on fire, carried away the spoil, took *Endoxia* with her two daughters, returned, got him to *Libya*, and married *Endoxia* the elder daughter to his son *Honorius*. But he sent *Placidia* the younger daughter, together with *Endoxia* her mother, accompanied with a princely train unto *Martianus*, hoping thereby to mitigate his wrath and displeasure: for he was offended not a little at the burning of *Rome*, and the abusing of *Valentinianus* the Emperors daughters. *Martianus* afterwards gave *Placidia* to wife unto *Olybrius*, a noble man and a Senator of *Rome*, who when the city was taken, fled to *Constantinople*. After the death of *Maximus*, *Avitus* was Emperor of *Rome* the space of eight moneths: when the plague had dispatched him, *Majorinus* the year following took the government of the Empire: again when *Rheticernus* a *Roman* Captain had procured through treason the death of *Majorinus*, *Severus* became Emperor of *Rome* the space of three years.

Rome was taken by *Genzerichus* King of the *Vandals*.

Maximus.
Avitus.
Majorinus.
Severus.
An. Dom. 458.

CHAP. VIII.

The death of *Martianus* the Emperor, and the reign of *Leo*: and how the hereticall faction within *Alexandria* slew *Proterius* their Bishop, and chose in his room *Timotheus Aelurus*.

WHILE *Severus* continued his reign in the Empire of *Rome*, *Martianus* having governed only seven years, changed his Kingdome, departed to a far more excellent habitation, and left unto his successors a princely example of rule. The people of *Alexandria* understanding of his death, renewed their spite with a far greater rage and fury against *Proterius*. The people are wont upon light and trifling occasions to raise tumults and sedition, but specially at *Alexandria*: who boldening themselves with their great multitude, being in very deed but rascals and abjects, take upon them like blind bayards great enterprises. And therefore they say that every Jack-brow (if it so please him) may give the onser, set the city all on an uproar, draw the people here and there at his pleasure, insomuch that they are not ashamed (as *Herodorus* writeth of *Amasis*) to fight divers times with their shadows, and for matters of no importance at all. In such things this is their disposition, but in other matters not so. The people of *Alexandria* watching the absence of *Dionysius* captain of the garrison, and his abode in the upper parts of *Egypt*, consented together, and chose *Timotheus* surnamed *Aelurus* to be their Bishop, who lately had been a Monk, but now one of the Priests of *Alexandria*: and after they had brought him into the great Church called *Cæsars*, they proclaim him their Bishop, though *Proterius* as yet lived and executed the Priestly function. *Enschinus* Bishop of *Pelensium*, and *Peter* the Iberian Bishop of *Majuma* were present at the election of *Timothy*, which things are rehearsed by the historiographer, who wrote the life of *Peter*, where also he reporteth that *Proterius* was slain, not of the people, but by a soul-dier. For when *Dionysius* being driven with the rumour of the horrible practices committed there, came in post hast to *Alexandria* for to quench the fiery flame of sedition; certain citizens (as it was credibly informed unto *Leo* the Emperor) through the perswasion of *Timothy*, ran *Proterius* thorow with a naked sword as he passed by, and fled towards the holy font, tied him with a rope, and trailed him to the four porches for all men to gaze at him, and there with shouting and laughter they reveal the murdering of *Proterius*. Afterwards they drew his carcass throughout the city, and burned it to ashes, neither abstained they (like savage and brut beasts as they were) from tasting of his bowels, even as it is manifest unto the whole world by the complaint, which the Bishops throughout *Egypt*, with all the

Martianus the Emperor died. *An. Dom. 458*.

Timotheus Aelurus Bishop of *Alexandria*.

The lamentable death of *Proterius* the godly Archbishop of *Alexandria*.

Clergy of Alexandria beholding the circumstances with their eyes, made (as I said before) unto Leo the successor of Marrianus in the Empire of Rome, written in manner as followeth.

Unto LEO, the veruous, religious, victorious by the testimony of God himself, and triumphant Emperor, the complaints made by all the Bishops throughout your Province of Egypt, and by the Clergy of your chiefest and most holy Church of Alexandria.

Seeing the divine and celestially grace of God (most holy Emperor) hath ordained your Highness as a jewell and treasure for mortall men: you cease not (we speak unfeignedly) immediately and next after God, continually to provide for the safety and profit of the Commonwealth. In a while after they say, When the peace which raigned among the godly people, both here with us, and within the City of Alexandria, was removed out of the Church of God, Timotheus then being a Priest, immediately after the Councel of Chalcedon was dissolved, only with four or five Bishops, together with a few Monks, fell from the faith, and divided himself from the Catholick Church. These his companions were infected with the pernicious doctrine of Apollinarius, and the pestilent error of Timothy himself: all they were then deposed of their Priestly dignity (according unto the Canon of the Church) both by Proterius of worthy memory, and the Councel of Bishops hold in Egypt, and also exiled by the Emperors, whose displeasure they had procured. Again after a few lines. The same Timothy, at what time Martianus the Emperor of famous memory, changed this frail life for blisfull rest in the celestially Paradise, sticked not most impudently to revile him with railing and opprobrious speeches, as if he had been subject to no law: he staggered not, like a shamelesse carter, at accusing the sacred and generall assembly of Bishops which met at Chalcedon: he led after him a rabble of those that make sale of all things, and sedition people: he set up himself against the holy Canons, the Decrees of the Church, the Commonwealth and laws: he intruded himself into the holy Church of God, which had both a Pastor and a teacher, to wit, our most holy Father and Archbishop Proterius, as he celebrated the wonted mysteries, and offered up the sacrifice of prayer unto Christ Iesus the Saviour of us all; for your holy Empire, and for your Christian and religious Pallace. Again they say: The next day after as Proterius the most holy Father executed (as the manner is) the function of a Bishop, Timotheus took unto him two Bishops deposed of their dignities, with some banished Priests, as we said before, and was consecrated Bishop by two of them, when as none of all the Catholick Bishops throughout the Province of Egypt (as the use is in consecrating the Bishop of Alexandria) was present: and so took possession (as he persuaded himself) of the Archbishops chair: but verily it was nothing else but plain Whoredome against the Spouse of Christ, and the Church of God, which had an husband of her own, that celebrated therein the holy mysteries, and governed the same according unto the Canons of the Church. When they had enterlaced a few lines, they went on as followeth. Blessed Proterius could do no other than (as it is written) give place unto wrath: and to the end he might escape the fury of such as ran headlong to dispatch him out of the way, he made his refuge unto the reverent Font: the which place of all others, yea the Barbarians and brutish people being altogether ignorant of the verine and grace which issueth thence, are loth to prophane. Yet these men purposing to perform in deed, that which from the beginning they had devised for Timothy, saved not the life of Proterius, no not in those privileged places of the Temple: revered not the religious place: honoured not the time (for it was on the high feast of Easter) stood in no awe of holy Priesthood, which is a mediation between God and man: slew him being innocent, and dispatched with him six others for company. They brought with them the wounded carcasses, and so throughout the City, they set it out piteously to be scorned at, they cruelly rent with the lash of the whip the senseless corps, they unjoynted the members throughout the body, neither restrained they (after the manner of brutish beasts) from tasting of his bowels, whom they lately took for a Mediator between God and man. Last of all, that which remained they burned to ashes, scattering and hurling into the air the ashes thereof, exceeding therein the savageness and cruelty of brutish beasts. The author and ringleader of all these mischiefs was Timotheus. Zachary who discoursed in like sort of these things, being persuaded as it is like with the letters of Timothy which he wrote unto Leo, reporteth many other things to have happened, and that through the misdemeanour of Proterius, who made much ado (as he saith) and great troubles in Alexandria: and that the people wrought not all those mischiefs, but certain

certain desperate souldiers, and that the Emperor Leo sent thither *Stelms* to chastise them for their lewdness.

CHAP. IX.

How Leo the Emperor wrote letters throughout the world, for to underst and what was best for him to do, touching the election of Timotheus Ælurus, and the Councell of Chalcedon.

LEO the Emperor when he had demanded the advice of the Bishops throughout the Roman Common-weal, and other godly men likewise that were renowned for monastical discipline, concerning the Councell of Chalcedon, and the consecration of Timotheus surnamed Ælurus; he wrote generally unto all men, and sent withall copies of the supplications exhibited unto him, both by the favourers of Proterius and the faction of Timothy. The letters he sent every where contained such a form as followeth.

The copy of the godly letters of Leo the most vertuous Emperor, unto Anatolius Bishop of Constantinople, with all other Archbishops and Bishops wheresoever.

LEO Emperor and Cæsar, vertuous, victorious, triumphant, chief Lord, most noble Augustus, unto Anatolius the Bishop sendeth greeting. It was ever our desire, that both all the most holy and Catholick Churches, and moreover the Cities subject unto the Roman Dominions, should enjoy peace and tranquillity, and that nothing should befall them, which might molest their quiet estate. What stir there was of late risen at Alexandria, we are sure thy Holiness knoweth full well; but to the end thou maist understand the whole, and the occasion of so great a tumult and hurlyburly, we have sent unto thy fatherhood the copies of the complaints and supplications exhibited unto our Highness, against Timothy, both by the most holy Bishops and Priests of the aforesaid City and province of Egypt, after their coming unto the princely City of Constantinople, as also such supplications as certain citizens sent from Timothy out of Alexandria unto our camp, have delivered unto us: to this end and purpose, that thou maist perfectly know what Timotheus hath practised, whom the people of Alexandria, the worthiest personages, the citizens and shipmasters requested to be their Bishop, and what other things were contained in the supplications, and moreover touching the Councell of Chalcedon, a copy unto divers mens consciences, as the complaints here within inclosed do declare. Wherefore our will is, that thy Holiness do assemble all the religious and Catholick Bishops, which presently remain in this princely City, and with them, all the sacred Senate of Clergy men (for our principall care is to deliver Alexandria from tumults and sedition to peace and quietness,) that after the sifting and exquisite handling of all controversies, we may learn what your opinion is of the aforesaid Timothy, and the Councell held at Chalcedon; laying aside all fear of man, all spite and favour, having only the fear of Almighty God fixed before your eyes (you remember I am sure, that for these things you shall render an account before the Majesty of God) that we being certified by your letters of all the premisses, may publish such an Edict as shall be agreeable unto the same. These were his letters unto Anatolius. The Emperor wrote other letters differing very little in stile from the aforesaid, both unto other Bishops, and unto other famous men, who then (as I said before) led a poor life, and had not wherewithall to maintain themselves, of which number was Simeon (above mentioned) the first that ever made his abode in a pillar, and found out that kind of mansion: the rest were Baradatus and James, learned men of Syria.

Simeon.
Baradatus.
James.

CHAP. X.

The censures and answers of divers Bishops, and of holy Simeon, unto the aforesaid letters of the Emperor.

FIRST of all, Leo Bishop of old Rome wrote in defence of the Councell of Chalcedon, and disallowed the election of Timothy, as an act contrary to the Canons of the Church: which Epistle of Leo, the Emperor sent by one of his trusty messengers unto Timothy Bishop of Alexandria: to whom Timothy wrote back again, reprehending both the Councell of Chalcedon, and the Epistle of Leo. The copy of these Epistles is to be seen in the letters

Leo Bishop of
Rome.

*Timotheus
Elurus the
hereticall Bi-
shop of Alex-
andria.
Amphilochius
Bishop of Sida*

*The Epistle of
Simeon that
dwelled in a
pillar unto Ba-
silium Archbi-
shop of Anti-
och.*

which *Leo* the Emperor wrote generally unto all men, but I omitted them, lest I should weary the Reader with interlacing too many of such kind of writings. Moreover other Bishops in like sort maintained very earnestly the Canons of the Council of *Chalcedon*, and condemned with one voice the consecration of *Timothy*. But *Amphilochius* Bishop of *Sida* alone of all the other Bishops wrote an Epistle unto the Emperor, wherein he inveyed bitterly at the election of *Timothy*, yet approved not the Council of *Chalcedon*: which things are laid down in writing by *Zachary* Rhetor, together with the Epistle of *Amphilochius*. *Simeon* also a man of worthy memory, wrote touching the aforesaid controversies two Epistles, one unto *Leo* the Emperor, another unto *Basilium* Bishop of *Antioch*: of both which, the Epistle written unto *Basilium* being but very brief, I think best to lay down for the loving Reader, it was as followeth. Unto the most religious, most holy and dearly beloved of God, my Lord *Basil* the Archbishop, *Simeon* an humble sinner sendeth greeting in the Lord. Now we may very well say: Blessed be God, which hath not turned away our petition, neither withdrawn his mercy from us miserable sinners. When I had perused the letters which your Holiness sent unto me, I fell into an admiration of the singular care and piety of our most holy Emperor, revealed and made manifest unto the world, by the affection he bare not only unto the holy fathers, but also by the zeal he shewed unto the faith confirmed by them. But this cometh not of our selves, it is as the holy Apostle writeth, the gift of God, whereby the means of your prayers granted unto him so prompt and willing a mind. Again after a few lines he saith: Wherefore I, being an abject and vile creature, as it were the untimely birth of the Monks, signified unto our Emperor what I myself thought of the Creed, laid down by the hundred and thirty holy fathers, which assembled at *Chalcedon*, affirming that I held with that faith published no doubt by the instinct and motion of the holy Ghost. For if our Saviour be in the midst of two or three gathered together in his name, how can he choose but be present at the assembly of so many holy fathers, seeing the holy Ghost hath been with them from the beginning? After this again: Wherefore be of good cheer, and defend stoutly the true faith, in such sort as Jesus the son of Nave servant of the Lord of hosts, governed and defended the people of Israel. I beseech you salute from me all the Clergy of your Province, with the holy and faithful people.

CHAP. XI.

The banishment of Timotheus Elurus Bishop of Alexandria, and the election of Timotheus Salofaciolus of Gennadius and Acacius Bishops of Constantinople.

After the things aforesaid, *Timotheus* surnamed *Elurus* was banished *Alexandria*, and enjoined to make his abode at *Gangrena*: wherefore the people of *Alexandria* chose *Timotheus* (whom some called *Basilium*, some other *Salofaciolus*) to succeed *Proterius* in the Bishoprick. When *Anatolius* had departed this life, *Gennadius* governed the Bishoprick of the princely City of *Constantinople*: after him succeeded *Acacius* Master of the Hospital or Colledge of Orphans.

CHAP. XII.

Of the earthquake which happened at Antioch three hundred forty seven years, after that which was in the time of Trajan.

An. Dom. 459.

IN the second year of *Leo* the Emperors Reign, there was such a marvellous great earthquake and shaking of the foundations at *Antioch*, that it cannot sufficiently be described. Before it began, certain people that were born within the City waxed mad, raved above measure, and seemed unto us farre to exceed all furious rage of brutish fierceness and cruelty, as a preamble fore-running so great a calamity. This grievous earthquake happened in the five hundred and sixth year after the City was called *Antioch*, the fourteenth day of the Moneth *Gorpiaus*, after the *Romans*, September, about the fourth hour of the night, three hundred forty seven years being expired after the earthquake under *Trajan*. That earthquake was an hundred fifty and nine years after the granting of the Charter and incorporation of the City: but this fell in the Reign of *Leo*, the five hundred and sixth year, as the Historiographers who diligently described the circumstances thereof have left us in writing. It turned upside down in manner all the buildings of this new City, being well peopled, without

*Constantinople
Timotheus
Elurus.
Timotheus
Salofaciolus.
Anatolius.
Gennadius.
Acacius.*

without a wast corner, or ruinous piece of building, but all adorned and gorgeously set forth by the bountifullness of the Emperors, contending among themselves successively who should pass other. Moreover as ye go in, the first and second lodgings of the Palace were overthrown, the rest standing up with the bath adjoyning thereunto, which bath aforetime served to no use, yet then of necessity by reason the other baths went to ruine, supplied their want, and stood the City in great stead. The portly gates of the Palace, the place called the *four porches*, the utter turrets and galleries nigh the gates where their stage-players were kept, and some porches that came out thence, some part of the baths of *Trajan*, *Severus* and *Adrian*, the adjoyning *Ostracina*, together with the porches, and *Nymphaeum* were turned down to the ground; all which *John Rhetor* hath largely discoursed of. He saith further, That in consideration of the premisses, the Emperor forgave the City a thousand talents of gold of the tribute which they paid him, and released such citizens as sustained loss, of their rent; last of all, that he took upon him, to repair the publick edifices.

CHAP. XIII.

Of the fire that raged at Constantinople.

There fell moreover at *Constantinople* a calamity not much unlike the former, may farre more grievous, it began in that part of the City which lay to the Sea, and is called the *Ox-street*. The report goeth that a despitefull and wicked devil in the form of a woman, or a poor woman through the instigation of the devil (both is reported) went about the time of candle-lighting, with a candle in her hand, unto the market for to buy some salt fish, left her candle upon a stall and went away. That the flame of the candle took hold on towe, made an exceeding great fire, consumed in a moment the building that stood in the market place, it took hold also of the houses that were next, not only such as easily might be set on fire, but also the stony buildings, and burned them to ashes. They say this fire lasted the space of four dayes, no man was able to quench it, it flashed throughout the midst of the City, consumed from the North part to the South end all houses, five furlongs in length and fourteen in breadth, left no building either publick or private, no pillars, no stony arches or vaults in all that time, and in all that compass unburned to the foundation, but to have pierced the flint stone and hard mettall, as if it had been stubble or straw. On the North part of the City where the haven lyeth, this lamentable destruction reached from the *Ox-street* (so is the place called) unto the old Temple of *Apollo*: in the South-side from the haven of *Iulian* unto the Temple of *Concorde*: in the midst of the City from *Constantines* market unto the market of *Taurus*, a pitifull shew and dreadfull to behold. The goodly places and gorgeous high buildings that had been within the City, the costly carved timber yielding heretofore great majesty unto the eye of man, both publick and private, were then become like craggy hills and rocks that no man could pass through, confused heaps of filth, and all kind of stuff full of deformity, that the owners themselves could not discern the bounds of their possession, nor say this or that place stood thus before the fire consumed them.

CHAP. XIV.

Of sundry calamities that rained in divers Countries.

About the same time, when the *Jerishian* war waged with the *Romans*, which inhabited the Eastern parts of the Empire, waxed hot; *Thracia*, *Hellepontus*, and *Ionia* were wonderfully shaken with earthquakes; no less were the fifty Isles called *Cyclades*, in the See *Aegaeum*, *Cnidus* in *Caria* and *Coo*, so that many of their buildings were overthrown to the ground. *Priscus* moreover writeth, that there fell at *Constantinople* and in *Bithynia* such storms of rain and water, that for the space of three or four dayes it poured down like whole streams and floods, beat down the hills and mountains with the violence thereof, and made them plain valleys: that the villages were all on flore, and in danger of drowning: that in the lake *Boan* not far from *Nicomedia*, by reason of the filth and kind of baggage which the water brought thither, there were seen Islands. But these things came to pass in a while after.

CHAP.

CHAP. XV.

The marriage of Zeno and Ariadne.

LEO the Emperor gave *Ariadne* his daughter to *Zeno*, made him his son in law, who of a child was called *Aricmesius*, yet being married he got that name of a nobleman of *Isauria*, that had been of great honour and renown. How this *Zeno* attained unto great estimation, and upon what occasion *Leo* preferred him before all other, *Eusebius Syrus* hath left us in writing.

CHAP. XVI.

Of Anthemius that became Emperor of Rome, and also of such as succeeded him.

Anthemius.

ANTHEMIUS at the request of the Roman Embassadors inhabiting the West (which were sent in Embassy unto *Leo* the Emperor, abiding at *Constantinople*) was sent to be Emperor of *Rome*, to whom *Martianus* the Emperor had given his daughter in marriage. *Basiliscus* also the brother of *Berina* the wife of *Leo* was made captain over a great army of chosen souldiers, and sent against *Genserichus*: all which circumstances *Priscus Rheir* hath exquisitely handled, and not only these things, but also how *Leo* conspired the death of *Aspar*, whom he himself had made Emperor, as the reward of honour he advanced him unto, and slew with him also his sons, *Ardaburius* whom he had made *Cesar*, and *Patricius*, to the end he might scorn at the insolency and ignorance of *Aspar* their father. When *Anthemius* who governed the Empire of *Rome* five years, was slain, *Olymbrinus* was by *Rbecimerus* proclaimed Emperor: after the dispatching of him, *Glycerius* was created Emperor, he reigned five years and was deposed by *Nepos*, who slept in his room, and made *Glycerius* Bishop of *Rome* at *Salone* a City in *Dalmacia*. *Orestes* put *Nepos* beside the Empire: after *Orestes* his son *Romulus* screamed. *Augustulus* was the last Emperor of *Rome*, of the thousand three hundred years after the reign of *Romulus*. When he departed this life, *Odoacer* governed the *Roman* Common-wealth, who refused the name of an Emperor, and would have himself to be called a King.

*Olymbrinus.
Glycerius.
Nepos.
Orestes.
Romulus.
Augustulus.
Odoacer.*

CHAP. XVII.

The death of Leo the Emperor, of young Leo that came after him, likewise of Zeno his father and successor.

An. Dom. 475.

ABOUT that time, *Leo* the Emperor having reigned seventeen years, deposed himself of the Imperial scepter at *Constantinople*, and placed *Leo* that was of tender years, the son of *Ariadne* his daughter, and of *Zeno* in the Empire. After him came *Zeno* the father of *Leo* the younger to be Emperor, the son in law of *Leo* the elder, and this he obtained through the procurement of *Berina* the wife of *Leo* the elder: in a while after when young *Leo* had departed this life, *Zeno* reigned alone. But all whatsoever he did during his reign, or what other men did against him, and what things happened in his dayes, we purpose by the help of God to discourse in the next Book following.

CHAP. XVIII.

The translator unto the Reader.

A summary recitall of all the acts of the Council held at Chalcedon, briefly handled before by Evagrius in the 4th Chapter of this 2^d Book, where he promised to refer the Reader for further knowledge unto the end of this 2^d Book, and now he performeth it with a large and ample discourse. Adarveth not at all, gentle Reader, though he repeat here certain things which he laid down before. As I find them in the Greek, so thou hast them in English: He beginneth thus.

PASCASIANUS and EUCARIUS Bishops, and BONIFACE Priest, supplied in this Council the absence of *Leo* Bishop of old *Rome*: ANATOLIUS also Bishop of *Constantinople*, DIOSCORUS Bishop of *Alexandria*, MAXIMUS Bishop of *Antioch*, JUVENALIS Bishop of *Jerusalem*, with their severall Clergy, were present at the Council. There sate with them the chief Senators, unto whom the substitutes of *Leo* said, that *Dioscorus* ought not to sit in the Council with them, that *Leo* their Bishop had charged them not to sit in the Council with him, and if they would not yeeld unto it, that they would leave the Church and bid them farewell. When the Senators demanded what crimes *Dioscorus* was to be charged withall? Their answer was, that he who contrary

to all right and honesty played the part of a Judge, was to abide the sentence of judgement himself, for the censure he had pronounced of others. These things being spoken, and *Dioscorus* also being appointed to stand in the midst, *Eusebius* Bishop of *Dorileum* requested, that the supplication he had sent unto the Emperor might be openly read in their hearing, and which he added these words: *I protest unto you that Dioscorus hath injured me not a little, he hath also brought our religion into great infamy, he procured the death of Flavianus the Bishop, and wrongfully deposed him together with me. Cause I beseech you, my supplication to be read.* When he had made an end of speaking, his supplication was read, containing such a form as followeth.

The humble supplication of Eusebius Bishop of Dorileum, exhibited unto the most vertuous Emperors, requesting he may be heard pleading both for himself for the Catholick faith, and for Flavianus Bishop of Constantinople.

IT becometh your Majesties (most noble and puissant Emperors) to provide carefully for the quietness of all your loving subjects, and to defend from suffering injuries both all other men, and especially the sacred Senate of priesthood. And herein verily the divine Godhead, which granted unto you the rule and domination of the whole world, is truly honoured. Wherefore seeing the Christian faith, and we our selves also have been oppressed and diversly molested with extremum wrong by *Dioscorus*, the most reverend Bishop of the most noble City of Alexandria, we are come unto your wonted clemency, most humbly to crave justice at your hands. The occasion of our complaint is as followeth. In the Council lately held at the famous city of Ephesus (I would to God it had never been called together, then had it not brought into the whole world such horrible mischief and hurtful) the aforesaid *Dioscorus* who trod right and reason under foot, who set the fear of God far out of his sight, who maintained one and the same absurd opinion, with *Eutyches* that vain and hereticall warler, who of a long while revealed not unto many the venome of his cankered stomach, yet bewrayed himself in process of time, partly by occasion of the crimes we laid to *Eutyches* his charge, and partly also by occasion of the sentence, which *Flavianus* the Bishop of worthy memory pronounced against him; gathered together a great multitude of seditious persons; raised with his money no small power, laboured as much as lay in him to overthrow the Catholick religion, and godly faith of the ancient fathers, and to establish the blasphemous opinion of *Eutyches* the Monk, whose opinion was ever condemned of the holy fathers, from the Apostles times unto this day. Wherefore seeing the heinous offences he committed, both impudently to the derogation of the Christian faith, and uncharitably against us, be of no small importance; we are most humbly to crave upon our bare knees of your Graces, and to request that by vertue of your authority, the most reverend Bishop *Dioscorus* may be enjoined to answer unto such crimes, as we have laid to his charge, to wit, unto such practices of his, and records, as he brought forth against us in the holy Council, whereby we shall be able plainly to prove that he is estranged from the Catholick faith, that he maintaineth an opinion which is nothing else but blasphemy in self: that he both deposed us unjustly, and injured us diversly besides. We beseech you moreover to vouchsafe the sending of your gracious letters, unto the holy and generall Council of the most godly Bishops, to the end both our doings and his way indifferently be heard, and that your Highness may be certified again of all that is handled by the Council, hoping that therein we shall please our immortall head Christ Jesus. If we may obtain (most holy Emperors) this our humble suit at your Majesties hands, we will not cease day and night to pray for the prosperous state of your Empire, and the continuance of your reign. The Canons concluded upon by the Bishops in the second Council of Ephesus, were openly read at the request as well of *Dioscorus* as of *Eusebius*, where it appeareth that the Epistle of *Leo* was not read at all, yea though some had spoken of it again, and again, *Dioscorus* being demanded why it was not read, answered for himself, that he had moved the Bishops, and that oftentimes to do it: *Juvenalis* Bishop of Jerusalem, and *Thalassius* Bishop of Caesarea in Cappadocia, who together with *Dioscorus* challenged unto themselves authority in the Council of Chalcedon, required that all should be read and revealed. *Juvenalis* avouched and said plainly, that the Emperor admonished *Dioscorus* by his letters to read the Epistle of *Leo*, yet afterward that there was not a word spoken of it. *Thalassius* pleaded in like sort for himself, that he hindered not the reading of it, and that he had not so much authority of himself, as to command the reading of it. Wherefore the acts of the Council being read,

The supplication of *Eusebius* Bishop of *Dorileum*, exhibited unto *Valentinianus* and *Martianus* the Emperors:

some

The heresie of
Eutyches.

The Bishops
of the East cri-
eth thus against
Dioscorus.

some of the Bishops espied therein certain fained and counterfeit hands, and among the rest Steven Bishop of Ephesus was demanded of the Council, who they were that subscribed with exceptions? he made answer that Julian (who afterwards was made Bishop of Lybicum) and Crispinus had done so: nevertheless that such as subscribed at the request of Dioscorus, suffered it not so to stand, but wrung the fingers of such as wrote, and directed their pens, to their great shame and infamy. In the end Steven confessed that the deprivation of Flavianus, was ratified with subscriptions the same day. For Acacius Bishop of Ariaratia compelled all the Bishops by force, and made them of necessity to subscribe unto a blank, molesting them infinitely with souldiers, who stood by with naked swords ready to dispatch them, if they yeelded not. Again they read another accusation, whereunto Theodorus Bishop of Claudinopolis made answer, that there was no such thing spoken. As they proceeded on still in reading the acts of the Council, where any thing was motioned which concerned Eutyches, and such as affirmed, that the flesh of God our Lord and Saviour Jesus Christ came down from heaven, they brought forth the records of the Council, where Eusebius had answered, that Eutyches had said indeed from heaven, but not to have added whence he took it: that Diogenes Bishop of Cyzicum urged him at that time, in this sort, Tell us then, whence took he flesh? But that they were not suffered to reason further thereof. After all this they brought forth the records. Then Basilus Bishop of Seleucia in Isauria said, I adore our one Lord Jesus Christ the Son of God, only God the word, who after his incarnation, and the uniting together of the divinity and humanity, is thought to consist in two natures. The Bishops of Egypt cryed out against this in such sort as followeth, *Let no man divide him into parts that cannot be parted. We must say there is one Son, not two Sons.* Then the Bishops of the East cryed, *Cursed be he that partes Christ, cursed be he that divideth him.* The same records did testifie, that Eutyches being asked whether he thought that Christ had two natures, made answer that according unto his knowledge, before the conjunction of his divinity and humanity together, Christ consisted of two natures, but after the uniting of them to have had in him but one nature. And that Basil said then: if he confesse not that there were two natures after the conjunction of the natures, which can be neither separated, nor confounded, then bringeth he in both a confusion and a commixtion: but if he say that the divinity being incarnate put on humanity, and so understand the incarnation in such sort as Cyril doth, then saith he no other than we do. For the divinity which was with the Father is one thing, and the humanity which he took of his Mother is another thing. When the Council demanded of them, why they had subscribed to depose Flavianus; the records do declare that the Bishops of the East cryed out, *We have all done amiss, and therefore we all crave pardon.* Again, going forwards in perusing of the records, it appeared the Bishops were asked why they admitted not Eusebius into their company and conference, when he requested it of them, whereunto Dioscorus answered, that Elpidius brought letters to warn them, and that he proved unto them how Theodosius the Emperor charged them, they should not permit him to come into the Council; the acts do witness that Juvenalis made the same answer. Thalassius said, that such things as the Emperors had condemned, were of no force and authority after the condemnation, neither was this any defence of the faith. Whereupon the records do declare, that Dioscorus reprehended their doings with these and such other like words, I pray you what manner of Canons are now observed? When Theodorus came in among them, it is reported the Senate should say, that he came in for an accuser: and that Dioscorus answered, he was to take the room of a Bishop. The Senate then replied, that both Eusebius and Theodorus were to stand in the room of accusers, no otherwise than Dioscorus was to stand at the bar, and to be arraigned. All the acts of the second Council held at Ephesus were read, and the sentence which they had pronounced against Flavianus and Eusebius, untill they came to a certain clause, at the hearing whereof, Hilarinus the Bishop began to speak. The Bishops of the East and such as were of their side, cryed, *Let Dioscorus be accursed.* In the very same hour Christ deprived Dioscorus, when Dioscorus deposed Flavianus. O holy Lord, we beseech thee chastise thou him, and thou, O Catholick Emperor, be revenged on him: God grant Leo may live many years, God send the Patriarch a long life. Last of all when the acts were read, which declared that all the Bishops assembled at Ephesus, had subscribed unto the deprivation of Flavianus and Eusebius, the most sage and worthy Senators say as followeth, *The next day after when the Council advised themselves somewhat better, we perceive that they reasoned more exquisitely of the true and Catholick faith.* Wherefore seeing that Flavianus the Bishop of

worthy

worthy memory, and Eusebius the most reverend Bishop of Dorilæum, were found not to have erred in the faith; after we had searched the acts and decrees of the Council; and also by the report of such as were chief in the Council, and therefore unjustly to have been deposed. (For they confessed themselves falsely deceived, and wrongfully to have deprived Flavianus and Eusebius.) It seemeth good unto us, and no doubt God approveth the same, that Dioscorus the most reverend Bishop of Alexandria (if it so please our Lord the Emperor) Juvenalis the most reverend Bishop of Jerusalem, Thalassius the most reverend Bishop of Caesarea in Cappadocia, Eusebius the most reverend Bishop of Armenia, Eustathius the most reverend Bishop of Berytus, and Basilus the most reverend Bishop of Seleucia in Isauria (who were then of authority and chief of the Council) should be punished alike, deposed of their Bishopricks, by the censure and judgement of the Council, as the Canons of the Church do require, and be at the Emperors pleasure. When their sentence was read, the Bishops of the East cryed, That judgement is just: Then the Bishops of Illyria said with loud voices, We have all done amiss, and therefore we all crave pardon. And when the Bishops of the East cryed again, That sentence is just, Christ depose the murderer, Christ revenge the quarrell of the martyrs; the Senators commanded, that every one of the Bishops then present should write his faith severally: perswading themselves of a surety, that the most holy Emperor believed according unto the form of faith published at Nice, by three hundred and eighteen Fathers, and agreeable unto the Creed framed at Constantinople, by a hundred and fifty Bishops, and no otherwise than the Epistles of the holy Fathers, Gregory, Basil, Hilary, Athanasius, Ambrosius, and the two Epistles of Cyril, read in the first Council of Ephesus, have directed him: and that Leo the most reverend Bishop of old Rome, deposed Eutyches for the contrary. After the breaking up of this Session in such sort as you hear, when the holy Bishops had met again and sat together, Eusebius Bishop of Dorilæum exhibited unto them bills of complaint, both in his own name and in the person of Flavianus, where he charged Dioscorus that he maintained the same heresie and opinion with Eutyches, and that he had deposed them of their Priesthood. He added moreover that Dioscorus had falsified the records, by laying down certain words which were not at all uttered in the Council then assembled together: that through wiles and craft he had procured blanks for them to subscribe unto. He made suit unto them again, that all the acts and Canons of the second Council held at Ephesus, by their sentence and authority might be abrogated: that they would restore them unto their Priestly function: that they would accuse the detestable doctrine of Eutyches, and last of all he requested that after the reading of the records, his adversary might be brought before the Council. When this was granted, Acacius the head notary stood up and said, that he had been with Dioscorus as with the rest, and that Dioscorus had answered him, that his keepers would not license him to come unto the Council. It was said moreover that Dioscorus was sought for before the Council late, and could not be found, and that Anatolius Bishop of Constantinople should answer, he should both be warned and come unto the Council. This being done, such as were sent unto him returned, bringing word from Dioscorus, My keepers will not let me come, if they will license me let them speak: but when the messengers replied, that they were sent not unto the masters of the ward, but unto him, the report goeth he answered thus, I am ready to come unto the holy and generall Council, but I am stayed. Himerius added unto these sayings, how at their return from Dioscorus, Boetius met by the way the master of the holy officers, and that Bishops accompanied him again as he went unto Dioscorus, and that they had brought with them in paper some part of their conference, the which notes being read, declared that Dioscorus made them this answer, When that I ponder this matter with my self, and perceive how available it is for me, take this answer: seeing the most reverend Bishops which sit in the Council have decreed many things, after the often conferences they had with severall men, and that I now am called to the second sitting for to revoke such things as were spoken of before: my request is, that the most reverend Bishops and holy Senate, which were present at the first Session, be now also at the second, that the same things may now the second time be requisitely handled. The records do declare that Acacius replied unto him again in this sort, The holy and worthy Council hath not therefore commanded your Holiness to come unto them, so the end such things as were decided in the presence of the most reverend Bishops and holy Senate, should be called in again, but sent us purposely unto you, that you should come unto the Council, and that your Holiness should not be absent from them. Dioscorus said unto him again as it is recorded, You told me already that Eusebius gave up unto the Council bills of complaint: well, I request you once again,

The Senators gave their sentence in these words. Where it appeareth that lay-men were of great authority in the Councils.

The frivolous answer of Dioscorus.

Acacius;

again, that my cause may thoroughly be known and examined in presence of the Presidents and Senate. After the recitall of other things to and fro, with other circumstances, they sent again unto Dioscorus, requesting him to be present at the Council, who wrote his answer in paper, afterwards they returned and read it thus before the Council. I signified of late unto your Holiness that I was sick, therefore I crave that the most worthy Presidents and holy Senate, will be present at the handling and deciding of my causes. And because my sickness encreaseth, therefore I defer my coming. The records do declare that Cerepkins hearing that answer, said thus unto Dioscorus, Why sir, hitherto ye made no mention of sickness, and will ye now be sick? ye should have satisfied the Canons of the Church. Dioscorus turned unto him, I told you (saith he) once already that the Presidents shall be there for me. With this Rufinus Bishop of Samosata said unto Dioscorus, look whatsoever is called into controversie, it is decided according unto the Canons of the Church, and therefore he that cometh unto the Council, may speak freely what pleaseth him. Dioscorus being therein perswaded, Juvenalis and Thalassius came thither. Eusebius uttered such things as were to no purpose, whereunto it is recorded, Dioscorus made answer, and requested of the most religious Emperour, that the Presidents and such as had given judgement with him in the Council, should be sent for thither. The messengers that were sent unto him, answered him again, that Eusebius complained upon him alone, and that it needed not according unto his motion, to cite all to appear. Dioscorus replied, that by right as many as were Judges with him in the Council should be present, that Eusebius had no private action against him, but only an accusation against such things as they had all decided and judged. When the Legats urged him with the same, Dioscorus answered, I told ye once what ye may trust to, I know not what I should tell you again. After relation of the aforesaid, Eusebius Bishop of Dorilaum protested that he charged no man with ought save Dioscorus alone, and requested that Dioscorus might be called the third time. Actius interrupted him and said, that there came of late unto the Council certain men of Alexandria (as they named themselves) of the Clergy, together with some of the Laity, and preferred bills of complaint against Dioscorus, and as they stood at the Church-door where the Council sate, there to have made an exclamation: that first of all Theodorus Deacon of Alexandria, gave up unto the Council a bill of indictment, after him Ischirianus Deacon of the same Church; there followed him Athanasius the Priest, Cyrils brother son, and that last of all Sophronius charged him with blasphemy, bribery, and extortion. Dioscorus being called the third time, and came not, the Legats brought the Council his answer in these words, I have answered your Holiness so sufficiently already, that I have now no more to say unto you. When the Legats dealt earnestly with him for to come, he would give them no other answer. Then Pascasianus said, Dioscorus is now the third time cited to appear and comes not, no doubt his own conscience doth accuse him; what deserveth he I pray you? All the Bishops made answer, that he incurred the danger of the Canons of the Church. Proterius Bishop of Smyrna said, when holy Flavianus was slain through his procurement, he was not punished according to his deserts. Last of all the Legats of Leo Archbishop of Rome spake in the Council as followeth, The heinous offences which Dioscorus late Bishop of the noble City of Alexandria, committed against the Canons of Councils, and the Ecclesiastical Discipline, are thoroughly known of us all, partly by sifting out such things as were heard in the former Session, and partly also by examining such things as were decided this day. And thus we may omit many other things, this man of his own authority contrary to the Canon of the Church, received Eutyches into the Communion, an heretick of the same opinion with him, and one that was justly deposed by his own proper Bishop, to wit, the most holy father and our Bishop Flavianus: and thus he did before he shewed his face in the Council, which he held with the most holy Bishops at Ephesus. But the Apostolick See pardoned the Bishop, because they were constrained against their wills to do that which they did: who yielded themselves unto this present her both to Leo the most holy Bishop, and to the whole sacred and generall assembly of Bishops, and therefore as men of one opinion with him, he received them into the Communion. As for this Dioscorus, he ceaseth not as yet to glory of the things for the which he ought to mourn, lament, and be groveling upon the ground in sackcloth and ashes. Not only this, but also he forbade the reading of holy Pope Leo his Epistle, written unto Flavianus of godly memory, yet being oft entreated of the Legats, say when he himself had promised with an oath that he would procure it to be read. The default in not reading of which Epistle, hath been an offence and hinderance unto the holy Churches under heaven. And though he was privy to such lewd practices, yet have we assembled

The conditions of Dioscorus.

The substitutes of Leo Bishop of Rome, gave this sentence against Dioscorus in the Council of Chalcedon.

assembled together, to the end we might deal somewhat favourably both with him for all his former leanness, and also in like sort with the other godly Bishops which were not of equal authority with him in judgment. But seeing his latter misdemeanour exceeded his former impiety (for he sinned not to excommunicate Leo the most holy and most religious Archbishop of Rome: but also when the shameful bills were exhibited against him, and he himself being cited once, twice, and the third time, as the Canon of the Church hath commanded, by the godly Bishops, to appear before the Council; yet would he not come, for his own conscience accused him, but entertained contrary unto Law such as were justly deposed by divers Councils, and set as nought sundry constitutions of the Church, condemning as it were himself with his own doings) seeing I say these are found to be his latter practices, Leo the most holy Archbishop of great and old Rome, by us, and this sacred Assembly, together with the most blessed Apostle St Peter, who is the Rock, the ground of the Catholick Church; and the foundation of the true Faith, bereaved him of all dignity that belongeth to a Bishop, and deprived him of the priestly function. Wherefore let the holy Council give the sentence of Dioscorus (of whom we have hitherto spoken) according unto the Canons of the Church. When Anatolius, Maximus, with the rest of the Bishops (those only excepted whom the Senators had deposed with Dioscorus) had confirmed the aforesaid sentence, the Council certified Martinus the Emperor of their Decrees, and sent a deprivation unto Dioscorus in such sort as followeth. Because thou hast despised the holy Canons of the Church: Because thou hast not obeyed this holy and general Council: Because thou art moreover convicted of many other heinous crimes: Because thou being thrice called of this famous Assembly, to answer unto such things as were laid unto thy charge, camest not, know that for all the aforesaid, thou art deposed by this holy and general Council, the 13th day of this present October, of thy Bishoprick, and bereaved of all Ecclesiastical right and title. These things being registered and sent also unto the godly Bishops of the most holy Church of Alexandria, and the Decree against Dioscorus openly proclaimed, that Session brake up, and so ended. But afterwards they sat again, and first they answered the Senators, who had desired to be satisfied as touching the true and right Faith: next they affirmed, that there was nothing to be done concerning Eutyches, for the Bishop of Rome had made a final end and conclusion thereof, and therein they were all agreed. Moreover when all the Bishops seemed very willing, and the Senators exhorted every Patriarch, that one or other of every their small Provinces should stand up, to the end the opinions of them all might thoroughly be known, Florentinus Bishop of Sardis, craved their favour, that with advice, and after deliberation taken, they might attain unto the truth, and Cecropius Bishop of Sebastopolis said: The Faith is most notably set forth by three hundred and eighteen holy Fathers, confirmed afterwards by the godly Fathers, Athanasius, Cyril, Celestinus, Hilarius, Basil and Gregory, and now again approved by most holy Leo. Wherefore our request is, that the Creed of the three hundred holy Fathers, and of the most holy Leo may be read. Being read, all the Council cried: This is the Faith of the true Professors, we are all of this Faith. This is the faith of Pope Leo, this is the faith of Cyril, thus hath the Pope interpreted. Again when they had reasoned among themselves for the reading of the Faith which the hundred and fifty holy Fathers published in the Council held at Constantinople, it was also read. Then the whole Council cried again: This is the Faith of the true Professors, thus we do all believe. After the finishing of all the premisses, Actius the Archdeacon said, I have here at hand the Epistle of holy Cyril, written unto Nestorius, the which all the Bishops in the Council held at Ephesus confirmed with their several Subscriptions: I have here also another Epistle of the same Cyril, written unto John Bishop of Antioch; and confirmed likewise, will it please you to give them the hearing? When every one had spoken his pleasure of them, they were both read. We have thought good presently to lay down here some portion of the former; it was read as followeth.

St Paul faith,
that Christ is
the rock and
foundation to
build upon,
1 Cor. 1. 10.

The deprivation
of Dioscorus
Archbishop of
Alexandria.

Cecropius.

The Pope styled
John the
Katholik

St Cyril
to Nestorius
Antioch

Unto Nestorius the most reverend, and his most holy Colleague,
Cyril, sendeth greeting.

Cyril Arch-
shop of Alex-
andria unto
Nestorius
Archbishop of
Constantinople,
and an here-
tick.

T Here are, as I am given to understand, certain men which labour, and that very often, altogether to discredit we wish your Holinesse: this they do specially when they see worthy men and Magistrates oftentimes meeting together, supposing peradventure that you will be pleased with hearing such things. Again after a few lines he saith: The holy and famous Council affirmeth, That he which is naturally begotten of God the Father, is the only begotten Son, true God of true God, light of light, by whom the Father made all things, that he came down from Heaven, that he was incarnate and made man: that he suffered, rose again the third day, and ascended into the Heavens. *It behooveth us to yield and condescend unto these Articles, unto this Doctrine, and to search out with all the gifts we have, what is meant by being incarnate, and what is understood by saying that the Word of God became flesh.* For we do not say, that the Word of God by changing the nature thereof became flesh, neither by conversion into whole man, which consisteth of body and soul: but that rather, that the Word according unto the subsistence or being thereof, coupling unto it self living flesh, endued with a reasonable soul, became man: in such sort as may neither be expressed in word, nor conceived by thought, and that he was called the son of man, not according unto will only, or in that it so pleased his goodness, neither only by taking upon him the person, or because contrary natures were coupled together in true unity: but that one Christ, and one Son consist of two natures: not that the difference of natures was taken away by the reason of unity, but that the Divinity and Humanity after an unspeakable and secret coupling and meeting together, made one Lord, Christ, and the Son. After the enterlacing of certain other things, he annexed thereunto, as followeth: Because he came of a woman, and coupled mans nature unto himself according unto his subsistence, and that for our sake, and for our salvation, therefore is he said to have been born after the flesh: For he was not first of all (after the common generation) born of the Virgin Mary, and then the Word of God entered into him: but was coupled with the flesh in the matrix, and is said to have been born after the flesh, as one that made the birth of his flesh proper to himself. In like sort we say, that he suffered, and rose again, not that God the Word suffered in his own nature, either stripes, or the print of nails, or other vexations (for the Godhead being without body is impatible) but that the body being made proper unto himself suffered, and so is he said to have suffered these things for our sakes. For there was in the body which suffered, that which could not suffer. But so much out of the first Epistle. Touching the second, we laid down a good part thereof in the first book of our Ecclesiastical History, which went before, in the Epistle of John Bishop of Antioch, where such a protestation is laid down as followeth, and confirmed with the testimony of Cyril. We confesse that the holy Virgin is the mother of God, because God the Word took flesh and manhood of her, and coupled unto himself by the conception, the temple which he took of her. Neither are we ignorant that godly men inspired from above, have partly affirmed, that the phrases which concerned the Lord, and were laid down by the Evangelists and Apostles, were uttered of one person. And partly divided them into several portions, as written of two natures, and partly also confessed that they were divine, and spoken only of the Divinity of Christ. Unto this of John, Cyril addeth of his own: When we had perused these your godly sentences and clauses within contained, and perceived plainly that you were of one mind and opinion with us, (for there is but one Lord, one faith, one baptism) we rejoyced unto God in unspeakable joy, who is the conservator of the whole world: and presently we denoted exceeding joy, seeing that as well your Churches as ours being driven thitherunto, partly by the force and power of the holy Scriptures, and partly also by tradition delivered unto us of our most holy Fathers, do embrace one faith and opinion. After the reading of these Epistles, they that were in the Council cried in this sort: We all are of that Faith: Leo the Pope believed so: cursed be he that divideth Christ, that confoundeth his natures: this is the faith of Archbishop Leo: thus believeth Leo, Leo and Anatolius are of this faith. We are all of this faith: Cyril is of this faith. Let Cyril never be forgotten. Let the Epistles of Cyril be ever had in memory. This is our opinion, thus we both have believed and do believe. Thus doth Archbishop Leo believe, thus hath he written. They reasoned a while whether the Epistle of Leo should be read, in the end they read it with the interpretation annexed thereunto, which is extant among the Acts of the Council. When the reading was ended, and the Bishops had cried: This is

The words of
John Bishop of
Antioch.

Cyril unto John
Bishop of
Antioch.

the faith of the Fathers, this is the faith of the Apostles, we are all of this faith, the true professors of this faith, cursed be he which believeth not thus, Peter in the person of Leo said thus, thus have the Apostles taught, Leo hath godly and truly taught these things, Cyril hath taught thus, Leo and Cyril have taught alike, cursed be he which holdeth not this faith, this is the true faith, this is the opinion of the true professors, this is the faith of the Fathers: why were not these things read in the Council of Ephesus? what meant Dioscorus to conceal these things? When the Bishops had made an end of crying in this sort, the records of the Council do declare that when this parcel of Leo his Epistle was read, *It was to pay the ransom of our nature that the God-head was joyned with the passible nature, to the end one and the same Mediator of God and man, the man Christ Jesus (the which thing was first applied unto our sores and maladies) might die of the one nature, and not the other: When this I say was read, and the Bishops of Illyria and Palestina had doubted of the sense and meaning of the words, Attius Archdeacon of the most holy Church of Constantinople alledged openly the opinion of Cyril out of his own words, as followeth: Because his proper body through the goodnesse of God, as St Paul writeth, tasted of death for us all, therefore is he said to have died for us: not that he suffered death touching his nature (for to say or think so, is meer madnesse) but that in such sort, as I said before, his flesh tasted of death. Again out of the Epistle of Leo they read thus: Both natures accompanied together, do that which is proper to either of them: the Word bringeth to passe such things as belong unto the Word, the body worketh such things as appertain unto the body, the one worketh miracles, the other sustaineth reproaches. Again when the Bishops of Illyria and Palestina doubted also of this sentence, the same Attius read the words of Cyril, as followeth: Some phrases of holy Scripture which concern the Lord do best agree with his Divine Nature, some other with his humane Nature, and some other the middle between both, affirming that the Son of God is together both God and man. After all this, when they doubted again of another part of the aforesaid Epistle of Leo the Bishop, which was read in this sort: Although in very deed there is one person of God and man in the Lord Jesus Christ: yet there is one thing wherein either of them doth participate in consumely, and another thing wherein they both communicate in glory. It is of us that his humanity is inferior to the Father, and of the Father it is that his Divinity is equal with the Father. Theodorus remembered himself that Cyril had written the same thing almost in the same words: When he was made man, he laid not aside his propriety, but continued as he was: and the one nature dwelled in the other, that is, the Divine Nature in the humane. These things being expounded, when the worthy Senators had demanded if any among them doubted any further, all made answer, that they were fully resolved. After this Attius Bishop of Nicopolis requested they might all have a day given them to deliberate, to the end they might with firm and settled minds establish such things as were pleasing unto God, and agreeable with the Doctrine of the Fathers: He craved moreover the Epistle which Cyril wrote unto Nestorius, wherein he had exhorted him to yeeld unto the twelve points of Faith that were confirmed of all the Bishops. The Presidents conferred of this matter among themselves, and granted them five days to deliberate, that then they should come together with Anatolius Bishop of Constantinople: this being done, they all agreed, and said with one voice: We believe thus, we all believe thus, as Leo believeth so believe we, there is not one of us that doubteth, we have all subscribed. Unto these things they replied again in this sort. It is not needfull that all should come together, but inso much it seemeth very expedient that such as waver and are not as yet resolved may be confirmed, let the most reverend Bishop Anatolius appoint whom he shall think good of them that have already subscribed, to satisfy and confirm the rest. After this the Council said: We crave of the Fathers that the Presidents and chief of this Council do intreat the Emperor and the Emperesse for us, we have all done amisse, let us be pardoned. The Clergy of the Church of Constantinople cried: Few do cry, we hear not the whole Council speak. Then the Bishops of the East lifted up their voices, saying: Let the Egyptian be deposed. And when the Bishops of Illyria requested the same, the Clergy of Constantinople cried: Let Dioscorus be banished, let the Egyptian be exiled, let the heretick be sent away, Christ hath deprived Dioscorus. Again the Bishops of Illyria, and such as were of their side cried: We have all offended, we beseech you pardon us. Rid the Council of Dioscorus, away with Dioscorus out of the Churches. After they had tossed these and other such like things to and fro, they rose up. The next Session following, when the Senate had reasoned among themselves about the publishing of their Acts and Decrees, Constantine the Secretary read out of a schrole as followeth: The next day after when the Council*

The words of
Leo Bishop of
Rome.

The words of
Cyril,
Heb. I.
Leo:

Cyril.

Leo.

Cyril.

The sentence
of the Senators
is laid down
by Evagrius
now the third
time.

The Epistle of
Leo is confir-
med.

The Bishops
of Egypt.

had better advised themselves, we do perceive they reasoned more exquisitely of the true and Catholick Faith. Wherefore seeing that Flavianus the Bishop of worthy memory, and Eusebius the most reverend Bishop of Dorylaeum, were found not to have erred in the faith, after we had searched the Acts and Decrees of the Council, and also by the report of such as were chief in the Council, and therefore unjustly to have been deposed (for they confessed themselves foully deceived, and wrongfully to have deprived Flavianus and Eusebius) it seemeth good unto us, and no doubt God approveth the same, that Dioscorus the most reverend Bishop of Alexandria (if it so please our Lord the Emperor) Juvenalis the most reverend Bishop of Jerusalem, Thalassius the most reverend Bishop of Caesaria in Cappadocia, Eusebius the most reverend Bishop of Armenia, Eulathius the most reverend Bishop of Berytus, and Basilus the most reverend Bishop of Seleucia in Isauria (who were then of authority and chief of the Council) should be punished alike, deposed of their Bishopricks, by the censure and judgment of the Council, as the Canons of the Church do require, and be at the Emperors pleasure. After other things were read, the Bishops then present being demanded, whether the Epistles of Leo were agreeable with the Faith of the three hundred and eighteen holy Fathers assembled of old at Nice in Bithynia, and with the Creed of the three hundred and fifty Fathers in the Council held at Constantinople? Anatholius Bishop of Constantinople with all the Assembly made answer, that the Epistle of Leo was no other than the Faith of the aforesaid Fathers, and subscribed unto it. Immediately the Council cried: We are all content, we do all allow the same, we are all of one Faith, we are all of one opinion, we do all believe so. Thus have the Fathers which are present in the Council believed, thus have they subscribed. God grant the Emperor a long life, God grant the Emperess a long life, God grant the Fathers of the Council many years, God preserve the lives of such as are of one Faith and opinion with the Council. We wish the Emperor many years, we wish them that hold with the Council many years. God send the Emperor to see many years. We have subscribed unto the Faith, this is the opinion of Leo, this is our opinion. Last of all they said: Concerning these things we have sent unto the most holy and our religious Lord the Emperor, and now we wait for his Highness answer. Again when some told them in this sort: Your reverencies and wisdoms have to render an account unto God for Dioscorus, whom you have deposed unknown unto the Emperors most excellent Majesty, unknown unto us in like sort, and for all the things you have complained of, and for the Acts of this Council, they cried: God hath deprived Dioscorus, Dioscorus is justly deposed, Christ hath deprived Dioscorus. After all this, when the Presidents had brought forth Marrianus the Emperors answer, where he had signified unto them his pleasure touching the Bishops that were deposed, the Bishops requested and said: We pray you as many as be of one opinion, as many as hold with the Council, as many as subscribed in the Council unto the Epistle of Leo, come into the Council. Immediately they came, and down they sat. The supplications which the Bishops of Egypt had exhibited unto Marrianus the Emperor were read, which beside sundry other things contained in them as followeth: We believe as the three hundred and eighteen Bishops which met at the Council of Nice have delivered unto us, and we hold with the faith of holy Athanasius and holy Cyril, accursing every heresie both of Arius, Eunomius, Manes, Nestorius, and of others which say, that the flesh of our Lord came down from Heaven, and was not taken of the Virgin Mary and mother of God, which continued always a Virgin, and that she same is like unto our flesh in all things, save only excepted. Then all that were in the Council cried: Why have not these men accursed the opinion of Eutyches? let them subscribe unto the Epistle of Leo, and let them accurse Eutyches with his heresie, let them condescend unto the Epistle of Leo: peradventure they go about to deceive and beguile us. The Bishops of Egypt made answer, that their Province had many Bishops, and that they would not take upon them to answer for such as were absent: they requested of the Council to stay for their Archbishop, that according unto their manner and custom, they may uphold his censure and opinion. They said moreover, that if they would decide ought afore their Metropolitan were elected, the Bishop of Egypt would make an insurrection against them. When they had oft insisted, and the Council withstood them, motion was made that the Bishops of Egypt should here tarry until their Archbishop were chosen. Next the supplications of certain Monks were brought forth, the summe whereof was, that not one of them would take pen in hand to subscribe, before the general Assembly met, which the Emperor had determined to call together, and before they understood their Decree. With the reading thereof Diogenes Bishop of Cyzicus remembered that Barsimus was one of them which made an insurrection and murdered

murdered *Flavianus*; and that he had cried, kill him. And now not having his name in the supplication, contrary to order, to have presumed to come unto the Council. All the Bishops cried at this, *Barsumas* hath perverted all Syria, and raised against us a thousand Monks. When it was moved that as many as were there should wait the Councils pleasure and Decree, the Monks required that their supplications might be read. The effect of them was, that *Dioscorus* and the Bishops of his opinion might be present at the Council. All the Council was moved with this, and cried: *Let Dioscorus be accursed, Christ hath deposed Dioscorus; out with these Monks, remove shame from the Council, take away force and injury, let not these impious and lewd sayings come to the Emperors ears, let not the Council be discredited, away with infamy.* The Monks hearing this, cried of the contrary: *Take away contumely from Monasteries.* When the Council had the second time repeated the former exclamation, they consulted that the rest of the supplications were to be read, where it was said that *Dioscorus* was injuriously deposed, and that it behoved them of necessity seeing the controversie touching the Faith was to be decided, to have his presence in the Council: and unless they would do this, that they would shake off the dust from their feet, and forswear the Communion of the Bishops that were present. After they had made an end of speaking, *Attius* the Archdeacon read them the Canon that concerned such as divided themselves from the Church. Again when the Monks would not give ear, neither be ruled by the most holy Bishops, nor by the intreaty of *Attius* the Archdeacon, when the one half of the Council would needs pronounce *Nestorius* and *Eutyches* accursed, and the other half withstood them, the Presidents thought good that the supplication of *Faustus* and the other Monks should be read, wherein they craved of the Emperor, that the Monks which impugned the true Faith and sincere Doctrine should not be received again: for why, *Dorotheus* the Monk, called *Eutyches* a true professor. Against whom there were sundry points of *Eutyches* Doctrine tossed to and fro, and discussed in presence of the Princes. In the fifth Session the Senators commanded them to set forth the Decrees and Canons of Religion after the plainest sort. *Asclepiades* Deacon of *Constantinople* read a certain Canon the which they thought best not to be recorded, whereunto some gave their consents, and some other would not: When they had suppressed the contrary voices, the Senators affirmed upon *Dioscorus* own report, that he had deposed *Flavianus* for saying there were two Natures in Christ; and that the Decree bore witness that he consisted of two Natures. Then replied *Anatolius*: *Dioscorus* was not deposed for heresie, but because he excommunicated *Leo*, and being thrice called unto the Council would not come. After this, the Senators would have the Epistle of *Leo* laid down among the Decrees, but the Bishops said no, it should not be, they would not draw any other form, for that was perfect enough: in the end they referred that unto the Emperor, who commanded that three Bishops of the East Churches, three out of *Pontus*, three out of *Asia*, three out of *Thracia*, and three out of *Illyrium*, together with *Anatolius* and the substitutes of the Bishop of *Rome*, should meet at the Church, and orderly reason of the Faith, that either they should lay down their several Creeds, or else know of a surety that he would call a Council to decide that controversie in the West. Being demanded whether they would hold with *Dioscorus*, who affirmed, that Christ consisted of two Natures, or subscribe with *Leo*, who said, that there were two Natures in Christ, they cried, that they believed with *Leo*, and held such as said the contrary for *Eutychians*. The Senators replied, that *Leo* himself affirmed there were two Natures so coupled in Christ, that they could be neither changed, divided, nor confounded. With this saying they went into the Temple of *Euphemia*, accompanied with *Anatolius*, the substitutes of *Leo*, *Maximus* Bishop of *Antioch*, *Juvenalis* Bishop of *Jerusalem*, *Theodosius* Bishop of *Casarea* in *Cappadocia*, and many others. Being set, the Canon of the Council was read: *Our Lord and Saviour Jesus Christ, &c. as we have written before.* After it was read, they cried: *This is the Faith of all the Fathers, we are all followers of this, we are all of this opinion.* Then said the Senators: The Decrees and Canons of the Fathers are to be referred unto the Emperors most excellent Majesty. *Macrinus* the Emperor was present at the sixth Session, made an Oration of Peace and Unity unto the Bishops, and commanded *Attius* Archdeacon of *Constantinople* to read in his hearing that which was decided: whereunto they subscribed every one. Then the Emperor asked them, whether the Decree was established by their general consent, they all the second time answered, Yea. Again the Emperor made unto them two Orations, which were highly commended of them all. In the end the Canons by the means of the Emperor were confirmed.

A company of
cock-brain
and heretical
Monks would
be ruled nei-
ther by Bishops
nor by council

Theodorus.

Ibas.

Basianus.

The See of Constantinople
enjoyeth by
Jame the next
Prerogative after Rome.

and the See of *Chalcedon* was made an Archbishopsrick. The Emperor moreover commanded the Bishops to continue there three or four days, and to propose before the Princes and Senators what every one thought good to be decided, and that they should decree that which seemed expedient. Then the Session brake up. There were other Decrees and other Canons established, and there was another Council held by *Juvenalis* and *Maximus*, where it was decreed, that the Bishop of *Antioch* should have both the *Phœnicians* and *Arabia* annexed unto his Province, and the Bishop of *Jerusalem*, all the three *Palastinas*, the which after consultation had both by the Presidents and Bishops was confirmed. In the ninth Session the cause of *Theodorus* was heard, who accursed *Nestorius* in these words: *Cursed be Nestorius and who sever besides him denieth Mary the Virgin to be the mother of God, and divideth the only begotten Son into two sons, I (saith he) have subscribed unto the Canons of the Council, and the Epistle of Leo.* After deliberation had among themselves, they restored him unto the Bishopsrick. In the tenth Session the sure of *Ibas* was heard, and the sentence which *Photius* Bishop of *Tyrus* and *Enstathius* Bishop of *Berytus* had pronounced against him was read, but the final end was deferred unto the next day. In the eleventh Session when many Bishops would have him restored, divers Bishops were against it, and said, that his accusers were at the door and ready to come in. At length they read what they had decreed touching him. Yet the Senators moved the Council, that the Acts of the Council of *Ephesus* which concerned *Ibas* should be read, and that all the Acts of the second Council of *Ephesus* should be abrogated, the creation of *Maximus* Bishop of *Antioch* only excepted, they intreated therein the Emperor that nothing whatsoever was decreed since the first Council of *Ephesus* where holy *Cyril* Bishop of *Alexandria* was chief, should be of force, and they gave sentence that *Maximus* should enjoy his Bishopsrick. In another Session *Basianus* the Bishop of *Ephesus* matter was called, and decreed that *Basianus* should be removed out of his Bishopsrick, and *Steven* placed in his room. In the thirteenth Session *Eunomius* Bishop of *Nicomedia* and *Anastasius* Bishop of *Nice* were called, for they contended among themselves about their Cities. The fourteenth Session was held for the hearing of *Basianus*. Last of all, it was decreed, that the See of *Constantinople* should enjoy the next prerogative after *Rome*.

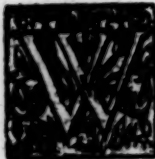
The end of the second Book of *Evagrius Scholasticus*.

THE
T H I R D B O O K
OF THE
ECCLESIASTICAL HISTORY
OF
EVAGRIUS SCHOLASTICUS.

CHAP. I.

How *Zeno* the Emperor governed and lived.

Zeno was Emperor, Anno Dom. 475.



When *Zeno* after the decease of his son had attained unto the Imperial Scepter, as if he were certainly perswaded he could not enjoy the Empire of the whole world, unless with outrage and riot he yeilded himself unto all fleshly pleasure whatsoever, gave himself at the beginning so much unto sensuality, that he left no filthy or shamefull act, nor hainous offence unpractised, but so wallowed in them, as if he thought it the part of a base mind to commit them in the dark and in secret: but to do them openly in the face of the whole world was a princely part, and such an act as became only the Emperor. His disposition herein was both lewd and servile, for the Emperor is not to be counted of thereafter as he governeth others, but as he ruleth

ruleth and guideth himself, It becometh him to suffer no lascivious motion to root within his breast, but valiantly to encounter with intemperancy, and to make his life a pattern of virtue, or a lantern for his Subjects to follow after, thereby to lead them unto godly instruction. But this man gave himself over unto voluptuousness, and fell by little and little unto such servitude, that he could by no means be withdrawn from it: he changed oftentimes such enormities as mastered him, no otherwise than unthrifcs and castaways do use, whom infinite carnal delights do lead captive, tickle their minds and sooth their senses: and that which is most dangerous, vices be so linked together, that one most commonly followeth in the neck of another. For fleshly pleasure having once taken place, observeth no mean, endeth not in good time, but by occasion of one another is kindled, one flame of fiery lust flasheth after another, untill that one have either gotten the government of himself and given vices the overthrow, and thenceforth become conqueror: or else is overcome with the tyrannical slavery of them, led by them unto the last gasp, and in the end plungeth like a wretch into the deep pit of hell.

Princes and Magistrates should be patterners of godliness unto the subjects and common people.

CHAP. II.

How the Barbarians invaded both the East and West Countreys.

ZENO in the beginning of his reign led such a life as I have described before. His Subjects throughout the East and West dominions were vexed out of measure, and sustained great loss for the Barbarians called *Scythians* destroyed all places, and a great multitude of *Huns*, called of old *Massageta*, invaded *Thracia*, and passed over the river *Danubius* without let or stay. Zeno also was by force after a Barbarian sort bereaved of the other parts which remained of the Empire.

CHAP. III.

How Basiliscus the tyrant took armour against Zeno, and put the Emperor to flight.

THIS ZENO, when Basiliscus the brother of *Bernia* made preparation to take armour against him, was of so faint a courage, that he fled away, giving unto Basiliscus the Imperial honour and victory without any travel. (For he was so odious unto his Subjects that they detested his abominable life, for that he had no shew of a noble mind, but all luscious and lither, of a naughty condition, the which his sensuality declared, bearing rule over his cowardly mind and slothful disposition.) Wherefore this Zeno together with *Ariadne* his wife, whom he had with him, who also had fled away from her mother (and if there were any others that bore him good will) got him into *Isauria* where he had been brought up, and there he was besieged. Thus Basiliscus came to be Emperor of *Rome*, proclaimed his son *Marcus*, *Cesar*, and laid down a platform of Government far contrary both unto the manner of Zeno's reign, and such as were Emperors before him.

CHAP. IV.

How Basiliscus called Timotheus Elurus Bishop of Alexandria home from exile, and by his persuasion sent Letters into every Coast, wherein he condemned the Council of Chalcedon.

THIS Basiliscus (spoken of before) at the request of certain Citizens of *Alexandria* that were sent unto him, called *Timothy* home from exile, where he had continued eighteen years, *Acacius* then being Bishop of *Constantinople*. Timothy after his coming to *Constantinople*, perswaded Basiliscus to send Letters universally unto all Priests throughout the Churches under Heaven, and therein to accurse both the acts of the Council held at *Chalcedon*, and the Decree of *Leo* as touching the Faith: the which Letters were written in this form: The Emperor *Cesar Basiliscus*, pious, victorious, triumphant, chief Lord, perpetual Augustus, and *Marcus* the most noble *Cesar*, unto Timothy the most reverend and most holy Archbishop of the noble City of *Alexandria*, sundry greeting. The Laws and Canons hitherto compiled in defence of the sincere and Apostolical Faith, by the most holy Emperors our Predecessors,

Basiliscus the tyrant and usurper of the Imperial Crown sent

these wicked
letters into all
Churches,
wherein he
condemned
the faith of
Leo the godly
Bishop of
Rome, and the
Canons of the
holy Council
held at Chalce-
don.

The office of
an Emperor.

Predecessors, who worshipped aright the blessed, eternal and living Trinity, seeing they were godly decreed, and have ever been found wholsom for the wealth of the whole world, we will never have cancelled: nay rather our will is they should be published for our own proper Decrees. For we prefer piety and singular love towards God and our Saviour Jesus, who both made and advanced us to glory and renown, before all the care and travel that is employed in worldly affairs: and we believe verily that the fastening and knitting together of Christs flock in love and charity, is both a safety unto us our selves, and unto all our Subjects, unto our Empire a foundation that cannot be shaken, and a wall that cannot be battered and thrown down. Wherefore being moved with the instinct of the holy Spirit, we have determined with our selves to offer for a Sacrifice unto God, and our Saviour Jesus Christ, the uniform consent of the holy Church, as the first fruits of our Reign and Empire: and ordain that the ground and bulwark of the blessed life given unto men, to wit, the Creed of the three hundred and eighteen holy Fathers, of old assembled together in the holy Ghost at Nice (in the which Faith both we and all our Ancestors were baptized) should only be kept and retained of the faithfull people throughout all the most holy Churches of God: for in this one Creed the sincere Faith is sufficiently decided, both to the overthrow of all erroneous opinions, and to the establishing of Concord and Unity throughout the holy Churches of God. And moreover the Canons published to the confirmation of the same Faith, are of no lesse force and virtue. Again we do ratifie the Faith of the hundred and fifty holy Fathers, which assembled in this noble City of Constantinople, and accursed the blasphemers of the holy Ghost. In like sort we approve the Acts of the Council called at Ephesus against wicked Nestorius and such as afterwards embraced his opinion. As for such Decrees as disturb the quiet estate of the holy Churches of God, and the peace of the whole world, to wit, the decision and decree of Leo, all the Canons of the Council held at Chalcedon, whatsoever they defined touching the exposition of the Creed, interpretation, doctrine and deciding thereof, to the end a new found Faith might be established contrary to the Creed of the three hundred and eighteen godly Bishops spoken of before: We ordain and decree, that the most holy Bishops both here and in every the several Churches wheresoever do accuse them, and wheresoever they were found that they be burned to ashes, for so the godly Emperors of famous memory Constantine and Theodosius junior, who lived before our time, commanded as concerning the Hereticks Books and blasphemous Pamphlets. We will have them so abolished, that they be banished for ever out of the one and the only Catholick, Apostolick and faithfull Church, as Constitutions which derogate from the wholsom Decrees of the three hundred and eighteen holy Fathers, which alwayes ought to be of great force and virtue, and from the Canons established in the holy Ghost of the godly Bishops at the Council of Ephesus. To be short, that it be not lawfull either for Priest, or for people, to transgresse that most divinely Canon of the holy Creed, but that together with all the new sanctions published in the Council of Chalcedon, the heresie also may be rooted out of such as confesse not that the only Son of God was conceived by the holy Ghost, born of holy Mary the perpetual Virgin, and Mother of God, truly incarnate and made man, but that his flesh came down from Heaven, and so feign it very monstrously to be figurated in some phantastical sort or other: we will and command that every erroneous opinion, at what time, in what sort or place soever throughout the whole world, hath been either compassed, or thought upon within, or expressed by word without, as plausible novelty to the overthrow of this holy Creed, be condemned for ever. And in so much as the Emperor is bound of duty with diligent care to provide, that by his provident counsel the Subjects, not only in time present, but also in time to come, may enjoy peace and tranquillity: we do ordain, that the most holy Bishops do subscribe unto these our gracious Letters, generally written unto all, and openly proclaimed, to the end they may thereby manifestly declare their settled mind in adding themselves only unto the holy Faith of the three hundred and eighteen holy Fathers, the which also the hundred and fifty godly Bishops have afterwards confirmed, and after that again was ratified of the true Professors and holy Fathers which met at the Princely City of Ephesus. For it seemeth good unto us, that the only Creed of the three hundred and eighteen holy Fathers, as a perfect platform of tried Faith, should be followed, and by accusing the Acts of the Chalcedon Council, which may be stumbling blocks unto the faithfull people, that they banish them wholly the Churches, for Canons that disturb the whole world, and hinder the successe of our happy Reign. Such as after the receipt of these our gracious Letters, published as we perswade our selves by the providence of God: to the end concord and unity, which is to be desired of all men, may be established in the Churches of God: do at any time go about to alledge, or name, by disputing, teaching or writing, in any time, sort or place,

place, that Decree published in the Council of Chalcedon contrary to the Faith, as authors of tumults and dissension in the holy Churches of God, and unto all our loving Subjects and adversaries, moreover unto God, and the safety of our Scepter: we straitly charge and command, and that according unto the Laws made before our time by Theodosius the Emperor of happy memory, against such frensie and madnesse, presently annexed unto these our gracious Letters, generally directed unto all, if they be Bishops, and of the Clergy, that they be deprived of their dignity and Priesthood, if Monks or Lay-men, that they be exiled and punished with confiscation of their whole substance, and other severe penalties. For in so doing, the holy coessential Trinity, author and giver of life unto the whole world, being honoured of us, with such homages and service, not only for the rooting out of such tares as we have mentioned before; but also for the true and Apostolick traditions touching the holy Creed established by us, is like to be reconciled and favourable unto us, and unto all our loving Subjects, to govern the Empire together with us, and to bring peace and quietnesse unto mankind.

CHAP. V.

How many subscribed unto the wicked Letters of Basiliscus, and condemned the Council of Chalcedon.

Timothy who was newly (as I said before) returned from exile, as Zachary Rhetor doth write, subscribed unto the aforesaid Letters of Basiliscus universally directed unto all men. Even so did Peter Bishop of Antioch surnamed Gnaphemus, who was at that time at Constantinople together with Timothy. When these things were brought about in this sort, Paulus was chosen Archbishop of Ephesus. It is reported also that Anastasius the successor of Juvenalis in the See of Jerusalem subscribed unto those general Letters of Basiliscus, and that many others to the number of fifty did no lesse, I mean abrogated the Decrees of Leo, and the Council of Chalcedon. Besides all this, there is extant a supplication written unto Basiliscus by the Bishops of Asia which met together at Ephesus, whereof we borrowed some part, and hid it here down in such sort as followeth: Unto the most holy and dearly beloved of Christ our pious Lord Basiliscus and Marcus perpetual Augusti. After a few lines this is annexed: You have signified most holy and Christian Emperors, that you your selves, together with the faith which is both hated and diversely assaulted, were impugned. Again a little after: The terrible and dreadful expectation of the day of doom, the flame of Gods heavy wrath, and your Majesties high displeasure, apprehended the adversaries immediately, which arrogantly went about to withstand Almighty God, and to assault your confirmed Reign: who moreover do not cease diversely to assault and molest our mean calling, but continually revile us, blaze abroad false rumors and slanders of us, to wit, that we subscribe unto your gracious and Apostolick Letters generally written unto all, not without compulsion and constraint, whereas verily we have subscribed with most willing and prompt minds. And again after a few lines: Take heed that in no wise ye lay down any Decrees contrary unto your former Letters generally written, perswading your selves for most certain, that in so doing the whole world will be set on hurlyburly, and the mischiefs which arose of the Council of Chalcedon (where there was great slaughter and bloodshed of true professors and innocent persons) in respect of after-claps shall seem but trifles. Towards the end there was written: We take our Saviour Christ Jesus to witness, that the Religion and service we owe unto God is both free and voluntary: we crave most humbly of your Majesties, that besides sundry others, specially the Bishop of Constantinople who is manifestly known to have wickedly behaved himself in his calling, may be condemned and deposed of his dignity, by the just Canonical and Ecclesiastical censure. Besides all the aforesaid, Zachary writeth in this sort: When the Letters of the Emperor generally directed unto all, were published abroad, the Monks of Constantinople being infected with the noisome stink of Eutyches heretical opinion, supposing now after the restoring of Timothy, and publishing of the Emperors Letters, they had gotten that which they looked for, to the upholding of their heresie, and hoping now they could bring their purpose to passe: got them in all the haste unto Timothy, and after Timothy (who proved, that the Word of God according unto the flesh was of one substance with us, but according unto his Divinity of one substance with the Father) had consulted them, they went home again like fools.

Timotheus.
Ælurus.
Peter Gnaphemus.
Paulus Anastasius.
Fifty Bishops subscribed to hereby for fear. The flattering and heretical Bishops of Asia wrote thus unto Basiliscus the usurper.

Zacharias Rhetor.
The Monks of Constantinople were heretics.

CHAP. VI.

How Timotheus Elurus after he had recovered the Bishoprick of Alexandria, rendred unto the See of Ephesus the Metropolitick jurisdiction, and accursed the Council of Chalcedon.

THe aforesaid Zachary reporteth, how that *Timothy* left *Constantinople*, and got him to *Ephesus*, and there restored *Paulus* (who was lately chosen by the Bishops of the Province according unto the Canons of the Church, yet after deposed) unto his former Bishoprick. The said *Timothy* moreover restored the See of *Ephesus* (as I said before) unto her Metropolitick jurisdiction, that was taken away by the Council of *Chalcedon*. Thence he took shipping and came to *Alexandria*: there he requested of as many as came unto him to accurse the Council of *Chalcedon*. There left him (as *Zachary* writeth) sundry of his own crue, but specially *Theodotus* one of them which forsook *Theodosius* (who then was made Bishop of *Jerusalem* by certain seditious persons) at *Joppa*, and accompanied *Juvencalis* to *Constantinople*.

CHAP. VII.

How Basiliscus fearing himself in the insurrection made by the Monks, through the perswasion of Acacius, called in his former Letters.

Again the aforesaid Author writeth how *Acacius* Bishop of *Constantinople* canvaled the matter about, raised both Monks and people of *Constantinople* against *Basiliscus*, as one that was an heretick: made him deny he had written his Letters universally unto all men, and decree that such things as he had rashly and unadvisedly published, should be called in again, and to have also brought to passe that the same Emperor sent every where unto all men contrary Letters, wherein he approved the Council of *Chalcedon*. The same *Zachary* shewing himself very partial throughout his History, and led very much with affection, omitted the said contrary Letters. They were written as followeth.

The repealing Letters of Basiliscus the Emperor.

Basiliscus the usurper is slain by reason of the commotion to call in his former letters laid down in the 4. chap. of this book.

THe Emperors *Cæsars*, *Basiliscus* and *Marcus*. We charge and command that the Apostolick and true Faith from the beginning hitherto retained in the Church, continued unto this our present reign, and observed of us this day, be embraced for ever: in it we were baptized, and we believe that the same is only to be embraced firmly and unviolably, being embraced to be continued throughout all the Catholick and Apostolick Churches under Heaven, and no other beside this to be longer sought for. Wherefore our will is, that the Letters generally written during our reign, either unto all men or otherwise howsoever, or what beside this hath been published by us, be henceforth cancelled and abolished: that *Nestorius*, *Eutyches*, with all their accomplices, and every heresie be accursed: that no Council be called together, neither any Decree or reasoning of the Faith, but that such things as are already in that behalf established, remain unvariable: that the Provinces whereunto the See of this royal and noble City hath the preferring of Bishops be restored unto the most reverend and most holy Patriarch *Acacius*, and that the Bishops already placed throughout the Provinces continue nevertheless in their proper Sees, so that there may rise thereof after their decease, no prejudice at all unto the prerogative of the holy See of *Constantinople*. Last of all, let no man doubt but that this our gracious Decree is of force agreeable with the will of God. Thus were these things brought about.

CHAP. VIII.

How Zeno the deposed Emperor recovered again the Royal Scepter.

Zeno (as it is reported) seeing in a vision the holy, valiant, and renowned Martyr *Thecla*, not only provoking, but also promising to be restored again unto the Imperial Robes, led his Army towards *Constantinople*. And having allured with gifts such

such as besieged him, he thrust *Basiliscus* (who had reigned two years) beside the Scepter, took him out of the Sanctuary he had fled unto, and delivered him unto the hand of the enemy. For which cause *Zeno* dedicated at *Silene* in *Isauria* a goodly Temple gorgeously builded unto the renowned Martyr *Thecla*; and beautified it with many Princely Monuments, which were preserved unto this our age. But as for *Basiliscus* he sent him away to suffer at *Cappadocia*, where together with wife and children he was put to death in an Inn called *Aconson*. Immediately after *Zeno* made a Law, whereby he abrogated the Decrees of *Basiliscus* the tyrant, comprized in the Letters he had generally written unto all men: banished *Peter* surnamed *Cnaphens* out of *Antioch*, and *Paulus* Bishop of *Ephesus*.

CHAP. IX.

How after the decease of Basiliscus, the Bishops of Asia going about to pacify Acacius who stomacked them for the Council of Chalcedon, sent unto him their recantation.

THE Bishops of *Asia* to the end they might avoid the displeasure *Acacius* had conceived against them, acknowledged their faults, and craved pardon: sent unto him their recantation and repentance. Whereto they protested, they had not subscribed of their own accord: but by constraint and compulsion unto the general Letters of *Basiliscus*, and confirmed with an oath that it was even so, and that they believed no otherwise than the Council of *Chalcedon* did believe. The recantation was thus.

The Epistle or Recantation sent by the Bishops of Asia unto Acacius Bishop of Constantinople.

UNTO *Acacius* the most holy and most religious Patriarch of *Constantinople*. And after a few lines: We have sent unto you, as it was very meet, one to supply our room. In a while after this again: By these our Letters we do protest, that not of our own accord, but by compulsion we were brought to subscribe unto *Basiliscus* Letters: and that we have given thereunto our consents, not in heart, but only in word. For by the grace of Almighty God who lovingly accepteth of our prayers, we believe no otherwise than we learned of the three hundred and fifty holy Fathers. We hold moreover with the holy Acts decreed by the godly Fathers of *Chalcedon*. As for the report *Zachary* Rector made of these Bishops, whether he slandered them, or whether they lied themselves, that they had subscribed against their wils unto *Basiliscus* Letters, I am not able certainly to avouch.

CHAP. X.

What Bishops there were of Antioch about that time.

AFTER that *Peter* was banished the Church of *Antioch*, *Steven* succeeded him in the Bishoprick, whom the people of *Antioch* dispatched, as *John* Rector declareth, with little darts much like sharp spears. After his decease *Calandio* governed that See, who perswaded as many as came unto him to accuse both *Timothy* and the general Letters *Basiliscus* had sent abroad unto all Churches.

*Peter.
Steven.
Calandio.*

CHAP. XI.

How the Emperor Zeno spared Timotheus Elurus because of his gray hair: after this Elurus death Peter Moggas became Bishop of Alexandria, he was deposed, and Timotheus Basiliscus placed in his room.

ZEHO although he purposed to banish *Timothy* *Alexandria*, yet when it was told him that he was a very old man, and ready to lie in his grave, he altered his mind. *Timothy* not long after finished the race of his mortal life, and immediately the Bishops of that Province

Province those of their own head *Peter* surnamed *Mogus* to their Bishop, *Zeno* hearing this was very much displeased, gave forth commandment that *Peter* should die the death, called home *Timothy* the successor of *Proterius*, who then by reason of a certain insurrection made of the people, led his life at *Cannus*. Thus *Timothy* by the Emperors commandment recovered again the Bishoprick.

CHAP. XII.

Of *John* who crept to be Bishop of *Alexandria* after the death of *Timothy*, and how the Emperor deposed him for perjury, preferring *Petrus Mogus* to the room.

John the Priest and Parson of *St. John Baptists*, the fore-runner of our Saviour, came through some mens perswasion to *Constantinople*, made suite unto the Emperor, that (if it fell out the Bishop of *Alexandria* departed this life in his time) he would give him the nominating of the next incumbent to succeed him in the Bishoprick. *Zachary* reporteth, that the Emperor charged him, he went about to procure it unto himself, but to clear himself of this aspersion, he sware and protested with solemn oaths, he would never be Bishop if it were offered him, and so got him home. Wherefore the Emperor decreed, that after the death of *Timothy* he should be Bishop, whom both Clergy and Laity would elect. Shortly after *Timothy* died, *John* gave a piece of money (as *Zachary* doth write) neglected the oath he made unto the Emperor, and was chosen Bishop of *Alexandria*. When this was known, the Emperor banished him *Alexandria*, wrote by some mens procurement an Epistle unto the people of *Alexandria*, of unity and concord, and commanded that *Peter* should be restored unto the Bishoprick, conditionally if he subscribed unto the Epistle, and received into the communion such as held with *Proterius*.

CHAP. XIII.

How *Petrus Mogus* Bishop of *Alexandria* received the Epistle of *Zeno*, and was reconciled unto the faction of *Proterius*.

Pergamene Lieutenant of *Egypt*, took upon him the ordering of this matter according unto the mind of *Acacius* Bishop of *Constantinople*: he arrived at *Alexandria*, and there he was given to understand that *John* had fled away: he conferred with *Peter* exhorted him to allow of *Zeno* his Epistle written unto the people of *Alexandria*, and receive into the Church such as dissented from him. Whereupon *Peter* received the Epistle, and subscribed unto it: promising moreover to admit his adversary into the communion. After all this, at a solemn meeting within *Alexandria*, when all the people embraced the Epistle of *Zeno*, entitled of *Concord*: *Peter* also was reconciled unto the faction of *Proterius*, made a Sermon unto the people, and read in the Church the Epistle of *Zeno*, which was an exhortation unto peace and unity.

CHAP. XIV.

The Epistle which *Zeno* wrote to reconcile the people of *Alexandria*.

Zeno Emperor, Caesar, Pious, Victorious, Triumphant, chief Lord, perpetual Augustus, to the most reverend Bishops throughout *Alexandria*, *Egypt*, *Lybia*, and *Pentapolis*, with the Priests, Monks and Lay-people, sendeth greeting. Inasmuch we are certainly perswaded that original confirmation, continuance, strength and inviolable fortress of our Imperial Scepter, is only upheld by the sincere and true Faith (the which three hundred and eighteen holy Fathers delivered unto us by the inspiration of the holy Ghost in the Council of *Nice*, and was also confirmed of a hundred and fifty godly Bishops in the Council held at *Constantinople*) we have laboured day and night, not only by prayer, but with all endeavour, and with publishing of Laws, amply and abundantly to fill with it the holy Catholick and Apostolick Church of God scattered farre and wide over the face of the Earth, being the immortal and sempiternal Parent of this our Reign and Principality: that the devout people of God continuing the divine peace and quietness,

may pour unto God the acceptable sacrifice of prayer, together with the most holy Bishops and sacred Clergy, with the governours of Monasteries and Monks themselves, for the preservation of our prosperous reign. For in case that Almighty God, and our Saviour Jesus Christ, who took flesh of the Virgin Mary the mother of God, and was born into the world, would allow of the generall praises and worship we give unto him, and receive the same with willing mind and readines, then we doubt not only all sorts of enemies would utterly be soyled, but also all other nations under heaven would be brought subject unto our Empire; and willingly serve us next and immediately after God: then also peace and the profit annexed thereunto, seasonable temperatüre of the ayr, plenty of all sorts of fruit, with all other things required for the use of man, would abundantly be ministered. Now therefore seeing it appeareth unto all men, how both we our selves, and the Empire of Rome is preserved under the wing of the true faith, the holy governours of the Monasteries and Hermites, with other religious men, exhibited unto us supplications, exhorting us very earnestly that the most holy Churches may enjoy peace, that the members may be coupled together, which the devil, enemy to honesty, hath laboured of a long time to part asunder, being fully perswaded, that if the body of the Church, being jointly knit together in the bond of unity, encountered with him, he should quickly be overthrowen. For the members being severed, it came to pass that infinite multitudes of men, now many hundred years ago departed this world, some without baptisme, some other without the communion, being void of charity (for death is inevitable:) it causeth moreover infinite slaughters and blood-shed, not only the earth, but the ayr also was infected with streams of blood issuing out of tender bowels of men. And who is he (I pray you) that wisheth not for reformation and redress of these things? Wherefore we have done our endeavour for to certifye you, that not only we our selves, but all the Churches every where, have not had in times past, neither present, nor will have hereafter, neither know any other that have any other faith or doctrine than the Creed. (Spoken of before) delivered by three hundred and eighteen Bishops, and confirmed afterwards by an hundred and fifty Fathers. But if any man have any other Creed, we take him not to be of the Church. For we believe that through this faith only it cometh to pass that our Empire doth flourish; that the people by imbracing of the same are inspired with the holy Ghost, and washed in the sacred fontaine of baptisme: it was this faith that the holy fathers in the Council of Ephesus subscribed unto, which deposed wicked Nestorius of the Ecclesiastical ministry, and as many as favoured his heretical opinion, whom we also do accurse together with Eutyches (for both of them impugned the afore said faith) and approve the twelve points of the faith laid down by Cyril of worthy memory, late Archbishop of the Catholick Church of Alexandria. For we confesse that the only begotten Son of God our Lord Jesus Christ is truly incarnate, of one substance with the Father according unto his Divinity, and of one substance with us according unto his humanity: that he came down from heaven: that by the holy Ghost he took flesh of the Virgin Mary the mother of God: that he is one and not two. For we say that the miracles he wrought, and the vexations he endured in the flesh, belonged unto one person. We do condemn for ever such as divide, or confound his natures, or say that he had a fantasticall body. For he was truly incarnate of the mother of God, without spot or blemish of sin. The Trinity remaineth never less, though one person of the Trinity; to wit, God the Word, be incarnate. Wherefore seeing we learn of surety, that all the holy and Catholick Churches every where, that all the godly Presidents and Governours thereof, and that our Empire neither hath allowed, neither will retain any other Creed or form of faith, than that we speake of even now, let us jointly without any more ado be reconciled, and imbrace unity and concord. These things have we written unto you, not to innovate ought as touching the faith, but fully to satisfy you therein. We do accurse whosoever hath believed, or doth believe the contrary, either now or at other times, either in the Council of Chalcedon, or in any other Council whatsoever: but especially of all others we do accurse Nestorius, Eutyches, and their complices. Wherefore hold with your ghostly mother the Church, and celebrate therein together with us the one holy communion, according unto that one faith of the three hundred and eighteen holy fathers. For your most holy mother the Church groweth after you, and desireth to embrace you which are her natural children: moreover, she longeth to hear your sweet voices. Get ye thither in all the haste. If ye do this, ye shall not only purchase unto your selves the favour of our Lord and Saviour Christ Jesus, but also the commendation of our Highness. This Epistle being read, all the people of Alexandria returned unto the Catholick and Apolick Church.

CHAP. XV.

How John the deposed Bishop of Alexandria, got him to Rome, and procured Simplician the Bishop of Romes letters in his behalf unto Zeno touching the injuries he had sustained.

John (of whom we spake before) took his heels from Alexandria unto old Rome, and raised there a wonderfull great sedition. For he made report that they deposed him of his Bishoprick, for maintaining the Decrees of Leo and the Council of Chalcedon, and that there was another placed in his room which impugned the same. Simplician Bishop of old Rome hearing of this, was wonderfully moved, and wrote in his behalf unto the Emperor Zeno: but Zeno answered him again, accused John of perjury, and that therefore, and for no other crime he was deposed.

CHAP. XVI.

How Calandio Bishop of Antioch was deposed for partaking with Ilus, Leo and Pamphreps: and how the Bishops of Constantinople, Jerusalem, Antioch and Alexandria, were reconciled one to the other.

Calandio Bishop of Antioch, wrote unto Zeno the Emperor, and unto Acacius, Bishop of Constantinople, that Peter was not only an adulterer, but also had accursed the council of Chalcedon at his being in Alexandria. Yet afterwards this Calandio was banished into Onsa for holding with Ilus; Leo and Pamphreps against Zeno. Peter surnamed Chaphrus, who was Bishop of Antioch before Calandio and Steven, recovered his Bishoprick again, subscribed unto Zenos Epistle Of Concord, and wrote synodall letters unto Peter Mogus Bishop of Alexandria. Acacius Bishop of Constantinople, was afterwards reconciled unto this Peter: Martyrius likewise Bishop of Jerusalem, wrote synodall letters unto him. Yet afterwards divers withdrew themselves from Peters communion, and thereupon it fell out that Peter openly accursed the Council of Chalcedon. Acacius Bishop of Constantinople hearing of this, was very sorry, wrote unto divers of his friends for to understand the truth: Peter being desirous to satisfie them to the uttermost, wrote back again to purge himself that he had committed no such act, yet some do report that they knew certainly that Peter wrote no such thing.

CHAP. XVII.

Of the things which Peter Bishop of Alexandria wrote unto Acacius, who maintained the Council of Chalcedon.

Peter Bishop of Alexandria flattereth Acacius Bishop of Constantinople, with this Epistle.

Idle Monks set men together by the ears.

The aforesaid Peter being a wavering person, and a time-server, continued not long in one mind, but now accursed the Council of Chalcedon, and anon recanted him of his folly, approving in all points the same Council. Wherefore he wrote unto Acacius Bishop of Constantinople in manner as followeth: The most high God recompens your Holiness, for your great travel and carefulness, who not only your self many years ago, have kept the faith of the holy fathers, but also confirmed the same by continual preaching and publick Sermons. For the confirmation of which faith, we see that the Creed of the three hundred and eighteen holy fathers hath very well been framed, in it we were baptized, in it we have believed, and now do believe: the which faith also was confirmed by an hundred and fifty godly Bishops in the Council of Constantinople. Wherefore you lead all men continually as a guide: you bring the holy Church of God into unity: last of all you perswade us with invincible arguments, that nothing was decreed in the most holy and generall Council of Chalcedon, prejudiciall unto the Canons of the fathers, but that such things as of old were established by the holy fathers in the Council of Nice, more confirmed in this Council with uniform consents of all. We of our own parts seeing we saw therein nothing innovated as touching the faith, have consented therunto of our own accord, and believed the same. Yet are we not ignorant, that there are certain Monks which envy at our brotherly love and amity, which blaze in your hearing slanderous reports, that cannot I am sure so easily displease your Holiness: first of all, how we should translate into another place the corps of the most holy and most reverend father Timothy the Archbishop, which (as they say) is neither acceptable unto God, nor agreeable with the laws. Again, they get them unto the second crime, the which as it is forged, so is it far more heinous than the other. For how can it be that we should accuse the Council of Chalcedon, seeing we confirm the same by our belief? Your Holiness I

sure is not ignorant how both people and Monks contend here with us, who can first devise any new novelty, they determined to fall again from the Church, together with certain other lewd persons, and to draw the people after them. Wherefore being holpen with your prayers, we have devised these letters as a salve for this mischief, which derogate nothing at all from the Council of Chalcedon, fully satisfying our selves that there was no novelty established therein. This have we done moreover, partly for to persuade the simpler sort of men, and partly also for their sakes which remain here with us, that they may have somewhat for themselves to stop the adversaries mouth withall: and by employing in this behalf our continual travel and industry, we have suppressed in short space the furious disposition of the people. I would have your Holiness yet to learn one thing more, how the Monks cease not at this hour to sow tares among the wheat, how they linked unto them certain men which never lived in the Monasteries, as instruments of their wicked practises: how they rogne about and spread false rumours both against us and the quiet state of the Christian Church: how they suffer us to do nothing decently as the Canons of the holy and Catholic Church of Christ do require, but rather bring to pass that the people will sooner controle us than be commanded of us, nay, all their doing is detestable in the sight of God and man. I hope your Holiness will signify all the aforesaid unto our most holy Lord the Emperor, and bring to pass that his Highness may decree in this behalf such things as may be for the Ecclesiastical peace and tranquillity, agreeable with the will of God, and the Emperors industry, so the end all men may conform themselves thereafter.

The idle Monks sowed tares among the wheat, as the enemy did in the Gospel.

CHAP. XVIII.

How John the deposed Bishop of Alexandria counselled Felix Bishop of Rome, to depose Acacius Bishop of Constantinople.

John who fled from Rome after Zeno had deposed him, certified Felix the successor of Simplicius in the Bishoprick of Rome, of Peters doings: exhorted him (as Zachary writeth) to send Acacius a deprivation, because he had communicated with Peter: the which act of Felix being contrary to the Canons of the Church, Acacius would not approve. The messengers that brought this Epistle unto Acacius, were the painfull and vigilant Monks, called Acemeteros. Zachary is the author of the premisses, who as far as I can see, knew nothing of the whole circumstance perfectly, but heard it only as it were over the shoulder, and so reported it. Wherefore I my self will now write the stories as they were indeed. When John had exhibited accusations and bills against Acacius unto Felix, that contrary unto the Canons of the Church he had communicated with Peter, and of other hainous offences which he had done against the Decrees of the Church: Felix sent Vitalius and Misinus, two Bishops, unto the Emperor Zeno, partly to confirm with his authority the Council of Chalcedon, partly also to depose Peter of his Bishoprick as an heretick, and last of all to send Acacius unto him for to render an account, and to purge himself of such crimes as John (of whom we made mention before) laid to his charge.

The Bishop of Constantinople approveth not the Bishop of Rome's deprivation.

CHAP. XIX.

How Cyril head of the vigilant Monks sent unto Felix Bishop of Rome, charging him with slackness in revenging such injuries as the faith sustained.

Re the aforesaid Vitalius and Misinus came unto the Emperor, Cyril head of the vigilant Monks charged him with slackness of duty, seeing so many grievous practises take place against the true and sincere faith. Felix then wrote unto Misinus that he should do nothing before he had conferred with Cyril, and learned of him what was to be done.

CHAP. XX.

What Felix wrote unto Zeno the Emperor, and Zeno unto him again.

Felix wrote not only unto Zeno, but also unto others, wherein he put them in remembrance partly of the Council of Chalcedon, and partly also of the persecution in Africk in the reign of Theodosius. He wrote another Epistle unto Acacius, but Zeno wrote back again, and told him that he fought with his shadow, in giving an ear unto Johns report, and in contending with his adversaries: for he was the man that bound himself with an oath, that he would never be Bishop of Alexandria, yet afterwards was found perjured, and

Zeno the Emperor unto Felix Bishop of Rome.

and to commit every kind of sacriledg : that *Peter* was advanced unto the Priestly function not without good triall of his faith : that he subscribed with his own hand, and approved the faith of the 318 holy fathers in the Council of *Nice*, which faith was afterwards ratified by the Council of *Chalcedon*. These were the words of *Zeno* : *We would have you assure your self that our Highness with most holy Peter, (mentioned before) and all the Christian Congregations, do embrace and reverence the sacred Council of Chalcedon, which Council is one in effect with the Nicene Creed.* There are Epistles to be seen among the acts of the aforesaid Council, partly of *Cyril* (mentioned before) and partly of other Governours of the Monasteries of *Constantinople*, and of the Bishops and Clergy within the Province of *Egypt*, unto *Felix* Bishop of *Rome*, against *Peter* as an Heretick, and against all them that communicated with him. As many of the vigilant Monks as came to *Felix*, rebuked *Misimus* and *Vitalis*, because that untill their coming to *Constantinople*, the name of *Peter* was secretly used to be read in the holy Catalogue, but since that time, continually unto this present hour, *Misimus* and *Vitalis* communicated with *Peter*. The Epistle which the Bishops of *Egypt* wrote, signified this much of *Peter*, and that *John* was of the true faith, and consecrated according to the Canons of the Church : that *Peter* was ordered only by two Bishops infected with the same error with him, and that immediately after the flight of *John*, he left no punishment unpractised upon the true professors. All which circumstances are said to have been signified unto *Acacius*, and that *Acacius* aided *Peter* in all whatsoever he went about.

CHAP. XXI.

How Simeon one of the vigilant Monks went to Rome, accused them that came from Rome to Constantinople, that they had communicated with hereticks, and procured their deprivation.

THe aforesaid accusations were augmented at the report of *Simeon*, one of the vigilant Monks whom *Cyril* had sent unto *Felix*. For *Misimus* and *Vitalis* were reprehended of him because they communicated with hereticks, specially seeing the name of *Peter* the heretick was openly read in the holy catalogue : and that in so doing, many simple men were snared of the hereticks, who stuck not to brag, that the Bishop of *Rome* received *Peter* into the communion. *Simeon* said moreover, that when certain questions were asked, *Misimus* and his company would not confer with the true Catholicks, nor receive their writings, neither exquisitely sift out such things as were done to the prejudice of the true faith. *Sylvanus* the Priest, who accompanied *Misimus* and *Vitalis* to *Constantinople*, was brought forth, and he avouched that the Monks allegations were true. They read moreover the Epistle of *Acacius*, where he gave *Simplicius* to understand, that *Peter* was lately deposed, and pronounced the child of darkness. To be short, *Misimus* and *Vitalis* were deposed of their dignities, and cut off from the holy and undefiled communion, and that by the censure of the whole assembly, which pronounced of *Peter* as followeth : *The Church of Rome doth not communicate with Peter the heretick, who was lately condemned by the Apostolick See, excommunicated the Church, and held for accursed : although there were no other crime to charge him withall, yet is this of force sufficient, that he cannot govern the faithfull people of God, because he was ordered of hereticks.* In the same decree this also was comprised : *It appeared evidently that Acacius Bishop of Constantinople was greatly to be blamed, because though he wrote unto Simplicius, and called Peter an heretick, yet he would not make Zeno privy thereunto, whereas in very deed, if he had born good will unto Zeno, he should have done it. But he desired rather to please the Emperor, than to provide for the faith.* But let us return to discourse of the History. There is extant an Epistle of *Acacius* unto the Bishops of *Egypt*, Priests, Monks, and all the people, wherein he endeavoureth to bring such as raise schisme and dissention to embrace peace and unity. Of the same matter he wrote unto *Peter* Bishop of *Alexandria*.

The Church of Rome pronounceth this against Peter Bishop of Alexandria.

CHAP. XXII.

Of the schisme raised at Alexandria, and in sundry other places touching the Council of Chalcedon

WHen the schisme waxed hot, and the sedition grievous within the City of *Alexandria*, *Peter* perswaded certain Bishops and Governours of Monasteries to communicate with him. There he condemned and accursed the decrees of *Zeno*, the act of the

the Chalcedon Council, and such as would not receive the Books of *Dioscorus* and *Timothy*. Many others he banished their Monasteries, when he could not allure them to his heretical opinion. Wherefore *Nephalius* took his voyage to *Constantinople*, revealed the whole unto *Zeno*, who therefore was wonderfull sorry, and sent thither *Cosmas* one of his guard for to threaten and rebuke *Peter* very sharply, partly for containing the Epistle of *Zeno* intituled of *Concord*, and partly also, because that through his rough dealing, so great a sedition was raised. But when *Cosmas* could prevail in nothing, save only that the expelled Monks were restored by his means unto their Monasteries, back again he got him to the Emperor. Wherefore the Emperor the second time sent *Arsenius* Lieutenant of *Egypt*, and Captain of the garrison amongst them, who together with *Nephalius* went straight to *Alexandria*, and intreated them to keep the peace: but when he could not obtain his purpose, he sent some of them to *Constantinople*. And though there was great reasoning in the presence of *Zeno* about the Council of *Chalcedon*, yet was there nothing concluded, for that *Zeno* did not consent unto it.

CHAP. XXIII.

Of *Phranitas* and *Euphemius* Bishops of *Constantinople*: *Athanasius* and *John* Bishops of *Alexandria*: *Palladius* and *Flavianus* of *Antioch*, with others.

ABOUT that time when *Acacius* Bishop of *Constantinople* had finished the mortal race of his natural life, *Phranitas* was chosen to succeed him in the Bishoprick. He wrote letters of amity unto *Peter*, but *Peter* answered him again, and envayed bitterly against the Council of *Chalcedon*. This *Phranitas* continued Bishop no longer than four moneths, but he died, and left *Euphemius* to succeed him. When *Peter* wrote unto him also, letters of amity, and *Euphemius* perceived, that in them he accursed the Council of *Chalcedon*, he was all out of quiet, and would in no wise communicate with *Peter*. Both their Epistles are extant, *Phranitas* unto *Peter*, and *Peter* unto *Phranitas*, the which I will omit, because they are long and tedious. When *Euphemius* and *Peter* contended among themselves, and while they purposed to call Synods together, one against the other, it fell out that *Peter* departed this life, in whose room *Athanasius* succeeded, which laboured with all might to reconcile such as were at discord and dissention: but he could not prevail, because their minds were so drawn into divers and different opinions. The same *Athanasius* wrote afterwards letters of amity unto *Palladius*, the successor of *Peter* in the Bishoprick of *Antioch*, specially concerning the Council of *Chalcedon*. So did *John* the successor of *Athanasius* in the See of *Alexandria*. Moreover, when *Palladius* Bishop of *Antioch* had departed this life, *Flavianus* succeeded him, and sent *Salomon* Priest of *Antioch* to *Alexandria* with letters of amity unto *John*, requiring an answer by the same messenger. After the decease of *John*, another *John* succeeded him in the Bishoprick of *Alexandria*. These things continued in this sort the reign of *Anastasius* (for he deposed *Euphemius* of his Bishoprick) yet was I fain here to rehearse them in order for the plainer deliverance and better understanding of the story.

CHAP. XXIV.

How *Armatius* cousin to *Berina* the Emperess was put to death.

ZENO through the procurement of *Illus*, dispatched out of the way *Armatius* the cousin of *Berina* the Emperess, whom *Basilius* sometime had made Captain against him, yet he won him to his side, made him instead of his enemy his companion, and created his son *Basilius* *Caesar* at *Nice*. Notwithstanding these great benefits, he got him to *Constantinople*, and conspired the death of *Armatius*: his son *Basilius* instead of *Caesar* he made Priest, who afterwards was preferred to be Bishop.

Zeno slew *Armatius*, who saved his life.

CHAP. XXV.

The death of *Theodorichus* the Scythian, which took armour against *Zeno*.

ABOUT that time *Theodorichus* a Scythian born, prepared himself to give *Zeno*, the Emperor battel, raised a wonderfull great army in *Thracia*, and marched forwards towards *Constantinople*: he destroyed all the countrey before him unto the

entry

entry of *Pentecost*, and verily he had taken *Constantinople*, had not some of his dearest friends been displeased with him, and conspired how to bereave him of his life. He himself being given to understand of the hatred that was born unto him, gave back, yet not long after he died, but what kind of death I am now about to declare. There hung on high before his camp, after the *Barbarian* manner, a spear cleft in the end. He being desirous to revive his spirits, and exercise his body, commanded they should bring him a horse. In all the haste (as he was in other things altogether impatient) up he gets him: the horse being unbroken and fierce, pranced about, set divers cariers ere *Theodorichus* could settle himself in his saddle, he fanned the ayr with his forefeet, and stood bolt upright on his hinder feet, so that *Theodorichus* had much ado to struggle with him, yet durst he not pull the bridle, lest he fell upon him; neither was he fast on his horse, but was tossed to and fro, so that the point of the spear which hung over his head touched him, and at length stuck in his ribs, that he was dangerously wounded: whereupon he was constrained to keep his bed, and shortly after died.

CHAP. XXVI.

How Martiannus raised battel against Zeno, and what became of him in the end.

After the death of *Theodorichus*, *Martiannus* the son of *Anthemius* Emperor sometime of *Rome*, and allied unto *Leo* the Emperor, rebelled against *Zeno*. He having married *Leontia* the younger daughter of *Leo*, fell to practice tyranny. When they had fought in the palace, and many fallen on both sides, *Martiannus* toyled his adversaries, and had taken the palace, had he not let slip the opportunity that was offered him, by posting over his device to the next day: for occasion is slippery, and being once past, perhaps will not come again: being gone out of our hand, it flieth with the ayr, laugheth the pursuers to scorn, and bids fools farewell. For he that will not when he may, when he will he shall have nay. Poets and Painters, the fathers of glosses and vizards, use to portraict the forepart of the head with a bush of hair, and to leave behind the bald scull: giving us very wittily to understand, that while occasion is before us, we may lay hold on her hairy lock; but being past, there is no hold to be taken of her bald hinder part. Which verily happened unto *Martiannus*, who as he refused time when time was offered, so afterwards could he not get it to turn again. For the day following he was betrayed of his own men, left desolate, and constrained to flee unto the Temple of the holy Apostles: but being driven out thence, he removed to *Casarea* in *Cappadocia*: and while he sought to hide himself there among certain *Monks*, he was taken and sent by the Emperor as far as *Tharsus* in *Cilicia*, there shaven and made Priest. *Eusebius* *Syrus* hath exquisitely discoursed of these things.

Fronte capilla-
ta post hac oc-
casio calva.

CHAP. XXVII.

The conspiracy and tyranny of Illus and Leontius.

The afore said *Eusebius* doth write how *Zeno* conspired divers times the death of *Berina* his Wives mother, banished her into *Cilicia*, removed her thence again into a Castle called *Papirum*, where *Illus* played the tyrant, and there she departed this life. *Eusebius* handled very artificially the doings of *Illus*, how he escaped the hands of *Zeno*, and how *Zeno* executed him whom he had sent to dispatch the other, taking his head from off his shoulders for failing of his purpose. For to cloak his doings, he made *Illus* Captain of his power and army in the East. He acquainting himself not only with *Leontius*, but also with *Marsus* a worthy man, and with *Pamphreus* remained still in the East. Again, how *Leontius* was proclaimed Emperor at *Tharsus* in *Cilicia*: what end these tyrants enjoyed: how *Theodorichus* a Goth of great honour among the *Romanes*, was made general Captain, and sent against them with great power, both of our own men and of *Barbarians*: how *Zeno* executed the poor wretches in recompence of the good will they bore unto him, and the travell they had taken in his affairs: and how *Theodorichus* understanding of *Zeno's* malicious purpose pretended against him, got him to old *Rome*: the same *Eusebius* hath excellently laid down in writing for the knowledge of the posterity. Yet

some

some do report that *Theodorichus* through the procurement of *Zeno*, overthrowing *Odoacer*, so conquered *Rome*, and called himself King.

CHAP. XXVIII.

Of Mammiannus and his doings.

*I*ohn Rhetor declareth that *Mammiannus* lived in the dayes of *Zeno*, who though he were basely born, yet came he to be a Senator : that he builded *Antiphorum* in the suburbs of *Daphne*, a place before time where vines did grow, being arable ground, over against the publick bath where there stands a brazen picture with this inscription, *Mammiannus lover of the City*. The same *John* writeth how he builded in the City two princely gates very gorgeous, both for the magnificencie of the building, and curious workmanship of the stone : how he erected *Tetrapylon* as a distance or separation of both the gates artificially set up with brazen pillars. We our selves have seen those gates retaining as yet not only the name, but also reliques of the ancient beauty, in that there are now stones which were carried thither out of the *Isle Proconnesus*, wherewith the floor is paved. As for the building it self, it is nothing as it was. For of the old stone there is new building made, yet setting forth in no point the ancient erection. As for *Tetrapylon* builded by *Mammiannus*, there stands not a foot of it to be seen.

CHAP. XXIX.

The death of Zeno the Emperor, and the creation of Anastasius.

*W*hen *Zeno* without issue had departed this life of the falling-sickness in the seven-recenth year of his reign : *Longinus* his brother raised great power, was in good hope of obtaining the Empire, yet missed of his purpose. For *Ariadne* took the Imperial Scepter and crowned therewith *Anastasius*, who as yet was not made Senator, but only enrolled in the school of such as were called *Silentiary*. *Enstathius* moreover remembreth that from the reign of *Diocletian* unto the death of *Zeno*, and the creation of *Anastasius*, there were two hundred and seven years: from the Empire of *Augustus* who reigned alone, five hundred thirty two years and seven moneths: from the reign of *Alexander Magnus*, King of *Macedonia*, eight hundred thirty two years and seven moneths: from the bulding of *Rome* and the Kingdome of *Romulus*, one thousand fifty two years and seven moneths: from the destruction of *Troy*, one thousand six hundred eighty six years. This *Anastasius* was born in *Epidamnus*, now called *Dyrrachium*, he took not only the Imperial Scepter after *Zeno*, but also *Ariadne* his wife : and first of all he sent into the country *Longinus* the brother of *Zeno*, who executed the office anciently called President of the Courtiers, and to divers others of *Illyria* which requested the same, he gave leave to depart unto their own home.

Anastasius created Emperor; An. Dom. 494.

CHAP. XXX.

How Anastasius the Emperor would in no wise alter any thing of the Ecclesiastical State, but persecuted and banished such as disturbed the quiet state of the Church, and sought to thrust in novelties.

A *nastasius* was a great maintainer of peace and tranquillity, he would have nothing altered either touching the regiment of the Common-weal, or the government of the Ecclesiastical affairs : nay, endeavoured with all means possible that the most holy Churches should be void of tumults and dissention, and that all his subjects should enjoy peace and quietness, ridding as well Clergy as Laity from all discord and dissention. As touching the Council of *Chalcedon*, it was then neither openly preached in the most holy Churches, neither generally rejected. For every Governour of the severall Congregations did therein as it seemed good unto himself. And as some maintained earnestly the Canons of that Council, not admitting the change of one syllable, but rather avoided the company of such as rejected the same, and refused to communicate with them : so other some not only condemned that Council, with the Decrees thereof, but also accursed it with *Leo's* determination of the faith. Some other cleaved wholly unto *Zeno's* Epistle of unity, yea, when they

they were at bitter contention amongst themselves, whether there was one or two natures in Christ. Some of them were deceived in the very joyning of the letters together, some others were rather disposed to reconciliation and maintenance of peace, insomuch that all the Churches were divided into sundry factions, and the Bishops themselves refused to communicate one with the other. So that there arose thereof great adoe in the East, West, and *Lybia*, while the Bishops of the East would communicate neither with the Western Bishops, neither with the Bishops of *Lybia*, neither among themselves, but fell every day to exceed more than other in malicious contention. For the Bishops of the East would not be reconciled among themselves, neither would the Bishops of *Europe*, neither of *Lybia* be at one either with themselves or with forreiners. Wherefore *Anastasius* the Emperor understanding of this hurliburly, deposed all the authors of novelties, and all such as contrary to the custome of the place, either preached the Council of *Chalcedon*, or accursed the same: and first he banished *Euphemius* out of *Constantinople*, after him *Macedonius* whom *Timothy* succeeded; and besides these he drave *Flavianus* out of *Antioch*.

CHAP. XXXI.

How the Monks of Palæstina wrote unto Alcison of Xenaïas the Monk and others.

The Monks of
Palæstina unto
Alcison.

THe Monks of *Palæstina* wrote unto *Alcison* touching *Macedonius* and *Flavianus* in such sort as followeth: When Peter had departed this life, *Alexandria*, *Egypt* and *Lybia* were at variance among themselves, and other countries of the East contended within themselves: for the West Churches would in no wise communicate with them, save upon this condition, that they would accurse *Nestorius*, *Eutyches*, *Dioscorus*, *Peter*, surnamed *Moggus*, and *Acacius*. Wherefore seeing the Churches throughout the world were at this point, the favourers of *Dioscorus* and *Eutyches* were brought to a narrow straight. And now being as it were every one rooted and weeded from off the face of the earth, one *Xenaïas*, after the Etymology of his name, far estranged from God, we know not what wicked fiend had bewitched his mind, or what malice he owed unto *Flavianus*, under cloak of Religion (as report goeth) made an insurrection against him, and charged him with the heresie of *Nestorius*. When he had accursed *Nestorius* with his hereticall opinion, he left him, and turned to *Dioscorus*, and *Theodorus*, and *Theodoritus*, and *Ibas*, and *Cyrus*, and *Eutherius*, and *John*, and to others, we wot not who, neither out of what country: of which number some in very deed were Nestorians, some others to avoid the superstition of that heresie, accursed *Nestorius*, and returned unto the Church. Unless thou accurse (saith *Xenaïas*) all those which favour of *Nestorius* filthy sick of hereticall doctrine, thou thy self shalt seem to be of *Nestorius* opinion, although thou accurse both him and his doctrine, yea a thousand times. The same *Xenaïas* moreover dealt by letters, both with the complices of *Dioscorus*, and the favourers of *Eutyches*, perswading them to hold with him against *Flavianus*, not that they should accurse the Council, but only the persons above named. After *Flavianus* the Bishop had withstood them a long while, and saw that others held with *Xenaïas* against him, namely *Eleusius* Bishop of some City or other within *Cappadocia* the less, *Nicias* Bishop of *Laodicea* in *Syria*, with others of other countries (whose accusations proceeding of abject minds, we will pass over with silence, and give others leave to report them) at length perceiving they would be pacified, if the aforesaid persons were accursed, he yielded unto them. And after he had condemned those men, with his own hand, he wrote unto the Emperor, for these men had set him up against *Flavianus*, as if he had been patron of *Nestorius* heresie. Neither was *Xenaïas* satisfied with this, but again required *Flavianus* to condemn both the Council, and such as affirmed there were two natures in Christ, the one humane, the other divine, who for refusing to do this, is charged afresh with *Nestorius* opinion. Last of all, after much ado, when the Patriarch had published a form of faith, wherein he had unfainedly given to understand, that the Council as touching the deprivation of *Nestorius* and *Eutyches*, was to be approved, but not for their decree of the faith and doctrine: they threaten to take him in hand again, as one that secretly favoured of *Nestorius*, unless he would accurse both the Council is self, and them that affirmed there were two natures in Christ, one divine, the other humane. Moreover, with flattery and fallacies they allured the *Maureans* to their side, and patched together a form of faith, wherein they accursed both the Council,

Council, and such as affirmed there were two natures in Christ: in the end they divided themselves from Flavianus and Macedonius, and joyrid with them who had subscribed unto that patched faith. In the mean space they requested the Bishop of Jerusalem to lay down his faith in writing, the which he did, and sent it by the faction of Dioscorus unto the Emperor. This faith at length with shame enough they brought forth, accusing such as said there were two natures in Christ. But the Bishop of Jerusalem charging them that they had corrupted his faith, wrote another, wherein there is no such accurse. And no marvel at all: for they have corrupted oftentimes the books and writings of the holy Fathers, by changing their titles and inscriptions, and fathering many of the works of Apollinarius the heretick upon Athanasius, Gregory the renowned, and Julius, snaring many of the simple people with these their wiles and subtilties in their heretical opinions. They envied also of Macedonius that they might see his belief in writing, who protested that he only allowed the faith published of old at Nice, by 318 holy Fathers, and afterwards ratified at Constantinople, accusing Nestorius, Eutyches, with such as said there were two Sons, or two Christs, or divided the natures: yet spake he not a word of the Ephesine Council, which deposed Nestorius, neither of the Chalcedon Council, which deposed Eutyches. Wherefore the Monks of Constantinople were wonderfully moved with this, and divided themselves from Macedonius. All this while Xenaias and Dioscorus having linked unto their side many other Bishops, behaved themselves intollerably towards such as would not accurse whom they would have accursed, insomuch that they procured divers, because they would not yield unto them to be banished. Thus they made Macedonius John Bishop of Platam, and Flavianus to leave the countrey. So far of the Monks letters.

Hereticks are wont to corrupt ancient writings.

CHAP. XXXII.

How Macedonius Bishop of Constantinople, and Flavianus Bishop of Antioch were exiled.

THE things which secretly vexed the mind of Anastasius, were far otherwise. For when Ariadne purposed to present Anastasius with the Imperial robe, Euphemius the Bishop would in no wise consent to his coronation, untill that Anastasius delivered him his hand-writing confirmed with an oath, wherein he plainly declared, if he were Emperor, he would maintain the true faith, and bring no novelty into the Church of God: which hand-writing he gave Macedonius the treasurer to keep. Euphemius did this because Anastasius was suspected to be a Manichee. When Macedonius was advanced to the reverend office of Priesthood, Anastasius called for his hand-writing: It is (saith he) a great discredit unto our scepter, that our hand should be kept to testify against us, or that we should be tied to pen and paper. But Macedonius denied him very stoutly, and affirmed plainly it should never be said of him, that he betrayed the faith: therefore Anastasius the Emperor devised how to work him mischief, to the end he might colourably depose him. At length there came forth young men, slandering both themselves and Macedonius also, with false accusations. But he being known to have wanted the member of generation, they turn themselves to other subtilties: neither rested they untill at length through the fetches of Celer Captain of the Countiers, they had privily wrought his deprivation. There ensued after this conspiracy against Flavianus, other troublesome business. For we our selves have learned of old men, who remembered very well such adventures as befell unto Flavianus, how the Monks of Cynegeia which inhabited the chiefest countrey of Syria, being perswaded by Xanaia Bishop of Hierapolis bordering upon Antioch, and surnamed after the Grecians Philonemus, made an insurrection, came all upon a head to Antioch, purposing to force Flavianus, both to accurse the Council of Chalcedon, and Leo's Decree of the faith. When Flavianus took the matter very grievously, and the Monks urged him with violence, the Citizens by reason of that great stir and sedition, made such a slaughter of the Monks, that many of them, nay, an infinite number, instead of quiet earth and still grava, were buried in the swift waves of the river Orontes. There happened another thing that was no less lamentable than the former. The Monks which inhabited Calasryia, now called Syria minor, bearing singular good will and affection unto Flavianus, who sometime led a Monastical life in the Abbey of Tilmogium, came in all the haste to Antioch for to assist Flavianus, so that there

Hereticall Monks, idle brains, all set upon contentions, were slain like dogs at Antioch, and thrown into the river Orontes.

there ensued thereof great mischief. Wherefore *Flavianus*, whether it were for the former slaughter, or the later calamity, or peradventure for both, was banished the Province, and enjoined to inhabit the craggy deserts in the furthest part of *Palastina*.

CHAP. XXXIII.

Of Severus Bishop of Antioch.

Severus Bishop
of Antioch, yet
an heretick.

WHen *Flavianus* was exiled, *Severus* was chosen Bishop of *Antioch*, in the month *Dins*, the five hundred threescore and first year after the City bare this name: but now, that is, the time I penned this History, the six hundred and fourth first year. This *Severus* was born in *Sozopolis*, a City of *Pisidia*: before they made him Bishop, he pleaded Law at *Berytus*. But as soon as he was baptized in the Church of *Leontius*, the holy Martyr, whom *Tripolis* a City lying on the Sea-coast of *Phanicia* doth honour, he transferred his study from Law unto monastical life, the which he led in a Monastery, lying in the middle between *Gaza* and *Majuma*, where *Peter* the Iberian, Bishop sometime of *Gaza*, and the companion of *Timotheus* *Elurus*, both in sustaining of banishment, and substance of doctrine, was much spoken of. Furthermore, *Severus* (of whom I purpose to intreat), conferring with *Nephalius* (who sometime was of one religion with him, to wit, that there was one nature in Christ, yet afterwards held with the Council of *Chalcedon*, and such as said there were two natures in our Lord Christ Jesus) was expelled the Monastery by *Nephalius* and his complices, together with many others of his opinion. Thence he went straight to *Constantinople*, both for himself, and in the name of all the rest that were expelled with him, and so became acquainted with the Emperor *Anastasius*, as it is reported by him that wrote *Severus* life. Wherefore he wrote letters unto the patrons of his opinion, of their mutuall love and agreement, where by name he condemneth the Council of *Chalcedon*. This which I speak of, is laid down by the Monks in their Epistle unto *Alciso*. The Epistle which *Timothy* now Bishop of *Constantinople*, wrote unto the Monks here in *Palastina* of mutuall love and agreement was received: but the deprivation of *Macedonius* and *Flavianus*, together with the letters of *Severus*, were rejected. Also the messengers that brought the letters, were (as they deserved) cruelly intreated (for the Citizens and Monks conspired their death) but they were slain to run away for to save their lives. And thus it went with us in *Palastina*. But of the Provinces of *Antioch*, they were partly led into error with others, namely *Martianus*, Bishop of *Berytus*, and partly constrained to subscribe unto *Severus* letters of mutuall love and agreement, which accused not only the Council, but also whosoever affirmed there were two natures in Christ, the one divine, the other humane. But such as were compelled to give their consent, repented them afterwards, and returned unto the Church, namely, the Bishops throughout the Province of *Apamia*. There were other some that would in no wise agree, of which number *Julianus* Bishop of *Boltra* was said to be, *Epiphanius* Bishop of *Tyrus*, with other Bishops. The *Isaurians* after repentance condemned their former error and folly, and accused *Severus* with all that reviled him. Other Bishops and Priests within *Severus* jurisdiction, forsook their Churches, namely *Julianus* Bishop of *Boltra*, *Peter* Bishop of *Damascus*, who live here with us. *Mamas* also with one of the two *Dioscorians*, who affirmed there were two natures from the beginning, whose wilful forwardness made *Severus* whether he would or no to condemn them. After a few lines: The *Monasteries* both here and at *Jerusalem* (God be praised for it) do hold with the right faith, as do many Cities and Bishops. For all which, and for our selves, vouchsafe most holy Lord, and our right honourable father, to pray that we fall not into temptation.

CHAP. XXXIV.

How *Cosmas* and *Severianus*, two Bishops within the Province of *Antioch*, sent *Severus* their Archbishop a deprivation.

IN so much the aforesaid letters make mention how the Province of *Apamia* fell from *Severus*; now we thought good to lay down a certain History delivered unto us by our Elders, which we found nowhere recorded. *Cosmas* Bishop of our *Epiphania* upon the River

Orontis,

The Monks of
Palastina unto
Alcison.

Orontes, and *Severianus* Bishop of *Artesusa*, a bordering City, being very much offended with *Severus* letters of mutual love and agreement, first of all divided themselves from his communion, next sent unto him a Libell of deprivation, although he governed the Bishoprick of *Antioch*, delivering it unto *Aurelianus* chief Deacon of *Epiphania*, who because he feared *Severus*, and revered the authority of so worthy a Bishoprick, at his first coming to *Antioch* arrayed himself in woman's attire, and so got him to *Severus*: he behaved himself so softly and so effeminately, that they took him to be a woman indeed: he muffled himself and pulled the veil over his head as far as his breast: he whined with a shrill and pitifull voice: he sighed deeply: he crooched like a poor suter: and as *Severus* passed by, he reached into his hand the bill of deprivation: when he had so done, he privily conveyed himself away from the train that followed *Severus*, and so was out of their reach ere *Severus* could learn what was contained in the Libell. But *Severus*, though he received the Libell, and perceived what they had written therein, continued nevertheless in his Bishoprick unto the death of *Anastasius* the Emperor. When *Anastasius* understood of the circumstances which happened unto *Severus*, (I cannot chuse but record in this place the good nature and clemency of *Anastasius*) he charged *Asiaticus* Lieutenant of *Libanus* in *Phanicia* to remove *Cosmas* and *Severianus* from their Bishopricks, because they sent unto *Severus* the Libell of deprivation. After his coming into the East, and perceiving how that many were of *Severianus* and *Cosmas* opinion, and that they defended their Cities manfully, he wrote back unto *Anastasius*, that there was no displacing of them without slaughter and blood-shed. Wherefore there was so much mercy and pity in the mind of *Anastasius*, that he signified unto *Asiaticus* in plain words, he would have no enterprise taken in hand, were it never so noble or so worthy, if it did cost him as much as one drop of blood. In this state were the Ecclesiastical affairs during the reign of *Anastasius*, whom some have blotted out of the sacred Catalogue as enemy unto the Council of *Chalcedon*, for at *Jerusalem* he was accursed.

The clemency
of *Anastasius*.

CHAP. XXXV.

The foyle and overthrow of the Isaurian tyrants.

Per adventure we shall not otherwise chuse but perform that which we promised before, if we annex unto the aforesaid History other famous acts that were done in the dayes of *Anastasius*. *Longinus* the brother of *Zeno*, after his coming (as I said before) into his native soile, made preparation to proclaim open wars against the Emperor: gathered great power from every place together with the *Isaurians*, and he himself being an *Isaurian*, marched forwards to battel. There came to aid him the Bishop of *Apamia* in *Syria*. Shortly after the war was ended, partly because the *Isaurians* which fought with *Longinus* were foyled every one, and partly also because the heads of *Longinus* and *Theodorus* were sent of *John* the *Scythian* to *Constantinople*, and there by the commandment of the Emperor stickt up on poles beyond the water, over against *Constantinople*, in a place called *Syca*. It was a goodly sight unto the Citizens of *Constantinople*, for *Zeno* and the *Isaurians* had grievously vexed them divers times before. A second *Longinus* surnamed *Selinuccius* one of the chief rebels, and *Indus* were sent alive by *John* surnamed *Cyrus*, unto *Anastasius* the Emperor, which made both the Emperor and the Citizens of *Constantinople* marvellous glad: for *Longinus* and *Indus* were tied with iron chains about their necks and wrists of their hands, led throughout the streets and about their stage and theater, as the guise is in triumphs. Immediately upon that, the *Isaurian* tribute which mounted to five thousand pound, and was early paid unto the *Barbarians*, thenceforth was brought unto the Emperors treasury.

Longinus.

The Bishop of
Apamia a rebel

Longinus 2.

Indus.

CHAP. XXXVI.

Of the Barbarians called Scenetz, how they rebelled, yet afterwards joyned in league with the Romans.

Sceneta, Barbarians so called, because of their dwelling in tents and tabernacles, were so puffed up with pride, that they took armour against the Empire of *Rome*, yet to their great hurt and damage: they destroyed *Mesopotamia*, both *Phanicia* and *Palastina*.

Palæstina. In the end they were so plagued of the Captains and Lieutenants throughout every Province, that thenceforth they cryed cruce, and joyned in league with the *Romans*.

CHAP. XXXVII.

The besieging of Amida, and building of Daras.

THe *Persians* moreover breaking their league, and passing beyond their proper bounds, were led by *Cabades* their King into *Armenia*: they overcame the countrey: they took *Theodosiopolis*, and came to *Amida* a strong City in *Mesopotamia*, and besiedged it, the which was afterwards recovered by the Emperor of *Rome*, not without great pain and trouble. If any be disposed to know exquisitely all the circumstances thereof, and as commonly we say to have all at his fingers ends, let him read *Eusebius*, where the whole is laid down in writing with great skill and diligence: who when he had continued the History unto the twelfth year of *Anastasius* reign, and the time which our pen doth now prosecute, he knit up his story, and departed this life. When this batrel was ended, *Anastasius* made of a wilde countrey a civil town, in a place of *Mesopotamia* called *Daras*, lying in the furthest parts of the *Roman* Dominions, as a bound between one countrey and another: walled it very strongly about: erected goodly and gorgeous buildings: founded holy Churches, princely towers, publick baths, with divers other such monuments wherewith Cities are set forth and adorned. The report goeth that the place was called *Daras*, because *Darius* was there overcome by *Alexander* King of *Macedonia*, the son of *Philip*.

Eusebius the
Hystographer
died, *An. Dom.*
504.

Daras a noble
City.

CHAP. XXXVIII.

Of the place called the Long Wall, builded by Anastasius.

THe aforesaid Emperor made a noble and a princely piece of work in *Thracia*, called the Long Wall, situated in a goodly soil, from *Constantinople* at the furthest two hundred and fourscore furlongs, the Sea compasseth either of them about four hundred and twenty furlongs, in breath much like a narrow Sea, and maketh of the City an Island, being all in manner environed with water: it transporteth with great speed such as sail from *Pontus* to *Propontis*, and the *Thracian* Sea: last of all, it repelleth such *Barbarians* as make inroads out of the Sea *Euxinum*, *Colchis*, and the fen of *Meotis*, and out of the desarts beyond the hill *Caucasus*, and out of *Europe*.

CHAP. XXXIX.

Of Chrysargyrum the tribute for baudry, which Anastasius the Emperor took away.

THere is besides another worthy act, or rather divine, done of this Emperor, in taking away the tribute *Chrysargyrum*, which is to be recorded of us to the knowledge of the posterity in time to come. And to speak thereof sufficiently, we have need of *Thucydides* tongue, or some other more eloquent and copious, yet I will discourse thereof, being not so much encouraged with my simple stile and slender words, as with the noble mind of the author, and the worthiness of the act. There was a wicked tribute, odious to God and man, unseemly among the *Barbarians* themselves, and no less abominable to be spoken of among Christians, throughout the *Romane* Dominions, set and demanded of the ample and renowned Common-weal of *Rome*, not spoken of unto the time of *Anastasius*, and why so I am not able to declare, the which his noble and virtuous mind took away, not without the great commendation of all the people under heaven. This tribute was set (omitting divers sorts of people) upon such as lived by filthy lucre and gain upon naughtipacks, which made sale of shamefastnesse, haunted brothelhouses, and prostrated themselves in blind corners of the City: to be short, upon all such as were not ashamed to commit whoredome, who injured nature not a little, and brought the Common-weal to great reproach and infamy, insomuch

that the filthy gain gotten thereby allured thereunto: such as burned with brutish lust and concupiscence, no otherwise than a law or proclamation. Again, the gatherers of this impious and abominable tribute: accruing by reason of such hainous offences, brought it every fourth year unto the chief Magistrate, so that it was thought to be one of the chiefest tributes that belonged unto the Crown, and laid it up in the Cardivance or privy Coffers: The seizure were not of the simplest sort and meanest persons, neither the office numbred among the basest in the Common-weal. *Anastafius* understanding the whole, made the Senate privy thereunto, told them what an hainous and an horrible act it was, commanded it should quite be taken away, and burned the roles which directed them unto the seized and taxed poles. Furthermore, when he purposed with himself to offer sacrifice unto God in recompence of that filth and abomination, to the end, it might be impossible for any after him to receive those old dregs of Lechery: he fainted himself to be in a great agony, accused himself of rash dealing, and meer madness, saying, he was too vain-glorious, and by that means weighed not the utility and profit of the Common-weal, in that he had taken away both foolishly and without advisement, so large a tribute, begun so many years ago, and continued so long a time, not foreseeing the discommodities that ensued by reason of the want thereof, nor the charges for maintenance of Souldiers, who are as the walls of the Common-weal: nor of those which of the liberality arising thence, were maintained in the service of God. Last of all, making no man of his counsel, he proclaimed that his will was, the tribute should be wholly restored again: therefore he called unto him the old receivers, he told them that he was sorry for the burning of the records, that he knew not what to do, how to excuse his folly, neither what to devise, seeing their Registers were consumed to ashes. When as they unsaindly and from the very heart bewailed their loss, and the want of the ill-gotten goods which came thereby into their hands, and told him plainly, it was in manner impossible, to restore the tribute again: he requested them to do all their endeavour, and to search if haply they might find among all the Records, that were in any place preserved, the order of demanding the tax and tribute. Wherefore he sent unto every one of them his charges for searching the Countries and Records, and commanded that every Deed or Scrole which made mention thereof, wheresoever it were found, should be brought unto him, to the end this tax might be restored again in such good order, that it could never fall afterwards into decay. Shortly after, when these messengers of trust brought tidings what they had found, *Anastafius* was wonderfull glad, and seemed to tickle at the heart for joy: berejoyced indeed, because now he had brought about that which troubled him so much. What (saith he unto them) have ye found any Records? Where found ye them? Be they to any purpose? Do you think there are any where any more left behind? They answered, that their travell had been great, that they rode about day and night, that they had searched both town and countrey, and swore by the life of the Emperor, that there was not left in all the Empire of *Rome*, not as much as a patch of any scrole that was not brought unto him. Then the Emperor commanded a pile to be made, all the papers, registers, records, bills, and bawdy notes to be set thereon, and burned to ashes. When the fire had done his part, he gave commandment they should throw water upon the ashes, either quite to drown them, or to drive them away with the stream, purposing fully by this means for ever to tread under foot the scrolls of the bawdy tribute, that neither sparkle, neither ashes, neither letter, neither any memorial should remain after the firing of the records. But while we commend *Anastafius* so highly for banishing this shamefull tribute, lest we seem ignorant what divers men of old being wedded to their own affections have reported of him, we thought good here to lay down their sayings, and convince them with their own words.

CHAP. XL.

What *Zosimus* wrote of *Chrysargyrum* the shamefull tribute, and of *Constantine* the Emperor.

Zosimus one of them that was bewitched with the impious rites and abominable service of Pagans, being incensed against *Constantine*, because he was the first Emperor which forsook the detestable Idolatry of the *Gentiles*, and embraced Christian religion: reporteth that the tribute *Chrysargyrum* was first devised by him, and that he decreed it should

Zosimus slanderers of *Constantine* the great,

should be paid every fourth year. With infinite other slander, he goeth about to defame the godly and noble Emperor *Constantine*. For he said, that he devised mischiefs against all sorts of men, of what degree or calling soever they were: that he slew his son *Crispus* very lamentably: that he dispatched his wife *Fausta*, by shutting her up in a boyling bath: that when he would have had his Priests to purge him by sacrifice of these horrible murders, and could not have his purpose (for they had answered plainly, it lay not in their power to cleanse him) he lighted by chance upon an *Egyptian* which came out of *Iberia*, and being perswaded by him that the Christian faith was of force to wipe away every sin were it never so balnour, he embraced willingly all whatsoever the *Egyptian* told him. Last of all, that he forsaking his countrey religion, cleaved unto impiety, as this lewd varlet reporteth. But that all these reports be no other than lies and slanders, I will immediately declare: and so much be spoken in the mean while of *Chrysostom*.

CHAP. XLI.

An invective against Zosimus the Ethnick, for reviling of Constantine, and railing at the Christians.

THOU saiest (O wicked spirit and Fiend of Hell) that *Constantine* purposing to build a City comparable to *Rome*, laid the foundation of an ample and worthy City, first in the country of *Troy*, and palace of *Priamus*: but after the stones were laid, and the wall erected on high, to have perceived that *Byzantium* was a goodlier soil for his purpose, to have environed it with a wall, to have enlarged the old and ancient City, to have adorned it with goodly and gorgeous building, that it seemed not much inferior to *Rome*, which grew by little and little for the space and continuance of many years to that perfection it is at. Thou sayest moreover, that he gave to the Citizens of *Byzantium* a measure of grain: that such as departed this world at *Byzantium*, left him great summes of gold for to build and erect his palaces. Again thou reportest (I will use thine own words) that the Imperial Scepter befell unto *Constantinus* after the death of *Constantine* his father, and the decease of his brethren: that *Constantinus* (at what time *Magnentius* and *Bretannion* rebelled) endeavoured to perswade *Bretannion* to shake off armour: that when both armies joyned together, he made an oration, and put them in remembrance of the liberality and bountifullness of his father towards them, under whose banner they had soyled many an host, and received of him large rewards: that the Souldiers immediately after the hearing of his oration, took away the princely robe from *Bretannion*, and led him like a private man unto *Constantinus*, who (though thou revilest him with his father) did him no hurt at all. How it can be that so liberall and bountifull a prince could be so great a karle and and pinch-peny, as to raise of his subjects so wicked a tribure, I cannot see. That he murdered neither *Fausta* nor *Crispus*, neither was instructed in the mysteries of our Christian Religion by any *Egyptian* at all, hear I beseech thee what *Eusebius* surnamed *Pamphilus*, who lived the same time, both with *Constantine* and *Crispus*, and had great familiarity with them, wrote of that matter. As for thy self, thou writest such things as thou never heardest of, and are far from being true, for thou writest long after, to wit, in the time of *Arcadius* and *Honorius*, or after their reign: *Eusebius* in the Eighth Book of his Ecclesiastical History writeth in this sort: Not long after, *Constantine* the Emperour passing all other throughout his life time in clemency and goodness towards his subjects, singularly affected towards Gods Word, ended, according unto the law of nature, the common race of his mortall life, leaving behind him his natural son *Constantine* Emperour and Cæsar to supply his room. A little after. His son *Constantine* being proclaimed full Emperour and Cæsar, by the army, and long before by God himself the universall King, became a follower of his fathers piety in Christian Religion. And about the latter end of his story he writeth thus: *Constantine* the mighty and puissant Emperour being renowned for every rare virtue and godliness, together with his son *Crispus* the most godly Emperour, like unto his father in all things, subdued the East parts of the world. No doubt *Eusebius* who lived after *Constantine*, would not so highly have commended *Crispus*, had he been slain of his father. Again, *Theodoret* writeth how *Constantine* about his latter end was baptized at *Nicomedia*, and that therefore he deferred it unto that time, because he had a great desire to be baptized in *Jordan*. But thou most wicked

Zosimus

Euseb. Eccles. Hist. l. 8. c. 14.

Euseb. l. 10. c. 9

Zosimus reporteth, that since Christian religion was published throughout the world, the state of the *Roman* Empire decayed and came to naught, the which proceeds from thee, either of ignorance, that thou hast not read over the ancient writers, or of malice. For the contrary is soon proved, that the Empire of *Rome* encreased together with our faith. Remember I beseech thee, how about the time of the incarnation of our Saviour *Christ Jesus*, many of the *Macedonians* were by the *Romans* subdued: *Albania*, *Iberia*, *Colchi*, and the *Arabians*: moreover the *Frenchmen*, the *Germans*, the *Brittains*, in the 123 Olympiad after *Caius Caesar* had overcome them with great and grievous battels, and made the five hundred Cities which they inhabited, tributaries (as *Historiographers* do write) unto the Empire of *Rome*. This *Caius* was the first which after the *Consuls* governed the Empire alone: he made the way sure for the setting up of the glorious Monarchy, and instead of the popular and common regimens, brought into the world that kind of reign. No doubt it came to pass through the providence of God, because that the Monarchy of *Christ* was shortly after to take place. All *Judaea* besides, and the bordering countries were annexed unto the Empire of *Rome*: so that the first taxing, where *Christ* also was to be taxed then first began, and *Bethlehem* likewise laid before their eyes, how that which of old was prophesied of her, was then fulfilled. For thus had the Prophet *Micheas* foretold of her: And thou *Bethlehem Juda*, art not the least among the Princes of *Juda*, for out of thee there shall come unto me the Captain that shall govern my people *Israel*. When *Christ* our God was born into the world, *Egypt* was joyned unto the Empire of *Rome*, in the time of *Augustus Caesar*, (for then it was that *Christ* appeared in the flesh) who overcame *Antonius* and *Cleopatra*, which afterwards dispatched themselves. After their death, *Cornelius Gallus* was by *Augustus Caesar* made Lieutenant of *Egypt*: and after the *Ptolomees* decayed, he reigned over *Egypt*. What countries were won from the *Persians* by *Ventidius* and *Curbulon* the Captain of *Nero*, by *Severus*, *Trajanus*, *Carnus*, *Cassius* and *Odanathus* of *Palmyra*, by *Apollonius* and sundry others: how oft *Selenicia* and *Ctesiphon* were taken: how oft *Nisibis* was now the *Romans*, anon the *Persians*, and after what sort *Armenia* with other bordering Nations became under the Empire of *Rome*, thou thy self hast penned it as well as others. And yet I had almost forgotten what thou writest to have been done by *Constantine*, (who by means of our religion governed the *Romane* Dominions with valiant mind and noble prowess:) also what befell unto *Julianus* nouzled up in thy wicked mysteries, what wounds and scars he left in the Common-weal. As for the prophecies which concern the end of the world, or whether it had a beginning, and whether it shall have an ending, it is a higher matter than can sink into thy brain. Therefore let us see if thou wilt, how the Emperors which were *Ethnicks* and *Panims*, maintainers of *Idolatry* and *Paganism*, and how of the contrary such as cleaved unto the *Christian* faith, ended their reign. Was not *Caius Julius Caesar* the first Emperor slain by conspiracy? Did not certain Souldiers with naked swords dispatch *Caius* the nephew of *Tiberius*? was not *Nero* murdered by one of his familiar and dear friends? Had not *Galba* the like end, *Otho* and *Vitellius* who all three reigned only sixteen moneths? What shall I speak of *Titus*, whom *Domitianus* poisoned, although he was his own brother? What saist thou of *Commodus*, did not *Narcissus* dispatch him out of the way? What shall I speak of *Pertinax*, and what of *Julian*, enjoyed not both they one kind of death? What, did not *Antonius* the sonne of *Severus* murder his brother *Geta*? And did not *Martialis* requite him with the like? What shall I say of *Macrinus*? Did not the Souldiers use him like a captive about *Byzantium*, and cruelly put him to death? Was not *Aurelius Antonius* of *Emessa* murdered together with his mother? Was not *Alexander* immediatly after him, together with his mother likewise put to death? What shall I say of *Maximinus*, whom his own army dispatched? or of *Gordianus*, who through the treason of *Philip* was in like sort by his own Souldiers put to death? Tell me I pray thee thy self, O *Zosimus*, what happened unto *Philip*, and after him unto *Decius*, were they not slain by the enemy? Take *Gallus* and *Volusianus* with them, were they not murdered by their own armies? What of *Emilianus*, had not he the like miserable end? What *Valerianus*, was not he taken by the *Persians* in battel, and led about of them in triumph? What *Galiennus*, was he not slain through treason, and *Carinus* beheaded when *Diocletian* came to be Emperor, whom *Diocletian* cut off lest they should reign with him? After whom *Herculinus Maximianus*, his son *Maxentius*, and *Licinius* died with contumely and shame enough. But since the time the most noble Emperor *Constantine* began to reign, since he consecrated unto God the City he had built, and called it

The Empire of *Rome* encreased with the faith.
Macedonians.
Albania.
Iberia.
Colchi.
Arabians.
Frenchmen.
Germans.
Brittains.
Judaea.

Luk. 2.
Mic. 5.
Mat. 2.
Ezyp.

Many countries of *Persia*.

Selenia.
Ctesiphon.
Nisibis.
Armenia.

C Julius Caesar.
Caius Caligula.
Nero.
Galba.

Otho.
Vitellius.
Titus.
Commodus.
Pertinax.
Didius Julianus.
Antonius.
Macrinus.
Aurelius.
Antonius.
Alexander.
Maximinus.
Gordianus.
Philip.
Decius.
Gallus.
Volusianus.
Emilianus.
Valerianus.
Galiennus.
Carinus.
Maximianus.
Maxentius.
Licinius.

Julian.

after his own name, look about I pray thee and speak indifferently, was there any one Emperor in that City (*Julian* a man of abine own religion and thy Emperor only excepted) who was murdered, either by his own subject, or by the enemy: or any one tyrant that vanquished the Emperor, *Basiliscus* excepted: who although he thrust *Zeno* beside the Imperiall Scepter, he was overcome of him again, and lost his head? As for *Kelens* that persecuted the Christians, I will yield, take him to thee, thou speakest of none other. Let no man take his own course for impertinent to the Ecclesiastical History, as well because it is profitable to the Reader, also for that the heathenish Historiographers of spite and malice have endeavored to corrupt the true Histories. But now let us return unto the rest of *Anastasius* reign.

CHAP. XLII.

Of Chrysotelia, a kind of tribute devised by Anastasius.

EVEN as the acts mentioned before were nobly done of *Anastasius*, and agreeable with the Majesty of an Emperor: so there ensued immediately after, other doings of his which darkened the commendation and renown of the former. For he devised the tribute called *Chrysotelia*. He made merchandize of the Souldiers stipend and wages, not without great damage unto the Common-weal. He took away from the courts and places of judgment their tribute and revenews, and appointed throughout every City such as they call Proctors or Attorneys, through the procurement, as they say of *Marinus Syrus* the chief Magistrate, called President of the Court. Thereof it came to pass, that the greater part of the tribute and revenews was lost, the worship and honour of Cities decayed. For unto that time the names of the Senators or Aldermen were matriculated, and every City counted of the benches as of a Senate.

CHAP. XLIII.

The rebellion and tyranny of Vitalianus.

VITALIANUS a Thracian rebelled against *Anastasius*, over-ran Thracia and *Mydia*, as far as *Odyssus* and *Anchialus*, marched towards *Constantinople* with a great multitude of people, which had no certain dwelling, but rogued about, and lay in the fields: the Emperor sent *Hypatius* to give him battel. But when *Hypatius* being betrayed of his own souldiers, was taken alive, and ransomed with a great sum of money, *Cyrillus* made expedition against him, fought a dangerous and doubtfull field, so that many began to fly. Again when *Cyrillus* by pursuing after the enemy, and calling again his own souldiers, seemed to have the upper hand, *Vitalianus* turned him unto *Cyrl*, and as the souldiers recoiled of spite, he took him in *Odyssus*. Last of all, he invaded the whole country unto *Syca*, destroying with the sword, and consuming with fire all that lay in his way, purposing fully to take *Constantinople*, and to be crowned Emperor. As he pitched his camp in *Syca*, *Marinus Syrus* (mentioned before) went from the Emperor with a great navy to give him battel. Wherefore when their armies came nigh together, the ones front was towards *Syca*, the others towards *Constantinople*. First, for a while they stir not, next they skirmish and flourish upon the water, no otherwise then in dalliance: in the end they close their navies, and fought a fore battel about *Byzania*, where *Vitalianus* having lost the greater part of his power, was altogether discouraged, and took his flight. Away went his souldiers with all speed, so that the day after there could not one of the souldiers be seen, either passing over the Seas, or wandring about the City. The report goeth, that *Vitalianus* abode a while in *Anchialus*, and there lived quietly. Furthermore another sort of *Barbarians*, who likewise lived abroad, cut over the Sea, and invaded *Filusa* City in *Cappadocia*. About the same time *Rhodos* on a certain night, now the third time, was shaken with a wonderfull great earthquake, and in manner all overthrowen.

CHAP. XLIV.

When *Anastasius* would have had this clause: who was crucified for our sakes, added to the Hymn called *Trisagium*, the people were on an uprore, so that he sent them word he would be no longer their Emperor, and the people with that were appeased. Not long after *Anastasius* died.

ABOUT that time there was among the Citizens of *Constantinople* a fore tumult and sedition, because the Emperor had added unto their *Trisagium*, who was crucified for our sakes,

sakes, as if the interlacing of that clause had been an overthrow unto Christian Religion. The Captain and Ringleader of this hurlyburly was *Macedonius* with the Priests of his Diocels, as *Severus* writing unto *Sotericus* doth remember. This *Severus* was not then made Priest, but lived in the Emperors Palace, being not expelled his Monastery with the rest, as I said before. I take that *Macedonius* was banished, not only for the crimes he was falsly charged withall, but also for this present sedition. And when the people were furiously disposed, because of the former clause, not only the nobility were in great danger of their lives, but also many goodly buildings were set on fire. The people in their rage found a certain *Munk* a rude and simple fellow, in the house of *Marinus Syrus*, first they strike his head off his shoulders, saying, that through his procurement, the aforesaid clause was interlaced: afterwards they tyed him to a long pole, and lifted him on high, with great shouting and derision of him. Here is he that conspired against the Trinity. The flame of sedition did so flash about, and their behaviour was so outrageous, that the Emperor for sorrow wist not what to do, he threw aside the Imperial Scepter, came unto the Theater, sent the Bedels about to proclaim, that with good will he would be Emperor no longer: that many in no wise were to be preferred to that room, for the place allowed but of one which was to succeed him in the Empire. The people hearing of this, changed their minds upon a sudden, requested *Anastasius* to take the crown, and in so doing they would be quiet. *Anastasius* shortly after this stir departed this life, when he had been Emperor of *Rome* twenty seven years, three moneths and so many dayes.

An. Dom. 519:

The End of the Third Book of *Evagrius Scholasticus.*

THE
FOURTH BOOK
OF THE
ECCLESIASTICAL HISTORY
OF
EVAGRIUS SCHOLASTICUS.

CHAP. I.

Of Julius the first Emperor of that name.

When *Anastasius* had changed the worse for the better life (as I said before) *Justinus* a *Thracian* the ninth day of the moneth *Pancemus* called of the *Romans* *July*, the five hundred threescore and sixth year after that the City of *Antioch* was so called, took the government of the Empire, and was proclaimed Emperor by the Pretorian souldiers, whose Captain he had been, what time he was prefect of the Court. He came unlooked for unto this Imperial dignity: for there lived then many worthy Personages of *Anastasius* alliance, flowing in all wealth and felicity, and of that great power which accustometh to advance and prefer men to that great honour and royalty.

Justinus was
proclaimed
Emperor,
An. Dom. 519.

CHAP. II.

Of Amantius the Eunuch and Theocritus, and how Justinus put them to death.

About that time *Amantius* a man of great power, and chief of the Emperors Chamber, seeing that no Eunuch could be Emperor, wished that *Theocritus* his sworn brother might attain unto the Imperiall Robe. Wherefore he called *Justinus*, delivered him a great summe of money, bade him distribute it among such as he thought could do most in preferring *Theocritus* to the Crown. But *Justinus* either by bribing the people in his own behalf, or by winning with money the watch, and good will of the

In reign and
love few fel-
lows are faith-
full.

guard (both is reported) got to be Emperor himself. And immediatly after he executed *Aman-
tius, Theocrisus*, with many others.

CHAP. III.

How Justinus through wiles bereaved Vitalianus of his life.

Disimulation.

Bloud will be
recompenced
with bloud.

WHen *Vitalianus* who sometime attempted to vanquish *Anastasi* the Emperor, led his life in *Thracia*, *Justinus* sent for him to *Constantinople*. For he feared not only his power, but also the variable chance of warre, the same of his person which was rise in every mans mouth, and his aspiring mind unto the Empire. And when he foresaw by conjectures, nay, perceived without all doubt, that he could by no means overcome him, unless it were under cloak of fained friendship: he put on a dissembling visage, which easily may not be espyed, and made him one of the Captains called *Present*. And to the end *Vitalianus* might build the more boldly upon him, and be snared the sooner, he advanced him to be *Consul*. When he was made *Consul*, and had his conversation in the Palace, he was by conspiracy slain in a certain gate behind the Emperors Court, and suffered this punishment for the hainous offences he had unadvisedly practised against the Empire of *Rome*, but these things were done a good while after.

CHAP. IV.

After the deprivation of Severus Bishop of Antioch, Paulus succeeded, and after him Euphrasius.

Severus Bishop
of *Antioch* for
reviling the
Council of
Chalcedon, and
railing against
Magistrates,
had his tongue
pulled out of
his mouth.

SEVERUS Bishop of *Antioch* because he ceased not daily to accurse the Council of *Chalcedon*, specially in his stalling letters (so called of the setting of Bishops in their Episcopall Sees) and in other Epistles written in the defence of these, although they were sent unto all Patriarches, yet only *John* Bishop of *Alexandria* the second of that name, *Dioscorus* and *Timothy*, accepted of them (the letters are to be seen in these our dayes:) and became that hereupon there arose great schisme and contention in the Church, so that the people were divided into sundry factions: therefore *Severus* was severely punished. For *Justinus* in the first year of his reign commanded (as some do write) that his tongue should be pulled out of his mouth, and that *Iranus* a Magistrate of *Antioch* sitting then upon some matter in commission of the East should see the execution done. *Severus* himself doth witness in the letters he wrote unto the Citizens of *Antioch*, declaring the manner of his flight, that *Iranus* was authorized to work the feat, where passing the bounds of modesty he revileth *Iranus*, saying, that he laid all the wait that could be, to the end, he might not escape his hands. There are which report that *Vitalianus* being then in great favour and credit with *Justinus*, requested of the Emperor that he would give him *Severus* tongue, because that *Severus* had reviled him out of measure in his Sermons. He forsook his Bishoprick, and fled away in the moneth *Gorpheus*, called of the *Romans* *September*, the five hundred threescore and seventh year after the City was called *Antioch*. After him succeeded *Paulus*, who was charged publicly to preach the Council of *Chalcedon*. This *Paulus* voluntarily left *Antioch*, his last hour being come, and went the way of all flesh. His Bishoprick *Euphrasius*, one that came from *Jerusalem* took and governed.

CHAP. V.

*Of the fire and earth-quake at Antioch, and how Euphrasius lost his life
in that lamentable calamity.*

An. Dom. 526.

ABOUT the same time in the reign of *Justinus* there happened in *Antioch* so great and so grievous a fire and burning, as preambles and forewarnings of the dreadfull earthquakes with other lamentable calamities that were to follow after, and to light upon that City. For immediatly, the seventh year of *Justinus*, in the moneth *Artemisius*, called of the *Romans* *May*, the nine and twentieth day, being *Friday* in the afternoon, there was such a shivering, rattling, and shaking of the foundations, which in manner overthrew the whole City, after these came fire again, joyning as it were in league with the former calamities, and ready to make a hand of all. For whatsoever the earth-quake had not destroyed, that did the fire take hold of, flashing about very horrible to be seen, and burned the whole to ashes. What parts of the City came by this means to utter ruine: how many men perished

(as it is very likely) with fire and falling of houses: what lamentable misfortunes, so strange, that they cannot sufficiently with any stile be expressed, happened in those dismall dayes, *John Rhetor* hath very lamentably bewailed them, so that the Reader by perusing of his History, cannot chuse but be moved to shed tears, and with the reherfall of them he ended his story. Last of all, *Euphrasius* (whose departure was a second destruction unto the City) was crushed to death with ruinous building, left any one might remain for to oversee the City.

Where *John Rhetor* ended his History. *Euphrasius* Bishop of *Antioch* died in the earthquake.

CHAP. VI.

Of *Euphræmius*, who succeeded *Euphrasius* in the See of *Antioch*.

THE carefull and loving providence of God towards mankind, which accustometh before the plague lighteth to provide remedy, and to slack the sword of wrath with clemency, and when things grow unto a desperate point, to set wide open the fountains of his mercy, raised up *Euphræmius* Lieutenant of the East countries, to be carefull of the City that she might want no necessities, whom the people of *Antioch* revered highly therefore, and chose to their Bishop. Wherefore in recompence and reward of so great a care over the City, he was presented with the Apostolick See. Again, two years and six moneths after that City was shaken with an earthquake, at what time instead of *Antioch* she was called *Theopolis*, and enriched by the Emperors bountifullness with divers great benefits.

Euphræmius.

Antioch by change of the name was called *Theopolis*.

CHAP. VII.

Of *Zosimas* and *John Chuzubites*, who were famous about that time for their life and miracles.

SEeing we have remembred the aforesaid calamities, now we think best to annex thereunto certain other things worthy of memory, credibly reported unto us by such as saw them with their eyes. One *Zosimus* a *Phanician* born in *Sinda* a village upon the Sea coast of *Phanicia*, not twenty furlongs off *Tyrus*, leading a monastical life, had the grace of God so abundantly bestowed upon him, partly by abstinence from meats, and partly by receiving of them, with other virtuous and godly living, that he not only foresaw things to come, but was void of all perturbation. When by chance he was in company at *Cæsarea* in *Palæstina*, with a noble Senator and a wise man by name *Arcefilans*, one that was of great honour and renown, even in that very moment when *Antioch* fell, upon a sudden he began to mourn and lament, to fetch sobs and sighes from the heart root: he shed tears so infinitely, that the earth was moistened therewith: next he called for a censure, and filled the quire where they sate with the savour of the incense: he fell groveling upon the ground, seeking to pacifie the wrath of God with earnest and zealous prayer. *Arcefilans* seeing him in this taking, said unto him: What is the matter that makes you so much out of quiet? Oh (saith he) the ratling sound of *Antioch* falling to ruine, hath now pierced mine ears, *Arcefilans* with as many as were present, hearing this, were amazed, wrote the hour he spake it, and found it to be true as *Zosimas* told them. There are many other strange things wrought by him, but the greater part of them I will pass over with silence (for they can hardly be numbred) and some I will lay down for the knowledge of the posterity. At the very same time when *Zosimas* flourished, there lived one with *Zosimas* of equall virtue and renown, by name *John of Chuzicalawra* (a place in the further vale upon the North-side of the highway which goeth straight from *Jerusalem* to *Jericho*) one that led a monastical life, severed from all worldly affairs, and governed the Bishoprick of the aforesaid *Cæsarea*. This *John Chuzubites* hearing that the wife of *Arcefilans* (spoken of before) had one of her eyes stricken out with a weavers shittell, wherewith he throweth yarn into the web, came immediately unto her for to see the wound. When he espyed that the apple of the eye was fallen, and quite removed out of its seat, he called to one of the Physicians then present for a sponge, bade him put in the fallen eye again as well as he could, and eye the sponge that was laid thereto. *Arcefilans* was not then at home, for he was with *Zosimas* in his Monastery, standing in *Sinda*, at the furthest five hundred furlongs from *Cæsarea*. There went message in all the haste to *Arcefilans* to certifie him thereof: as the messenger came, *Arcefilans* sate with *Zosimas*, and spent the time in communication. Hearing of the circumstance, he began to lament, to pull the hair off his head, and throw it into the fire.

As

As *Zosimus* demanded of him the cause of his heaviness, *Arcefilas* with many a sob and shedding of many tears told him the whole. Immediately *Zosimus* left him, got alone with speed into his chamber, where (as it is lawfull for such kind of men) he called unto God very familiarly. In a little while after, he came forth unto *Arcefilas*, pleasantly disposed, with a modest kind of laughter: saying, get thee home merrily, go on thy way, the gift is given unto *Chuzabites*, thy wife is healed, she hath both her eyes whole, that misfortune could not stick by her, seeing it so pleased *Chuzabites*. Both which miracles were wrought at one time by these two just men. Moreover, as *Zosimus* on a certain time took his journey towards *Casarea*, driving before him an Ass, with a fardell of necessities upon his back, there met him a Lion, which took from *Zosimus* his Ass and went his way. *Zosimus* pursued after the Lion through the midst of the thicket, so long, untill the Lion had eaten his fill of the Asses carcases, and beholding with a chearfull and smiling countenance, he said: O friend, thou hast now hindred my journey for altogether, I am heavy and old, not able to bear the burthen laid upon the Asses back: Wherefore come thy wayes contrary to thine own nature, for of necessity thou must bear me this burthen, if thou wilt have *Zosimus* to go hence: yet afterwards thou shalt return again unto thine old fierce and savage nature. Then the Lion laying aside his rage and fury, began to fawn, and very gently to come unto *Zosimus*, profering him his service. *Zosimus* laid the Asses burthen upon the Lions back, and led him unto the gates of *Casarea*, to the end he might declare the power and might of God, and that all things were for the use and service of man, so long as we behave our selves after his will, and abuse not the grace and gift he hath bestowed upon us. But lest I seem over-tedious in rehearsing of these things, I will return where I left.

CHAP. VIII.

Of the calamities which befell in many places throughout the world.

Dyrrachium.
Corinth.
Anazarbus.
Edessa.

WHile as yet *Justinus* held the Imperial Scepter, the Town now called *Dyrrachium*, but of old *Epidamnus*, was sore shaken with an earthquake. So was *Corinth* in *Greece*, *Anazarbus* an head City in *Cilicia* the less, which endured that calamity now the fourth time: but *Justinus* repaired them not without great summes of money. About the same time, *Edessa* that noble and blessed City of the *Ostroemians* was overflowed with the streams of the River *Scirtus* which slid by, insomuch that many houses were carried away with the violence thereof, and infinite multitudes of men were drowned with the water. From that time forth *Edessa* and *Anazarbus* had new names given them by *Justinus*, for either of them was called *Justinopolis*.

CHAP. IX.

How Justinus made Justinianus his fellow Emperor.

Justinus died,
An. Dom. 528.

Justinianus
succeeded *Justinus* in the
Empire.

WHen *Justinus* had reigned eight years, nine moneths, and three dayes, he called *Justinianus* his sisters son to be his fellow Emperor, and proclaimed him the first day of the moneth *Panthicus*, after the *Romans*, *April*, in the five hundred seventy and fift year after *Antioch* was so called. This being finished *Justinus* died, and left the Empire the first day of *Loius*, after the *Romans*, *August*, when he had reigned together with *Justinianus* four moneths. *Justinianus* now being Emperor alone, and the Council of *Chalcedon* preached every where throughout all the most holy Churches (as I said before) by the commandment of *Justinus*, the Ecclesiastical affairs in sundry places, specially at *Constantinople* and *Alexandria*, enjoyed not quietness. For *Anthimus* was Bishop of *Constantinople*, and *Theodosius* of *Alexandria*, who both maintained, that in Christ there was one nature.

CHAP. X.

How Justinianus embraced such as approved the Council of Chalcedon, and Theodora his wife on the contrary detested them.

Theodora the
wife of Justinianus
an Heretic.

EVEN as *Justinianus* was a great favourer of the *Chalcedon* Council, and the Decrees thereof: so his wife *Theodora* held with such as affirmed, that in Christ there was one nature. Whether they were throughly of his opinion (for when the faith is called into

CONFE-

controversie, we see that the father is against the son; and the son against the father, the wife against her husband; and the husband against his wife) or of her purpose had convinced among themselves, that he should defend such as said there were two natures in Christ our God, after the uniting of the divinity and humanity: and that she should hold with the maintainers of one nature, sure I am of this, that the one would not yield unto the other. For he was very earnest in defence of the *Chalcedon* Council: and she of the other side was very carefull for the patrons of one nature, insomuch that she lovingly and friendly entertained her own faction, specially her own countrymen: and if they were strangers, she sent them presents and gifts, nay, she perswaded *Justinianus* to call home *Severus* from exile.

CHAP. XI.

Severus the Hierarch corrupted Anthimus Bishop of Constantinople, and Theodosius Bishop of Alexandria, but the Emperor deposed them, and placed others in their rooms.

There are extant Epistles which *Severus* wrote unto *Justinianus* the Emperor and *Theodora* his wife, whereby we may learn, how that at the first when he fled from the Bishoprick of *Antioch*, he went not straight to *Constantinople*; but a good while after: that being at *Constantinople* he conferred with *Anthimus*, found him of his own opinion, and perswaded him to leave his Bishoprick. He wrote of the same matter unto *Theodosius* Bishop of *Alexandria*, and gloried (as I said before) that he had perswaded *Anthimus* to make more account of that opinion than of worldly honour and Bishoplike dignity. There are moreover to be seen touching that matter, the Epistles of *Anthimus* unto *Theodosius*, and of *Theodosius* again unto *Severus* and *Anthimus*, all which I purposely omit, lest I should seem to stuff this present Volume with too many such allegations, leaving them for such as are desirous to sift them out themselves. Both these Bishops when they had withstood the Emperors Edicts, and rejected the Canons of the *Chalcedon* Council, were deposed of their Bishopricks: in the See of *Alexandria* *Zoilus* did succeed, and *Ephraïmus* in the Bishoprick of *Constantinople*, to the end, from thenceforth the Council of *Chalcedon* might openly be preached in all Churches, and that none might be so bold as to accuse it: and if any were found of the contrary opinion, they were by all means possible to be perswaded. For *Justinianus* published an Edict wherein he accused both *Severus* and as many as held with him, and enjoined great penalties for such as maintained their opinion, to this end, that from that time forth, there might no dissention take root in any of all the Churches throughout the world, but that the Patriarchs of every Province might hold together, and the Bishops of every City obey their Archbishops, and that the four Councils, the first held at *Nice*, the Council of *Constantinople*, the first held at *Ephesus*, and the Council of *Chalcedon*, should be preached in the Churches. There was a fifth Council summoned by the commandment of *Justinian*, whereof what shall seem convenient I will declare when occasion shall serve. In the mean space we have severally to discourse of the worthy acts done about those times.

CHAP. XII.

Of Cabades King of Persia, and his son Chosroes out of Procopius his History.

Procopius Rhetor who penned the life of *Belisarius*, writeth that *Cabades* King of Persia purposed to bequeath the Kingdom unto *Chosroes* his youngest sonne, and that he took counsell how he might procure the Emperor of Rome to adopt him, hoping by that means to assure him of the regall Scepter: But when he could by no means bring his purpose about, *Proclus* one that was alwayes conversant with *Justinian*, and by office his treasurer, was the cause that there arose greater enmity between the Romans and Persians than ever was before. Furthermore, the said *Procopius* discourseth at large of the Roman and Persian affairs, of the bloody battels that were between them, when *Belisarius* was Captain of the Eastern power. And first he reporteth how the Romans had the victory at *Dara* and *Nisibis*, what time *Belisarius* and *Hermogenes* were chief over the Roman armies. Unto these he annexeth the state of *Armenia*, and the mischief which *Alamundarus* Captain of the Barbarians called *Scythia*, wrought

in the borders of the *Romane* Empire, how they took *Timoftratus* the brother of *Ruffinus* alive, together with his souldiers, and afterwards took for them a great ranfome, and let them go.

CHAP. XIII.

Of Almundarus and Azerethus, and the sedition at Constantinople, where the people had this watch-word Nica, that is, overcome.

THe aforesaid author handleth very learnedly, how *Almundarus* (spoken of before) and *Azerethus* invaded the marches of the *Romane* Dominions: how as they returned into their country, *Belissarius* was compelled of his army to joyn with them a little before *Easter* day, beside *Esphrates*; how the *Romane* power for not following *Belissarius* counsell, was utterly foyled, and how *Ruffinus* and *Hermogenes* concluded a perpetuall league with the *Persians*, so that he moveth the Reader very much. Immediately he entreateth of the popular sedition raised at *Constantinople*, called *Nica*, by interpretation *Overcome*: for that was the watch-word which they had chosen to discern and know their friend from their foe. In which insurrection *Hypatius* and *Pompeius* were of the people constrained to rebell, yet after the rebels were overcome, *Iustinian* commanded they two should be beheaded and thrown into the Sea. *Procopius* writeth, that in that skirmish there were slain thirty thousand persons.

CHAP. XIV.

Of Honorichus King of the Vandals, and of the Christians whose tongues he caused to be pulled out.

Honorichus
King of the
Valends was
an *Arian*.

AGain the said author committing to letters the History of the *Vandals*, reporteth such stories as are worthy of memory, and the printing in Marble, the which I am now about to declare. *Honorichus* the successor of *Genzarichus* in the Kingdome, being an *Arian* heretick, raised great persecution against the Christians which inhabited *Lybia*. For such as maintained the sound and sincere faith, he compelled to embrace the *Arian* heresie, and such as would not yield, he burned to ashes, and executed with sundry kinds of lamentable death, pulling out from some their tongues: of which number after their flight to *Constantinople*, *Procopius* saith, he saw certain of them with his own eyes, and that they spake as if they had no such mischance: and though their tongues were pluckt up by the roots, yet talked they very plain and distinctly, which was very strange, and in manner incredible. Of these kind of people there is mention made in the Edict of *Iustinus*: two of them (saith *Procopius*) lost their speech, for immediatly after they went about to talk to women, their voice was taken from them, and the Martyrs gift remained no longer with them.

It may seem
strange how
men should
speak with-
out tongues,

CHAP. XV.

Of Cabaon, Captain of the Maurusians.

ANother miracle (besides the aforesaid) worthy of admiration, is remembred of him to have been wrought by the power of our Saviour among men, who though they were such men as were not of one opinion with us, yet led they a godly life. He saith that *Cabaon* was Governor of the *Maurusians*, inhabiting about *Tripolis*. This *Cabaon* (I will use the proper words of *Procopius*, who orderly discoursed hereof) as soon as he perceived that the *Vandals* took armour against him, did as followeth. First, he commanded all the subjects within his Dominions, to refrain from all unrighteousness, to abstain from such meate which provoked to sensuality, and especially to forgoe the company of women. Next he made two trenches, pitching in the one his own tent and pavilion, with all his men: in the other he shut up the women, threatening that whosoever repaired unto the womens trench, should dye the death. Afterwards he sent to *Carthage* a scout-watch, commanding that as soon as the *Vandals* made expedition, and prophaned any Christian temple worthy of honour and reverence, they should mark well what was done, and themselves after the *Vandals* departure, purge and rid away the filth with reverence of those Temples. The report is moreover, he should say, that he knew not the God of the Christians, yet that it was very like, if he was so mighty.

as same went of him, he would be revenged on them that contumeliously dealt with him, and that he would aid and assist his servants and such as honoured his blessed name. The scout-watch coming to Carthage, laboured to know throughly the *Vandals* expedition. And when the *Vandals* marched towards *Tripolis*, the spies came dragging after in beggars weed and base attire. The *Vandals* even the first day spoiled the Temples of the Christians: filled them with horses and other beasts: left no beastiness or contumely unpractised: took their fill of sensuality and intemperancy: laid the Priests in hold, scourged their sides, rent their backs with the lash of the whip, made many of them to serve them, and become their drudges. After their removing, *Cabaon* scout-watch did as they were commanded. For they fell a purging of the Temples, they carried out the dung, they lighted all the tapers, they honoured the Priests, they behaved themselves honestly, last of all they gave money unto the poor which fare about those Temples. This being done, they trudged after the *Vandals* in all that voyage, and as the *Vandals* continued in their hainous acts, no less did they in their humanity and godly deeds. Coming nigh to *Tripolis*, the spies prevented them with all speed, they tell *Cabaon* what both the *Vandals* and themselves had done as touching the Christian Temples, and that the enemy was at hand. *Cabaon* hearing this, made ready for battel, in the which many of the *Vandals* were slain, many taken by the enemy, and very few returned back to bring tidings of the battel. Thus did the *Mausrusians* plague *Thrasimundus*, who after he had reigned over the *Vandals* seven and twenty years departed this life.

The cruelty of the *Vandals*.

The humanity of infidels.

Thrasimundus King of the *Vandals*.

CHAP. XVI.

How Belissarius made expedition against the Vandals, and overthrew them.

THE same writer declareth that *Iustinianus* had compassion on the Christians that were thus lamentably afflicted in those countries, and proclaimed wars against the *Vandals*, yet changed his mind by the perswasion of *John* prefect of the Courtiers: after this again, that he was admonished by a vision, to take that voyage in hand, that by revenging the injuries which the Christians sustained, he should utterly foyle the *Vandals*. Being animated with the vision, the seventh year of his reign, he sent *Belissarius* unto *Carthage*, to give the *Vandals* battel. The Admirals ship appointed for *Belissarius* was brought to shore over against the Palace, about the Calends of July: *Epiphanius* Bishop of *Constantinople* prayed as the manner was, baptized certain of his Souldiers, last of all brought them to the Admirals ship. Moreover, the said Author reporteth certain things touching *Cyprian* the Martyr which necessarily must be interlaced in this our History, he writeth thus: All the people of *Carthage* every one do honour the most holy *Cyprian*, and have dedicated unto him a worthy Temple without the walls of the City upon the Sea-shore, and besides other godly reverence, they yearly keep a holy day in remembrance of him, which they call *Cyprian*. And the Mariners call the tempest which commonly ariseth about the time when the *Libyans* celebrate their holiday, *Cyprians showers*. The *Vandals* in the time of *Honorichus* took by force this Temple from the Christians, thrust out the Priests very contumeliously, and thenceforth gave it unto the *Arians* to enjoy as their own. When the *Libyans* conceived no small sorrow, and were in great heaviness therefore, the report goeth, that *Cyprian* appeared unto them in their sleep, and said, that the Christians ought not to be sorry at all, or penitent therefore: for after a few years he would be revenged of them for that injury. Which prophecy took place in the time of *Belissarius*: for the same *Cyprian* and Martyr foretold, that after the 55 year when *Carthage* was taken and ransacked of the *Vandals*, it should be conquered by *Belissarius* the Roman Captain, the *Vandals* utterly foyled, the *Arian* opinion rooted out of *Libya*, and the Christians restored unto their Temples.

This battel was fought An. Dom. 535. A godly use to baptize Ethnic souldiers, and to pray before the taking in hand of armour. *Procopius Cæsariens. Hist.*

Exam.

CHAP. XVII.

Of the spoils which Belissarius brought out of Africk to Constantinople.

Belissarius the valiant Captain, after his return to *Constantinople*, and the victory he got of the *Vandals*, led about the City the spoiles and captives: and *Gelimeres* himself Captain of the *Vandals*, was led about the Theater in triumph, with great admiration. Of these spoils there were many precious ornaments, to wit, of *Genuerichus*, who had

rified

Ecclesiast. 1.

rified (as I said before) the Palace of Rome, whenas *Endoxia* wife to *Valentinianus* Emperor of the *Romans* inhabiting the West Dominions of the world, lost her husband through the treason of *Maximinus*, was her self very contumeliously defouled, sent for *Genzerichus*, and promised to deliver the City into his hands. Then came *Genzerichus*, set Rome on fire, and brought *Endoxia* with her daughters into *Vandalia*. At the same time together with other monuments, he took away such things as *Titus* the son of *Vespasian* after the winning of *Jerusalem* had carried to Rome, that is to say, such monuments as *Solomon* had consecrated unto God whom he honoured greatly. All which *Iustinianus* sent back again to *Jerusalem*, for to set forth the service of Christ our God, and therein verily (as it was very meet) he did God good service, seeing they were consecrated to him before. *Procopius* remembreth, that then also *Galimerus* beholding all that was done, fell prostrate upon the ground before *Iustinianus* the Emperors feet, and repeated in his mother tongue that divine sentence of *Solomon*: *Vanity of vanities, and all is but vanity.*

CHAP. XVIII.

Of the Phenicians who fled from the face of Josue the son of Nave. Of Theodorichus the Goth, and the things from his reign at Rome unto the time of Iustinianus, and how Rome was again recovered by the Romans.

P*rocopius* writeth of another thing worthy of memory and great admiration, which was not written before his time. He saith, that the *Maurusians* a *Lybian* Nation were driven out of *Palastina* and came to *Lybia*: that these were the *Gergesites*, *Gebusites* with other Nations, whom holy Scripture tellieth to have been overcome by *Josue* the son of *Nave*: that it may be justified for truth by the Epigram he saw with his own eyes engraven in *Phenician* letters, hard by a Font: where there stood two pillars of white stone. The words are these: *We are they which fled from the face of Josue the robber, the son of Nave.* Thus it came to pass, that these things were forgotten when *Lybia* the second time was subdued of the *Romans*, and payed yearly tribute, as in times past. It is reported that *Iustinianus* repaired again a hundred and fifty Cities, of which number some had been utterly destroyed, some other for the most part gone to ruine: that he set them forth with such majesty, with such ornaments, and with such workmanship both of publick and private building, environing them with strong wals, (and other goodly building wherewith Cities are adorned, and the divine Godhead honoured in his throne of majesty, last of all, with so many conduits partly for profit, and partly for shew, whereof some were then first erected, and some other repaired, that nothing could possibly be done more excellent. Now I come to discourse of the affairs in *Italy*, wherefore some part is artificially handled by *Procopius Rhetor*. As soon as *Theodorichus* (mentioned before) took Rome, vanquished *Odoacer* the tyrant, governed the *Romane* Empire for a while, and departed this life, *Amalasuntha* his wife governed the Common-weal instead of *Astalarichus* her sonne, whom *Theodorichus* begat upon her, and so ruled the Empire with such circumspection, that in her doings she seeming rather a man than a woman. She first of all perswaded *Iustinianus* to be so willing to war with the *Goths*, and sent Embassadors unto him touching the conspiracy that was brought against her. But when *Astalarichus* being of very tender years departed this life, *Theodatus* the kinsman of *Theodorichus* obtained the Western Empire. He at the coming of *Belissarius* into the West, delivered up the Crown, for he had more mind to study than skill to wage battel. At that time also *Vittiges* a valiant man was Captain of the *Romane* power in the West Dominions. Yet we have to learn by the History of *Procopius*, that when *Belissarius* came to *Italy*, *Vittiges* left Rome: that *Belissarius* came with his army into the City of Rome: that the *Romans* opened their gates, and received him most willingly, for *Silverius* the Bishop had brought this to pass, and had sent as touching that matter, *Fidelius* the Surveyor of *Astalarichus* unto *Belissarius*. Wherefore the City was yielded unto *Belissarius* without shedding one drop of blood, and Rome again was subdued by the *Romans*, threescore years after the *Goths* had taken it, the ninth of *Apellans*, after the *Romans*, December, and the eleventh year of *Iustinianus* reign. *Procopius* writeth moreover, how that after all this, when the *Goths* besieged Rome afresh,

Rome was recovered, and the *Goths* vanquished, Anno Dom. 539.

afresh, *Belissarius* suspecting *Silverius* the Bishop of treason, banished him into *Greece*, and placed *Vigilius* in his room.

CHAP. XIX.

Of the people Eruli, how they received the Christian Faith in the time of Justinian.

ABout the same time (saith *Procopius*) *Eruli* who in the time of *Anastasius* the Emperor passed over the river *Danubius*, being courteously intreated of *Justinian*, and rewarded with great summes of money, received every one from the highest to the lowest the Christian Religion, and changed their brutish and barbarous trade of life, into modest and civil behaviour.

CHAP. XX.

How the Goths won Rome, and Belissarius the second time recovered it.

THe aforesaid Author declareth, that after the return of *Belissarius* into *Constantinople*, with *Vitiger*, and the spoil he carried out of *Rome*, *Totalas* became Emperor, and the City again was subdued of the *Goths*: that *Belissarius* the second time came to *Italy*, recovered *Rome*, gave the *Modes* battel, and was sent for by the Emperor to *Constantinople*.

CHAP. XXI.

How the people Abasgi about that time received the Faith.

IT is recorded moreover by the same Writer, that the people *Abasgi* being brought unto a more civil kind of life, received about that very time the Christian Faith: that *Justinianus* the Emperor sent unto them one *Euphratas* an *Abasgian* born, and of the Court Eunuchs, for to charge them that none of all that Nation should offer violence to nature and geld himself. For the Emperors Chamberlains, whom commonly we call Eunuchs, were oftentimes taken of that Nation. Then also *Justinianus* the Emperor erected a Temple unto the Mother of God among the people *Abasgi*, and ordained them Priests, of whom they were thoroughly instructed in the principles of Christian Religion.

CHAP. XXII.

Of the people which inhabit Tanais, how then they became Christians: and of the Earthquakes in Greece, Boeotia and Achaia.

THe aforesaid Historiographer hath written, that the Nation dwelling about *Tanais* (the inhabitants of that region do call the river that runneth out of the fen of *Maotus* into *Pontus Euxinus*, *Tanais*) requested *Justinianus* to send them a Bishop: and that *Justinianus* was very carefull of their sure, and sent them a Bishop with heart and good will. He declareth moreover, and that in good order, how the *Goths* in the time of *Justinian* brake out of the fen of *Maotus* into the *Roman* Dominions: that there happened strange earthquakes in *Greece*, *Boeotia*, *Achaia*, and the Countreys about *Crisans* haven: that many Regions were destroyed, and Cities overthrowen: and that there happened also opening and gaping of the earth, which in some places closed together again, and in some other places continued so still.

CHAP. XXIII.

The expedition Captain Narfis made into Italy, and his piety Godwards.

P*rocopius* discourseth how *Justinian* sent Captain *Narfis* into *Italy*: how he overcame *Totalas*, afterwards *Teias*, and how *Rome* was now taken the fifth time. It was reported moreover by such as accompanied *Narfis* in that voyage, how that when he prayed unto God, and offered unto him his bounden duty and service, the Virgin *Mary* the mother of God appeared unto him, prescribed the time when he should deal with the enemy, and that he should not gird himself to battel before he had a sign given him from Heaven. Many other acts worthy of memory were done by this *Narfis*. For he won *Basilius* and *Syndaldus*, and subdued many other Countreys reaching unto the Ocean Sea. Which things *Agathius Rhetor* hath written of, and be not as yet come to our hands.

Mary appeared to Narfis. Exam.

How Chosroes fretting with envy at the prosperous affairs of Iustinianus, took arms against the Romans, destroyed many Cities, and among others, great Antioch.

IT is laid down in writing by the same *Procopius*, that *Chosroes* hearing of the prosperous successes which befell unto the Empire of *Rome*, both in *Libya* and *Italy*, fretted within himself for envy, and charged the Emperor that he had done certain things contrary unto the Covenants agreed upon between them, and therefore that their League was broken: that *Iustinianus* at the first sent Embassadors unto *Chosroes*, intreating him not to break the perpetual League that was concluded, neither to dissolve that link of love and peace that was knit between both Countreys, but if there were any rash enterprize committed, or any quarrellous occasion given, it might friendly and lovingly be put up: that *Chosroes* of spight and malice which boiled within his breast, would by no means be brought to any good order, but gathered a great Army, and assaulted the marches of the Roman Dominions in the thirteenth year of *Iustinianus* reign. He writeth moreover, how that *Chosroes* took *Sura*, a City upon the shore of *Euphrates*, but covenanting with them one way, dealt with them another way, and that most leudly, for look what he promised that would he never perform: he won that City more with falshood and subtilty than by force of arms. Also he set *Berea* on fire, and came with violence against *Antioch* when *Euphremius* governed the Bishoprick, who left at that time the City, because none of the espies which he had sent forth were returned unto him: whose politick fore-sight, as report goeth, preserved the Church and all that belonged thereto. For he adorned it with goodly Monuments, thereby to redeem it from the violence of the enemy. The same Author declareth with a vehement style, easie to move any Reader, how the said *Chosroes* took *Antioch*, destroyed all with sword and fire, and how afterwards he came to *Selucia*, then to *Daphne* the Suburbs thereof, last of all to *Apamia*, whose Church *Thomas* governed, a man very famous both for life and learning. This *Thomas* sicked not to accompany *Chosroes* unto the Theatre, there to behold the running at char (though the Canon of the Church forbad it) to the end in so doing he might use all means possible to mitigate and assuage his fury. The report goeth, when *Chosroes* demanded of him: *Would ye see me in your City?* That he answered: *I speak unfeignedly, and as I bear faith unto God, I would not gladly see you there.* *Chosroes* marvelled at his liberty of speech, and revered the man highly, as he deserved, for the truth sake.

CHAP. XXV.

How the Citizens of Apamia by the virtue of the reverend Crosse, were preserved from the fury of the Persian King.

Being that by this our story we are fallen to intreat of this matter, I shall not be asham'd here to remember a certain miracle worthy the noting, and wrought at *Apamia*. As soon as the Citizens of *Apamia* heard say that *Antioch* was set on fire, they requested *Thomas* (spoken of before) to bring forth (although it were contrary unto order and custom) the wholesome and lively Crosse, and to set it before them all, to the end they might behold and imbrace it when their last hour came, for therein the only health of man consisted: and now taking their voyage into another world, they might have the reverend Crosse for their wayfare to safe conduct them into a better soile. When therefore *Thomas* as he was questioned hereof, and after the fumigation of some certain time for the preparation thereof, he brought forth the lively Tree of the Crosse, that all the neighbours might come together and participate of the health that proceeded thereof. Thither went my parents, together with others, and took up in their hand being a child, and then going to school. After we were licensed to behold and imbrace the reverend Crosse, *Thomas* lifted up his hands, and let all see the wood of the Crosse, whereby the old curse of sin was wiped away, and compassed the Sanctuary, as the life was upon high and blest Feathers. But as *Thomas* passed from place to place, there followed him a great flame, not of burning, but of shining fire, inasmuch that

The sight of the Crosse in that lamentable plight served them as a remembrance to trust only in him that died thereon.

to mens seeming all the place where he stood and shewed unto people the reverend Crosse, was inflamed. This was done not once nor twice, but oftner, when *Thomas* went about, and the people gathering together, requested him so to do. Which sight foreshowed unto the Citizens of *Apamia*, the health and safeguard that was to ensue after. Wherefore there was a picture set in the roof of the Sanctuary, at the foot whereof this miracle was written for such as were ignorant thereof. This picture was preserved untill that *Adarmanes* and the *Persians* invaded that Countrey, and burned both Church and City. Thus ended all that circumstance. *Chosroes* in that voyage of his, having prophaned the holy League, committed at his pleasure other hainous & disagreeable with his light and unconstant behaviour, yet not decent for a man engaged with reason, much lesse fit for a Prince, which hath regard of his word and promise.

This miracle was not by virtue of the crosse, but by the providence of God to comfort his people, who were not ashamed of him that died on the crosse.

CHAP. XXVI.

The expedition of Chosroes made against Edessa:

Furthermore the same *Procopius* hath laid down in writing the things which of old were remembered, touching *Edessa* and *Agbarus*, and how *Christ* wrote an Epistle unto *Agbarus*: Again, how *Chosroes* made another invasion, and determined to besiege *Edessa*, hoping to disprove the report and fame that was spread far and nigh of that City, to wit, that no enemy would ever be able to subdue *Edessa*. Which thing is not mentioned at all in the Epistle which *Christ* our God wrote unto *Agbarus* (as it is to be seen in the History of *Eusebius Pamphilus*, where the Epistle is laid down word by word), yet it is not only noised, but believed of the faithfull, and the event falling out confirmed the report to be true. For when *Chosroes* went about to take the City, although he made many an assault, and raised a wonderfull great countremure, so that he might easily scale the wals of the City with sundry other engines, yet went he away and could not prevail. And how it so fell out I will declare. *Chosroes* first commanded his souldiers to carry thither a great pile of Timber, howsoever they were for to besiege the City, which was in manner as soon done as spoken. The Timber being framed round, and earth heaped in the midst, it was set right over against the wals, and raised by little and little, with Timber and other filling stuff, untill it came to a great height, that the top thereof was higher than the wals of the City: from whence they shot at the City, and at such as hazarded their lives in defence of the wals. The Citizens seeing this countremure, much like an high Mountain to draw nigh their City, and that by all likelihood the enemy would come in on foot, they got them very early, and made a ditch over against their hillock, threw fire therein, that the flame might take hold of their Timber, and make their countremure even with the ground. This being done and fire cast in, it fell not out as they wished, because the fire could not break out, and take into the air for to consume the pile of Timber. Last of all, whereas they seemed now to yeeld, despairing of their safety, they bring forth an Image, which God himself, and not the hands of man, had shaped, the which *Christ* had sent unto *Agbarus*, when *Agbarus* desired to see him. This holy picture they drew through the ditch they had made, and conveyed in water; of this water they threw upon the pile and heap of Timber, so that by the providence of God aiding and assisting the faith of such as practised the circumstances, that which they could not bring to passe before, is now easily compassed. For immediately the undermost wood took fire, and was quickly burned into coals, the flame flashed upwards, and set the whole pile on fire. The *Edessaans* being besieged, and espying at length that both smoke and flame broke out, devised this sleight which followeth for to deceive the enemy. They called for little flaggons, filled them full of Tow, Hirds, Brimstone, with other kind of stuff that easily would take fire, and threw them upon the enemies pile or countremure. The flaggons being violently thrown and chased, yeelded forth such clouds of smoke, as darkned altogether the smoke and flame that rose of the enemies pile, so that as many as were ignorant of the policy, thought verily there was no other smoke save that which proceeded from the flaggons. But the third day after, the flames were espied to flash out of the earth, and then the *Persians* which fought on the countremure, perceived the danger they stood in. Notwithstanding all this, *Chosroes* going about to withstand the power and might of God, brought the Conduits which were without the wals of the City unto the pile, hoping thereby to quench the fire. But the fire received the water as if it had been oyl, brimstone, or some

All that was done here is referred unto the providence of God, and the faith of the *Edessaans*, not to the picture.

other such like thing, raged out of measure, burned all to ashes, and brought the pile even with the ground. In the end *Chosroes* despairing altogether of his purpose, perceiving what reproach and infamy he had incurred, because he determined to conquer the God whom he honour and worship, returned home with shame enough.

CHAP. XXVII.

Of the strange vision that was seen at Sergiopolis.

ANother thing yet done by *Chosroes* at another time at *Sergiopolis*, I think best to lay betwixt down in writing, which is both worthy the penning, and the knowledge of the posterity. *Chosroes* made preparation to assault this City also, and to besiege it. Being come to the wals, the Citizens within and the enemy without fell to parly, and concluded that the City was to be redeemed with the holy treasure and monuments, among which one was the Cross sent thither by *Iustinian* and *Theodorus*. When these things were brought unto *Chosroes*, he demanded of the Priest and *Persians* which were sent for that purpose, whether there were any more left behind? To whom, one whose lips were not acquainted with the truth, made answer, that there remained certain other monuments, which a few Citizens concealed. Yet the messengers that brought away the treasure with other jewels, had left behind nothing that was of gold or silver, but of some other stuff that was far more precious, and consecrated unto God, namely the holy reliques of *Sergius* the valiant Martyr of Christ, which lay in a long chest that was overlaid with silver. Wherefore *Chosroes* being perswaded with the aforesaid words, let his host go to besiege the City and to win it. But they espied upon a sudden a great multitude of men upon the wals, fenced with shields, and ready to fight for the City: they were amazed, and wondring at the multitude and armour, they went back unto *Chosroes*, and told him the whole. When he was again given to understand that there were but very few left in the City, and that they were either spent with age, or of tender years (for all that were of ripe years and mans estate, had been rooted out) he took that of a surety to be a miracle wrought by the holy Martyr: he was stricken with fear, and had the Christian faith in admiration: he returned home, and (as report goeth) was baptized in his latter days.

CHAP. XXVIII.

Of a pestilent disease which continued two and fifty years.

An. Dom. 544.

NOW I am about to declare a certain History which was not penned unto this day: it is of a certain pestilent disease, which plagued mankind the space of two and fifty years, and prevailed so much, that it destroyed in manner the whole world. For it is reported, that this contagious disease lighted upon *Antioch*, two years after the *Persians* had taken the City: in some part much like that which *Thucydides* hath described, in other respects far unlike: it began in *Ethiopia*, even as that which *Thucydides* wrote of, and spread it self afterwards throughout the whole world, neither was there almost any one that escaped the infection thereof. It raged so vehemently in some Cities, that all the inhabitants thereof were dispatched: with other Towns it dealt more gently and mildly. Neither began it at any one certain time of the year, neither did it cease nor relent after one manner and order: for in some places it entred with Winter, in some other places about the end of the Spring, in certain Countreys about the mids of Summer, in certain others in Autumn. In some Regions when it had infected some part of one City or other, it left the rest untouched. Then might a man have seen very oft where this malady reigned, certain families wholly dispatched, at another time one or two rooted out, and all the City besides not once visited. Moreover (as we have marked diligently) the families which escaped this year were alone, and none others dispatched the next year. And that which is most of all to be marvelled at, if any which inhabited the infected Cities fled into other Countreys where the sickness was not, they only were visited, although they removed (hoping that way to save their lives) out of the contagious into the clear. This calamity during the term and compasse of these years, which they call *Revolutions*, passed through both Town and Countrey; but the greatest mortality of all fell upon mankind the second year of the Revolution, which comprized the term of fifteen years: so that I my self, which write this History (for it will not be amisse to enterlace this, that the consequents may agree with the premisses) while as yet I frequented the Schools, was then troubled with

When a man is either pricked in confidence or otherwise fearfull, any falshood will seem true, and a Mouse is then as big as a Bear.

an impostume or swelling about the privy members, or secret parts of the body. Moreover, in process of time, when this sickness waxed hot, and dispatched diversly and sundry kinds of ways, it fell out to my grief and sorrow, that God took from me many of my children, my wife also, with divers of my kinsfolks, whereof some dwelled in the City, and some in the Countrey. Such were my adventures, and such were the calamities which the course of those lamentable times distributed unto me. When I wrote this I was fifty eight years old. Not two years before, this sickness had been four times in *Antioch*, and whenas at length the fourth revolution and compass was past, besides my aforesaid children, God took away from me a daughter and a nephew of mine. This disease was compound and mixt with many other maladies. It took some men first in the head, made their eyes as red as bloud, and puffed up their cheeks: afterwards it fell into their throat, and whomsoever it took it dispatched him out of the way. It began in some with a flux, and voiding of all that was within them, in some other with swelling about the secret parts of the body, and thereof arose burning fevers, so that they died thereof within two or three days at the furthest, in such sort, and of so perfect a remembrance, as if they had not been sick at all. Others died mad, and carbuncles that arose of the flesh, killed many. It fell out oftentimes that they which had this disease and escaped the first and second time, died thereof afterwards. The order and manner that men came by this disease, was so divers, that it cannot with pen be expressed. Some had it by keeping of company and lying together: some other only by touching and frequenting the infected houses: some again took it in the Market. Many of them which fled out of the contagious Cities, and were not visited themselves, infected where they came. Others which kept company with the sick, and touched not only the sick, but the dead also, were not sick at all. Other some, who gladly would have died for the sorrow they conceived, because their children and dear friends were departed, and therefore thrust themselves among the sick, could not have their wils, the sickness did as it were flie away from them. This pestilent disease, as I said before, reigned throughout the whole world the space of two and fifty years, and exceeded all the diseases that ever had been before. *Philostrophus* wondred at the plague which was in his time, because it continued fifteen years. But the things that are to come, are uncertain and unknown unto men, and they tend to the end which God hath appointed, who knoweth both their causes, and what shall become of them. Now let us return where we left, and prosecute the rest of *Iustinianus* reign.

Evagrius is visited with his family. *Busa* is both the secret part of the body, and the disease. The age of *Evagrius* when he wrote this History.

CHAP. XXIX.

The unsatiable desire and greedinesse of Iustinian in getting of money.

Iustinianus had so unsatiable a desire of money, and so shamefull a mind towards other mens possessions, that for love of gold he made sale of his Subjects goods, unto the Magistrates, unto the Tribute-gatherers, and unto such as mischieved others upon no occasion. He deprived many, nay, an innumerable sort of people, which enjoyed great possessions, upon false and feigned causes, of all that they had. If any harlot bore mind unto any mans wealth, and feigned that she had company and familiarity with him, immediatly all that belonged to law and justice (so that she made *Iustinianus* partaker of her shamefull booty) was of no force, and all his goods, whom she had falsely accused, was brought into her house. Furthermore, he was so liberal and bountifull, that he builded many holy and gorgeous Churches, that he erected many other houses, where both men and women, old and young, and such as were visited with sundry diseases, might be diligently looked unto: and to bring these things about, he layed aside great sums of money. He wrought many other good deeds, no doubt very holy and acceptable unto God, if that either he, or others whosoever that bring such things to pass, caused, or do procure them to be done of their own proper goods, and offered unto God for sacrifice their lives and conversation void of spot and blemish.

CHAP. XXX.

The description of the Church of Wisdom in Constantinople, and of the holy Apostles.

The aforesaid *Iustinianus*, besides sundry other holy Churches of goodly workmanship, erected to God and his Saints, founded in *Constantinople* the notable and worthy building, I mean the gorgeous Church of *Wisdom*, such a one as the like whereof hath

not been seen heretofore, the which so passed for beauty and ornaturne, as may not for the worthines therof sufficiently be expressed. Yet will I do mine endeavour to describe the same. The roof of the Sanctuary being lifted up on high with four Arches, was of such height, that they which stood beneath on the ground and looked upwards, could hardly see the ridge and the top of the vaulted circle: Aagain they that were above, were they never so courageous, durst not look down, neither once behold the foundations. The Arches from ground to the roof (so far do they reach) are open and empty. On the right side of the Temple, and the left-hand as ye go in, there are goodly pillars set in order, and made of stones that were brought out of *Thessalia*. There are also high lofts under set and staid up with other such like pillars, where they that are disposed may see and hear the mysteries handled. There the Empresse useth to sit upon the holidayes, when the blessed Communion is celebrated. These pillars though they reach up both on the East and West side of the Temple, hinder not at all the sight of so worthy a building, and unto these pillars there are porches of pillars, whose tops are likewise wrought and turned with little Arches. But to the end I may lively paint forth the portraiture of this worthy building, I think best here to lay down how many foot it was in length, how many in breadth, and how many in height: in like sort of the Arches, how many foot they were in compasse, and how many in height. The manner was as followeth. The length from the dcor over against the holy *cup, in the which the unbloudy sacrifice is offered: unto this cup and holy vessel was one hundred and fifty foot. The breadth from North to North-east was an hundred and fifteen foot. The height from the top of the circle in the roof, unto the pavement on the ground, was an hundred and fourscore foot. The breadth of every Arch was threescore and six foot. The length of the whole Temple from East to West was two hundred and threescore foot. The breadth over the Arches in the light and open body of the Church was threescore and fifteen foot. There are two other goodly porches to the West set up very strongly of either side with a wide entry in the midst. Furthermore the same *Justinian* builded the Temple of the holy Apostles, inferior to none other, where both Emperors and Priests most commonly are buried. But of these things thus much shall suffice.

CHAP. XXXI.

*Of the folly rather than the friendship of Justinian, in favouring too much
seditious persons and robbers.*

Behold the properties of this *Justinian*, whom the *Civilians* do so honour and reverence. Yet if any good thing be found in him, it deserveth commendation.

AS yet I have more to say of *Justinian* besides the aforesaid, and whether it may be referred unto the naughtiness of his nature, or the fearfulness of his faint courage, I am not able to say: yet was it such a thing as passed all brutish and savage cruelty, and sure I am it began of that popular sedition, whose watch-word was *Nica*, by interpretation *overcome*. It pleased *Justinian* so earnestly to hold with the faction of them which were called *Prasini*, that it was lawfull for them without correction, at noon-day, and in the midst of the City to slay their adversaries, and they not only stood in awe of no punishment, but also were thought worthy of great honour; so that in the end it fell out that there were many homicides. It was lawfull for them to rush into other mens houses, to spoil them of their proper treasure, and to sell men leases of their own lives. And what Magistrate soever went about to restrain them, he did nought else save heap coals on his own head. Whereupon a certain Magistrate of the East, going about to chastise these rebels, clapped gives on their feet for to bridle their violence, and was led himself through the midst of the City, and grievously tormented with fetters. *Callinicus* also Lieutenant of *Cilicia*, when two *Cilicians*, *Paulus* and *Fausstinus* both murderers rebelled against him, and conspired his death, because he put in ure the penalty, which the Law had ordained for such malefactors, was himself hanged on the gallows, and endured this punishment for his good conscience and execution of the Laws. Hereupon it fell out that such as were of the other faction, being driven to leave their dwelling places, and could no where be lodged, but were tossed hither and thither, as shamefull miscreants, fell to assault travellers, to rob and to steal, and to murder every one that met them; untill it grew unto such outrageousness, that all places sounded of untimely slaughter, of spoiling and other such like hainous offences. Yet at length some good mood was found in him that made him to change his mind, and to execute such kind of men, suffering

ing the Law to take place against them, whom he permitted a foretime to rage throughout the Cities, like Barbarians and bloudsuckers. But to discourse of these things sufficiently, time will not serve, neither will my pen be able to paint them accordingly. By these few ye may conjecture of the other horrible acts which *Iustinian* committed.

CHAP. XXXII.

Of Barfanuphius the Monk.

THere lived about that time very godly men, who in many places wrought great miracles, so that their fame was every where spread abroad. Of which number one was *Barfanuphius* an Egyptian born. This man led his life in a Monastery hard by *Gaza*: and though he were in the flesh, yet bridled he the motions thereof, inasmuch that he did many notable miracles. It is thought that he shut up himself in a certain cabin: and since the time he went in, for the space of fifty years and more, that he was never seen of any, never took sustenance or any other thing on earth. When *Eustochius* Bishop of *Jerusalem* would not believe it to be true, but took it for a fable, he went and digged up the cabin where this holy man had pend himself; and as report goeth, there arose out thence fire, which almost burned such as came thither with him.

Believe it who will, there is none I trow that will blame *Eustochius*, for counting it a tale of a tub. If he was not seen in all that space, how was it known that he did not eat?

CHAP. XXXIII.

Of Symeon the Monk, who feigned himself to be a fool for Christs sake.

THere was at *Emesa* a man whose name was *Symeon*, who laying aside all desire of vain glory, although he was wise in every respect, and replenished with the grace of God, yet seemed he unto such as knew him not, as if he had been a stark fool. He lived for the most part a solitary life, neither did he make any man privy either when, or what he prayed unto God, neither at what time he alone fasted or refreshed nature by taking of sustenance: sometimes when he walked in the open street or market-place, he seemed far from the common trade of living, nay, he shewed himself as though he had neither wit nor understanding. Again, if hunger drave him into a tavern, he would feed upon pottage, meat, and whatsoever first came to his hand. If in case any did him obeysance, and saluted him with the bowing of the head, he would straight be angry and get him thence with speed, fearing least the common people would espy his virtue. Thus was *Symeon* wont to do at his being in the market. Yet there were some with whom he made himself familiar, and that unfeignedly. Of which number one had a maid that was ravished and gotten with child, and being compelled by her master and mistress openly to reveal the father, and him that plaid soleud a part: made answer, that *Symeon* had secretly lain with her, and that she had conceived of him, and that she would not only swear it to be true, but also if need were, prove it with plain evidence. *Symeon* hearing of this, said it was so indeed, that he was a man as other men were, and that the flesh was a frail thing. When the rumour thereof was noised abroad, and *Symeon* therefore, as it was very likely, defamed for ever; he got him out of sight, and made them believe he was ashamed. When the hour came that she should be delivered, as the manner is, she lay in: her labour was so grievous, so great, and the pain so intollerable, that the poor silly wretch was ready to yeeld up the ghost, yet was she not rid of her burthen. Wherefore when *Symeon* (who of set purpose came thither) was intreated to pray unto God for her: his answer was, that the woman was not like to be delivered, before she confessed truly, who was the father of the child. When she had so done, and named them the true father, immediately the child came sprauing out of the womb, and truth played the office of the midwife. The same *Symeon* was seen on a certain time to go into an harlots house, who shut the door after him, and tarried there a long while, when none was within but they two. Again, he was seen to unlock the door, and to put out his head, looking about whether he could see any, the which verily caused great suspicion, inasmuch that such as beheld him, called the harlot unto them, demanded of her, what business *Symeon* had in her house? Which swore unto them, that for want she had not tasted of any thing in three days before, save only water: that *Symeon* had brought her victuals, and a bowl of wine: that he had shut the door

and

It is meer folly, and a dishonour unto God, for a man to slander himself

The simplicity of old time deceived many a godly man: if the like were done in these days, there were no clouds for it.

and covered the Table: that he had commanded her to sit down and to eat her fill, and that she was sufficiently chastized and brought low enough with abstinence. When she had made this protestation, she shewed them the fragments which remained of *Simeon's* victuals. Furthermore the self same *Symeon* a little before the earthquake which shook in pieces *Phunicia* on the Sea-shore (at what time *Berytus*, *Biblus* and *Tripolis*, were lamentably turned to the ground) took a whip in his hand, and beat many of the pillars which stood in the Market-place, crying these words: *Stand fast, be sure of your footing, ye are like to dance shortly*. Wherefore because he was wont to do nothing unadvisedly, they that were then present, and beheld the circumstance, noted diligently what pillars he overskipped without stripes, which verily not long after were overthrown with the violence of the earthquake. Many other things are remembered to have been done by him, which require a peculiar volume, if they be sufficiently handled.

CHAP. XXXIV.

Of Thomas the Monk which played the fool in like sort as Symeon did before.

ABout that time *Thomas* who had led a very austere life in *Calosyria*, came to *Antioch* for the relief which was yearly given the nce unto his Monastery. This *Thomas* had been in times past made Priest in that Church. *Anastafius* Bishop of that See, because *Thomas* had at sundry times wrought him great displeasure and vexation, boxed this Monk about the ears. When they that were then present were sorry to see this combat, *Thomas* said unto them: that he would take that no more at *Anastafius* hands, and that *Anastafius* should never offer it him again. Both which fell out to be true. For *Anastafius* within one day after departed this world: and *Thomas* as he went home from *Antioch* left this world, and posted to immortal blisse, at the Hospital in the suburbs of *Daphne*, and was buried in the sepulchre that was provided for strangers. When they had buried one or two other dead carkasses in the same sepulchre with him (God after his death wrought a great miracle) his corps was cast up-permost, and the other carkasses were severed and pushed far asunder: the men seeing this, had the Saint in admiration, and revealed the whole unto *Euphremius*. Wherefore his most holy corps was carried to *Antioch* with great pomp and solemnity, and there was buried in the Churchyard, by occasion whereof it came to passe, that the plague which then reigned in the City, ceased. In honour of whom the people of *Antioch* have yearly kept an holy-day unto this our time. But now let us return unto our History.

Dead carkasses
do commonly
rather bring a
plague than
take it away.

CHAP. XXXV.

Of Menas the Patriarch, and the miracle then wrought in the Hebrew boy.

VW Hen *Anthemius* Bishop of *Constantinople* was deposed (as I said before) *Epiphanius* took his room: after the decease of *Epiphanius*, *Menas* (in whole time a worthy miracle was wrought) succeeded him in the Bishoprick. There was an old custom at *Constantinople*, that if there remained many portions of the pure and immaculate body of Christ our God, young children which went to school should be called to eat them. When it was done, a certain mans child, in Religion an *Hebrew* or *Jew*, in trade of life a *Glasier*, kept company with the other children: who after that his Parents demanded the cause that made him tarry so long behind, told them plainly the matter as it was, and how that he ate for company with the other boys. The *Hebrew* hearing this, boiled within for anger, was all set on rage and fury: he took and threw him into the fiery furnace, where he used to make his glasse. The mother missing the child, sought him out, yet could not find him: she went throughout the City, and to every street, calling upon God with deep sighs and lamentable tears. The third day after, as she sate at the door of her husbands shop, being now pitifully wasted with weeping, she gave out sighs, and withall called the boy by his name. The child knowing the mothers voice, answered her out of the furnace. The mother burst open the doors, and in she went; she was no sooner in, but she espied her child in the mids of the hot burning coals, yet perceived that the fire touched him not. The child being asked, *Whether he felt no great heat*

A strange mi-
racle if it be
true. How soe-
ver it be, we
are to take it
as cheap as we
find it.

and how it came to passe that he was not burned to ashes, made answer, saying; A woman clad in purple came very oft unto me, reached me water to quench the fiery flames which compassed my body, and lastly gave me meat as oft as I was hungry. Justinian hearing of this, thought good that the boy with his mother should be baptized, and that the father which refused to become a Christian, should be hanged on the gallows, at a place called *Syca*. And so an end of that.

CHAP. XXXVI.

The Bishops of the famous Cities about that time living.

When *Menas* had run the race of his mortal life, *Eutychius* succeeded him in the Bishoprick of *Constantinople*: after *Martyrius* Bishop of *Jerusalem* came *Salustius*, and him succeeded *Helias*: *Peter* followed *Helias*, and after *Peter*, *Macarius* crept into the Bishoprick, whenas yet the Emperor had not given him his consent. He was afterwards deposed: for the report went of him, that he defended the opinions of *Origen*. In the See of *Alexandria*, when *Theodosius* (as I said before) was deposed, *Zoilus* governed the Bishoprick, and after his decease *Apollinarius*.

Menas.
Martyrius.
Salustius.
Helias.
Peter.
Macarius.
Theodosius.
Zoilus.
Apollinarius.

CHAP. XXXVII.

Of the fifth holy and general Council, and wherefore it was summoned.

After the decease of *Euphremius*, *Dominus* was chosen Bishop of *Antioch*. Now therefore when *Vigilius* was Bishop of old *Rome*, *Menas* at the first Bishop of new *Rome*, whom *Eutychius* succeeded: *Apollinarius* Bishop of *Alexandria*, *Dominus* Bishop of *Antioch*, and *Eustochius* was Bishop of *Jerusalem*: *Justinianus* summoned the fifth Council upon such an occasion as followeth. When the patrons of *Origen's* opinions prevailed in many places, but specially at *New Lanra* (so did they call it) *Eustochius* employed his whole care and industry to the banishing of them. He made a voyage into *New Lanra*, drove them all out of that coast, and in so doing, he seemed to put to flight the common plague and destruction of them all. They being scattered abroad into sundry Countreys, periwaded many to imbrace their opinions. There favoured them *Theodorus* surnamed *Ascidas*, Bishop of *Cæsarea* the head City in *Cappadocia*, who was continually with *Justinian*, as one both faithful and necessary. When this *Theodorus* incensed the Emperors Court and Palace against *Eustochius*, making relation unto them, as of an hainous and horrible matter: *Eustochius* sent *Rufus* Abbot of *Theodosius* Monastery, and *Conon* Abbot of *Saba* to *Constantinople*: both which, partly for their virtue and excellency, and partly also for the bignesse of their Monasteries, were counted chief and principal of the Monks which inhabited the deserts. There accompanied them also other religious men, not much inferiour unto them for worthinesse. These men as their special drift, called into controversie the opinions of *Origen*, the behaviour of *Evagrius* and *Didymus*. But *Theodorus* Bishop of *Cæsarea* in *Cappadocia*, being desirous to bring them from that argument, proposed the cause of *Theodorus* Bishop of *Mopsovestia*, *Theodorisus* and *Ibas*: neither did he this without the providence of Almighty God, who disposed all the circumstances so notably, to the end every prophane and wicked opinion, of whether side soever it were, might be rooted out. First of all, when the question was propounded, whether it were lawfull to accurse the dead or no, *Eutychius* then present, a man very well seen in holy Scripture, yet none of the famous personages, or of great authority (for *Menas* was yet alive, whom he succeeded in the Bishoprick) who at that time sate to answer for the Bishop of *Amasia*: when he perceived that the Council went not right, but rather the wrong way, he told them plainly, there was nothing to be doubted in that question, neither any thing that required deliberation at all. That King *Iosias* not only executed the Idol-Priests then alive, but caused also the Tombs of such as were lately deceased to be digged up. These words of *Eutychius* being so well applied, pleased them all, and satisfied them fully. *Justinianus* also hearing of this grave censure of his, preferred him to the Bishoprick of *Constantinople* immediately after the death of *Menas*. *Vigilius* sent his consent in writing unto the Council, but came not thither himself. When *Justinianus* demanded of the Council, what they thought of *Theodorus*, what they said to the things which *Theodorisus* had written against *Cyril*, and to his twelve points of the Faith: last of all, what their opinion was of the Epistle which *Ibas* wrote unto

An. Dom. 553.

Eutychius.

Vigilius Bishop of Rome.

Maria

The sentence
of the fifth ge-
neral Council
held at Con-
stantinople.

A piece of the
Councils Epi-
stle unto Ju-
stinianus.

Maris the Persian: when they had read many pieces of *Theodorus* and *Theodoritus* works, and proved manifestly that *Theodorus* had been lately condemned, and his name wiped clean out of the holy Catalogue or Registry: when they had concluded also, that hereticks were to be condemned after their decease, and with general consent to accurse not only *Theodorus*, but also the words of *Theodoritus* against the twelve points of the Faith, laid down by *Cyrl*, and against the true and right Faith, together with the Epistle of *Ibas* unto *Maris* the *Persian*, they laid down their censure in such order as followeth: *Seeing our great God and Saviour Christ Jesus hath spoken as it is in the Parable of the Gospel, &c.* And a little after. *We condemn and accurse not onely all other hereticks heretofore condemned by the four holy Councils above-mentioned, and by the holy Catholick Church, but also Theodorus Bishop of Moplovestia with his wicked books, together with the ungodly works of Theodoritus, impugning partly the true Faith, with the twelve points of most holy Cyrl concerning the Faith, and partly also the holy Council of Ephesus, and what other things soever the same Theodoritus hath published in defence of Theodorus and Nestorius. Moreover we condemn the wicked Epistle which Ibas wrote unto Maris the Persian.* When they had enterlaced certain other things, they laid down fourteen Points or Articles of the true and sincere Faith. Thus have we learned that these things were handled. When bills were exhibited unto the Council by *Eulogius*, *Conon*, *Cyriacus* and *Pancratius* the Monks, against the doctrine of *Origen*, *Adamantius*, and such as embraced his errors, *Iustinianus* asked of the Council, what they minded to do as touching these things? He annexed also unto the foresaid, the copy of one certain bill, together with the Letters of *Vigilius* written in that behalf. Whereby we may learn how *Origen* indeavoured to stuff the plain and simple Doctrine of the Apostles with the tares of *Gentiles* and *Manichees*. To be short, when they had cried against *Origen*, and against all them that wallowed in the like error with him, the controversie was referred unto *Iustinianus* by an Epistle, whereof some was part as followeth: *Thou most Christian Emperor, that retainest the virtuous mind, agreeable with ancient Nobility.* And a little after: *We abhor and detest this Doctrine, we acknowledge not the voices of strangers and aliens unto the Church: nay rather if there be any one such found, we bind him sure with the bond of Excommunication, as a thief or robber, and banish the Church of God.* Again after a few lines: *Your Majesty may soon understand all that hitherto we have decided, by the view and reading of these our Acts.* Unto these their Letters they annexed the Articles which the Patrons of *Origen's* errors had learned, wherein they revealed not only their consent, but also their dissention and manifold absurdities. Of which Articles the first contained the blasphemy of certain Monks inhabiting the Monastery of *New Lantra*, laid down in these words: *Theodorus called Ascidas Bishop of Casarea, said: If the Apostles and Martyrs which now work miracles, and enjoy so great an honour, be not made equal with Christ at the general Resurrection, what are they restored unto?* Sundry other blasphemies of *Didymus*, *Evagrius* and *Theodorus* were rehearsed by them that diligently collected these things. Within a little after the Council was dissolved, *Eutychius* Bishop of *Constantinople* was deposed, and *John of Sirimis* a village of *Cynegia* bordering upon *Antioch*, succeeded him in the Bishoprick.

CHAP. XXXVIII.

How Justinianus falling from the right Faith, affirmed, That the body of Christ was in every respect void of corruption.

Examm

* The heresie
of Justinianus
the Emperor.
Christ wept
over Ierusalem,
hungred, slept,
sweat blood
and died upon
the crosse: was
there herein
no change?

AT the self same time *Iustinianus* treading out of the way of true Doctrine, and lighting on such a path as neither the Apostles nor the Fathers ever led him unto, fell among briars and brambles, with the which he purposed to stuff the Church of God: yet brought he not his will about, for the Lord had fortified the hie-way with such strong hedges, that murderers could not leap over, as if (according unto the Prophecy) the wall had been thrown down, and the hedge broken. Wherefore the same time when *John* surnamed *Cateline* was Bishop of *Old Rome* after the death of *Vigilius*, *John Sirimis* of *Constantinople*, *Apollinaris* of *Alexandria*, *Anastasius* after *Domnius* of *Theopolis*, otherwise called *Antioch*, and *Macarius*: now restored unto his proper See of *Ierusalem*, when the Council after the deprivation of *Eutychius* condemned *Origen*, *Didymus* and *Evagrius*, *Iustinianus* wrote an

Edict,

Edict, wherein he affirmed, That the body of the Lord was not subject to death or corruption: that it was void of such affections as nature ingrafted and were unblameable: that the Lord ate bread for his passion, in such sort as he did after his resurrection: that his most holy body was nothing altered nor changed, either in the framing thereof in the matrix, or in the voluntary and natural motions, no not after his resurrection. Unto which opinions he purposed to compel both Priests and Bishops to subscribe. But all they making answer, That they expected the opinion of Anastasius Bishop of Antioch, postponed him off for the first time.

CHAP. XXXIX.

Of Anastasius Archbishop of Antioch.

Anastasius was a man of such profound skill in holy Scripture, and so wary in all his doings throughout his whole life time, that he weighed greatly of small and light matters, and would in no wise be changed or altered in them, much less in matters of great weight and importance, and especially which concerned God himself. And furthermore he so governed his nature, that neither for his softness he would easily yield unto such things as were unreasonable, neither again for his bluntness and austerity would he withstand where right and reason did not so require. He gave diligent ear to the recital of grave matters, and as he flowed in speech, so was he acute and quick witted in dissolving of doubts and questions. He would not once so much as vouchsafe the hearing of vain and idle matters: but as for his tongue he so bridled it, that he moderated his talk with reason, and held his peace where it so behoved him. Justinianus took him in hand with all policy, as if he had been to batter a well fortified hold, perswading himself verily if he might win him, that he might easily take the whole City, yoke the true faith as it were in servitude, and last of all lead the sheep of Christ captives out of the Church. But Anastasius was of so divine a courage (for he stood upon the sure rock of the faith) that he wrote letters freely against Justinianus the Emperor, proving both plainly and wisely that the blessed Apostles and holy Fathers confessed and declared unto them, the body of the Lord to be subject unto death, and partaker of the sin-blameable affections naturally impressed in the minds. In like sort he answered the Monks of the greater and lesser Syria which reasoned with him as touching this matter: and confirmed them in all men to fight in defence of the truth. To be short, he read daily in the Church the sentence of Saul the elect vessel of God: *If any preach unto you any other Gospel besides that which ye have received, God send him a plague, and him be held for accursed.* Whereunto all (few only excepted) gave their consent, and signified their endeavour and study in defence of the Faith. Moreover the said Anastasius understanding that the Emperor would banish him, wrote an exhortation unto the people of Antioch, to confirm their minds in the Faith: the which partly for the fine style and flowing sentences, and partly also for the infinite testimonies alledged out of holy Scripture, and the History therein fitly applied, is highly to be esteemed.

CHAP. XL.

Of the Death of Justinian.

But the Edict of Justinian by the providence of God, which provided far better for us, was not published. For Justinian who threatened exile unto Anastasius and his Clergy, was suddenly taken himself, and when he had reigned thirty eight years full, and eight months, he departed this life.

The body of Christ was like unto ours in all things, sin only excepted Gal. i.

Ad. Dem. 661

The end of the fourth Book of Evagrius Scholasticus

VV

THE

THE
F I F T H B O O K
OF THE
ECCLESIASTICAL HISTORY
OF
EVAGRIUS SCHOLASTICUS.

CHAP. I.

The creation of Justinus the second Emperor of that name, and of his life.

Justinianus went to hell, as *Evagrius* thinketh. *Justinus* 2. was proclaimed Emperor, Anno Dom. 566

The sensuality and coverousness of *Justinus*.

Abari a Scythian nation were driven out of their country by the *Turks*.

Contention about the Empire between *Justinus* the Uncle and *Justinus* the Nephew.



Justinianus therefore when he had set the whole world on tumults and sedition, and in his later days received that which was due for such leud practices, departed into endlessse torment appointed for him by the judgment of God, *Justinus* then, his sisters son, President of the Palace, was invested and clad in the Imperial Robe, whenas none (his own friends only excepted) knew either of *Justinianus* death, or of *Justinus* that he was proclaimed Emperor, until that both he himself, and others also celebrated in *Circum* the wonted solemnity of the Empire. After the finishing of the spectacles whenas none rose to take armor, or to rebel against him, he returned unto the Palace. And first of all he gave out a commandment, that all the Bishops and Priests which were gathered together at *Constantinople*, out of all Countreys, should depart every man to his own home, there to serve God in holinessse, and not to practise any novelty as touching the Faith. That act of his is worthy of commendation, but as for his life and trade of living, he swam in sensuality, he wallowed in filthy pleasure, and was so greedy of other mens goods, that he sold every thing for leud gain, and set benefices themselves (without any fear of God) to open sale. Moreover, being intangled with two contrary vices, foolhardinessse and faint courage, first he commanded *Justinus* his kinsman to come unto him, a man of great honour and estimation, both for his prowessse in martial affairs, and for other rare ornaments of his person, who then made his abode about the river *Danubius* to withstand the people *Abari*, lest they should cut over that river, and invade the *Roman* Dominions. These *Abari* be a people of *Scythia* called *Hamaxobii* inhabiting the regions beyond *Caucasus*. Who being driven out of their Countrey by the *Turks* their neighbors, and diversly grieved by them, came first to *Bosphorus*, thence forsaking the banks of *Pontus Euxinus* (where there dwelled many *Barbarian* Nations, but the Cities and holds were kept of the *Romans*, where again there came both souldiers that were discharged of the wars and rid of attendance, and also such inhabitants as the Emperors had sent thither) they went straight on their voyage, and vanquished all the *Barbarians* afore them, untill they came unto the shoar of *Danubius*, whence they sent Embassadors unto *Justinian* the Emperor. From thence it was that *Justinus* was called home, as it was told him, for to participate the benefit of the Covenants drawn between him and the Emperor *Justinus*. For whenas both of them seemed to be of equal fame, and the Empire like to fall unto either of them, after great reasoning and long disputation had about the Imperial Scepter, they covenanted between themselves, that whethersoever of them were crowned Emperor, should make the other the second person in honour: yet in such sort, that though he were second in respect of the Emperor, yet he should be first in respect of all others.

CHAP. II.

How Justinus the Emperor procured the Death of his Cousin Justinus.

Wherefore *Justinus* the Emperor favouring the other *Justinus* but from the teeth outward, forged hainous crimes against him, by little and little rook from him his guard, the Pretorian souldiers also, and his train, commanded him to keep his house (so that he was not seen abroad) and in the end gave charge he should be conveyed to *Alexandria*.

In which City about midnight as he sate in his bed he was murdered after a lamentable sort, and this was his recompence for the good will he bare unto the Common-wealth, and the notable service he did in the wars. Neither was the Emperors, nor the Emperesses fury and rage mitigated, before they saw with their own eyes his head taken off from his shoulders, and scornfully tumbled it with their feet.

CHAP. III.

Of wicked Addaus and Etherius.

Shortly after, *Justinus* arraigned *Etherius* and *Addaus*, who were both Senators, and of a long time in chiefeft authority with *Justinian*, for a hainous offence which they had committed. One of them, *Etherius* by name, confessed after examination, that he sought to poison the Emperor, and that *Addaus* was of his counsell, and of his mind in all he went about. But *Addaus* protested with solemn and dreadfull oaths, that he knew nor of it, yet both of them were beheaded. *Addaus* as his head went to the block, spake boldly, though he were innocent as touching that crime, yet that he had deserved that punishment, by the just judgement of God, who is the beholder and revenger of hainous offences. He confessed that he had dispatched *Theodorus* president of the pallace by enchantments. But whether these things be true or no, I am not able to say. Nevertheles sure I am that both these were wicked persons, for *Addaus* burned with sodomitical lust, and *Etherius* left no mischief unpractised: he spoiled both the living and the dead, in the reign of *Justinian*, under colour of the Emperors house, whereof he was President, calling for the Emperor, for the Emperors house. And so an end of them.

Though God do wink for a while, he payeth home in the end.

CHAP. IV.

The Edict of the Faith which Justinus caused to be published in Writing unto all Christians wheresoever.

Furthermore *Justinus* wrote an Edict, and sent it abroad unto the Christians every where, containing such a form as followeth: In the name of the Lord *Iesus Christ* our God, the Emperor *Cæsar*, *Flavius Justinus*, faithfull in *Christ*, Meek, Chief Lord, Bountifull, Lord of *Almain*, Lord of *Gotland*, Lord of *Germany*, Lord of *Antium*, Lord of *Francia*, Lord of the people *Etuli*, Lord of the nation *Gepidi*, Pious, Fortunate, Glorious, Victorious, Triumphant, All noble, Perpetuall *Augustus*. My peace (saith the Lord *Christ*, who is our true God) I give unto you: my peace (saith the same Lord unto the whole world) I leave unto you. Which is no otherwise to be taken, than that such as beleeve in him should repair unto one and the same Church: that they should be at unity among themselves, in the true and sincere faith of *Christ*, and detest from the heart-root such as gainsay, or uphold the contrary opinion. The chiefeft point that appertaineth unto mans salvation, is the free acknowledging and professing of the true faith. Wherefore as we are commanded by the Evangelists, and as the sacred Creed, to wit, the doctrine of the holy Fathers hath taught us, we exhort all men to embrace one and the same Church and discipline, beleeving in the Father, and in the Sonne, and in the Holy Ghost: glorifying the coessentiall Trinity, the one Godhead, to wit, nature and substance, one both in word and deed, one might, power and authority in the three persons, in whom we were baptized, in whom we believe, and by whom we are coupled together in one. We worship the Trinity in Unity, and the Unity in Trinity, having both a division and conjunction, so wonderfull that they cannot be expressed: the Unity, we mean according unto substance, to wit, the Godhead: the Trinity according unto the properties that is in the persons: the division we understand to be undivided, and the conjunction divided. For the divinity is one in the three persons, and the three in whom the divinity lieth, or as I may better say, which are the divinity it self, are one, God the Father, God the Sonne, God the Holy Ghost: because that every person is taken by himself, the mind separateth the things which are unseparable, to wit, God to be three persons, which are understood to be joyed together in one, as I may so term it, in identity of motion and nature. For it becometh us to say there is one God, and acknowledge three persons or proprieties. We confess moreover that the only begotten Sonne of God, God the Word begotten of the Father before all worlds, and from everlasting, not made, that for

The Edict of *Justinus* the 2. Emperor of that name, wherein the Creed or Christian faith is profoundly laid down: and strange it may seem that so vicious a man could indite so vertuous and so godly a stile. Joh. 14. Faith chiefly required of Christians. Of the Unity and Trinity. How the natures in *Christ* are both divided & coupled.

Christ willingly suffered death for the salvation of mankind.

us for our salvation he came down from heaven in the latter dayes, and was incarnate by the Holy Ghost of our Lady Mary the holy and glorious mother of God, and perpetuall Virgin, and born of her: that he is equall to the Father, and to the Holy Ghost. For the blessed Trinity alloweth us of any fourth person, as if God the Word incarnate were so, who is one person of the Trinity, one and the same our Lord Iesus Christ, of one substance with the Father according unto his divinity, of one substance with us according unto his humanity, patible as touching the flesh, but impatible touching the Godhead. We say not that God the Word which wrought his miracles was one, and he which suffered was another: but confesse that one and the same our Lord Iesus Christ the Word of God was incarnate and truly made man, that both the miracles he wrought, and the afflictions he voluntarily endured in the flesh of our salvation, appertained to one and the self same person. For it was no man that gave himself for us, but it was even very God the Word, who was man without alteration of the Godhead, and of his own accord both suffered and died for us. Wherefore in acknowledging that he is God, we say not but that he is man, and in confessing his manhood, we deny not his Godhead. Again while we affirm that the one our Lord Iesus Christ consisteth of both natures, divinity and humanity, we confound not the persons in the unity: though he was made man according to our nature, yet is he God notwithstanding: neither because he is God after his own nature, and hath a likeness not capable of our similitude, doth he cease to be man, but continueth as God in humanity, so no less man in the excellency of divinity. Therefore both the aforesaid is one, and the same one is both God and man, who is Emmanuel. Further when we grant that the same one is both perfect God and perfect man, of which two things he consisteth, we sever not the conjunction and unity of his person, but declare the difference of the natures, which is not taken away notwithstanding the coupling and knitting together of them. For neither is the divine nature changed into the humane, nor the humane converted into the divine nature: but because both of them are better understood, and sooner appear in the perfect description and order of the proper natures, therefore say we that the conjunction was made in the person. The conjunction which is in the person, sheweth that God the Word, to wit, one of the three persons in divinity, was coupled not to man that was before, but in the womb of Mary, our Lady, the holy and glorious mother of God, and perpetuall Virgin, and framed unto himself of her in his proper person, a body of one substance with ours, subject to like affections with us (sin only excepted) and endued with a reasonable soul and understanding, he had a being of himself, and was made man, and is one and the same our Lord Iesus Christ of equall glory with the Father and the Holy Ghost. And while we imagine or conceive his unspeakable copulation, we acknowledge unfainedly that the one nature of God the Word was incarnate, and took flesh endued with a reasonable and intellectuall soul. Again when we think upon the difference of natures, we affirm there are two natures, and yet divide them not at all, for both the natures are in him, and therefore we confesse one and the same Christ, one Son, one person, or one propriety of the divine essence, both God and man. Wherefore as many as held contrary opinions unto this, or presently do believe otherwise, we pronounce them to be held for accursed, and judge them to be farre estranged from the holy, Catholick and Apostolick Church of God. And seeing the true and sincere doctrine delivered unto us by the holy Fathers, hath pierced our ears, and is now as it were imprinted in our hearts, we exhort you all, nay rather we beseech you in the bowels of Christ Iesus, to become one fold, to be of one and the same Catholick and Apostolick Church. For we think it no impairing of our honour, though we are clad in this purple robe, and crowned with the Imperiall scepter, to use such phrases for the concord and unity of all Christian congregations, to the end all with one voice may sound out the praise and glory of Almighty God, and our Saviour Iesus Christ, that none henceforth contend about any question, or reason of the persons of the Trinity, or of any syllable comprised therein; inasmuch as the syllables do lead us unto one sincere faith and opinion, and that one custome and order in the holy Catholick and Apostolick Church of God, hath hitherto firmly been retained without change or alteration, and is like hereafter to continue alwayes. Although all agreed unto this Edict, and confessed the same to be no otherwise than the true faith did lead them unto: yet the members of the Church which varied in opinion, were not reconciled, because the Edict signified in plain words, that the Churches from the beginning had retained one custome without change or alteration unto that time, and that there was hope they would so continue unto the end.

CHAP. V.

Why Anastasius the godly Bishop of Theopolis, otherwise called Antioch, was deposed.

*I*ustinus moreover laid to *Anastasius* charge, that he lavished and consumed the holy treasure, not turning it to any necessary use: next that he had uttered of him very contumelious languages (for *Anastasius* being asked, what made him so prodigally to waste the holy treasure, as report goeth, should freely answer again, lest that *Iustinus* the monster of the world should spoil them of it:) and banished him the Bishoprick of *Antioch*. Furthermore the voice goeth, that *Iustinus* was greatly displeased with *Anastasius*, because when he required money of him for his admission into the Bishoprick, *Anastasius* would not give him a penny: Other crimes I am sure were laid to his charge, by such as were the Emperors instruments, and could do nought else save forge and flatter.

An old custom to take money for Bishopricks and benefices: it is as ancient as the devil is.

CHAP. VI.

Of Gregorius who succeeded Anastasius in the See of Antioch.

*G*regorius after the deprivation of *Anastasius*, was preferred to the holy Bishoprick of *Antioch*, a man of great fame for his gift in Poetry. He led a monastical life of a child, behaved himself therein so uprightly and so stoutly, that he was no sooner come to mans estate, but he attained unto the highest and most perfect degree, and was made governor of the monastery in *Constantinople*, where he led a poor and an austere life. After that again by the commandment of *Iustinus*, he was appointed chief of the monastery in mount *Sina*, where he stood in great peril, by reason the Barbarians *Sceneta*, a Nation of *Arabia*, besieged that place. And when as by his means peace was there concluded, he was called from thence to be a Bishop. He was a man that excelled and passed others both for wisdom and virtue: what thing soever he took in hand, that would he do with great diligence: and as no fear could dismay him, so could no other means allure him to contrary his own saying, no, nor the threats and authority of the higher power. Furthermore he was wont to distribute such large sums of money (for his liberality and bountifullnesse extended unto every man) that whither soever he went, a marvellous great multitude, besides his ordinary train followed after him, and they that either heard or saw he would go to any place, came flocking after. This one thing again may be added as a second ornament unto his dignity and calling, that the people were oftentimes very desirous of themselves, either to behold his goodly person, or to hear the notable grace he had of utterance and pronounciation. He was of all others the man that soonest could bring men in love with him, reasoned they with him of what matter soever they would: he had an amiable and gracious face, his talk very gentle and pleasant. And as he was quick witted to perceive any matter, were it never so profound, so passed he in wise counsel and grave judgment, belonged it either to himself or others. And thereof it came to passe, that he compassed so many noble acts: he was the man that would post over no businesse unto the next day. He made not only the Emperors of *Rome*, but also the Kings of *Persia* to have him in great admiration: because he knew how to use all men, as both necessity constrained, and occasion which he never omitted, did require. All his rare and singular acts can testifie this which I say to be no lesse than true. He was very severe, and sometimes angry: and again sometimes very gentle and meek, so that the witty saying of *Gregory the Divine* was lively expressed in him, to wit, *Severity was so tempered with shamesfastnesse, that nothing could take hurt by reason of either of them: but both, being joyntly linked together, purchased great commendation.*

CHAP. VII.

How the Nation called Persarmenia being persecuted of the Persians for their faith in Christ, yielded themselves unto the Empire of Rome.

*I*N the first year that *Gregory* was Bishop, the Nation inhabiting the greater *Armenia*, of old so called, but afterwards *Persarmenia*, which sometime was under the *Romans* and delivered by *Philip* the successor of *Gordianus* unto *Sapor*: but as *Armenia* the lesse was subject unto the Empire of *Rome*, so all the rest was held of the *Persians*: the nation I say inhabi-

No Christians may murder their Prince, what Religion soever he be of. If he be godly, God loveth his people: if wicked, let them take him as a scourge, yet for their King.

ting *Armenia* the great, professing the Christian faith, were grievously afflicted by the *Persians*, specially for their religion and conscience. Wherefore they sent Embassadors secretly unto *Iustinus*, requesting they might become subjects unto the Empire of *Rome*, that thenceforth they might freely serve God without let or hinderance. When *Iustinus* had entertained and accepted of the Embassie, certain articles being explicated in the letters he sent back unto them, and when the league was solemnly concluded, the *Armenians* slew their own princes, and yielded themselves with all they had unto the Empire of *Rome*. Not only they, but the bordering countrey, inhabited partly of that nation, and partly of forreiners with their captain *Vardan* (who both for his noble parentage, and prowess in martiall affairs, was honoured of them for their Prince) offered their service and loyalty unto the Imperiall Scepter. When *Chosroes* King of *Persia* charged the Emperor with these injurious dealings, *Iustinus* put him off with this answer, saying, that the date of the league was expired, and that it was not for the professors of the Christian faith, to leave succourless such Christians as fled unto them for aid in time of wars, but to relieve and cherish them. Although *Iustinus* gave *Chosroes* this answer, yet made he no preparation for battell, but wallowed himself in his wonted sensuality, and preferred pleasure before all.

CHAP. VIII.

Of Captain Martianus, and the siege of Nisibis.

IN the mean while he sent Captain *Martianus* his kinsman into the East, not furnishing him with souldiers and armour, and other necessary provision to give the enemy battell: so that he came into *Mesopotamia*, not without plain danger and wrack to the State, having with him a few naked souldiers, of which number some were tributary ditchers and carters. He gave certain *Persians* a very slender battell (God wot) about *Nisibis*, while as yet the other *Persians* were not in armour, and by chance getting the upper hand, he besieged the City. But the *Persians* thought good not to shut their gates at all, they reviled very contumeliously the *Roman* host, and made no account of them, as if they had been set there to keep sheep. For all this there were many strange monsters seen about that time, which prognosticated the calamities that were shortly to ensue, and among others a calf newly calved, was seen to have two heads, yet but one neck.

CHAP. IX.

How Chosroes when he had sent Captain Adaarmanes against the Romans who vexed them above all measure, went himself to Nisibis.

Chosroes being now furnished to battell, brought *Adaarmanes* on his way as far as the other side of *Euphrates*, which was within his own dominions, sent him with an army into the marches of the Empire of *Rome*, and commanded him to break into the Town *Circesium*. *Circesium* is a Town very commodious for the *Romans*, situated in the furbest parts of the *Roman* dominions, not only fortified with strong walls, raised up to a marvelous great height, but also environed with two rivers, *Euphrates* and *Abaras*, and become by reason of them as it were an Isle. Then he himself went with his power, over the river *Tigris*, and got him straight to *Nisibis*. But the *Romans* of a long time understood not of these voyages, so that *Iustinus* gave credit to a false report that was blazed abroad, how *Chosroes* was either dead, or at the point of death. They say again, that he was sore displeased, because the siege of *Nisibis* was lingered, and that he sent certain men for to egge *Martianus* forwards, and with all speed to bring the keys of the City. When their affairs took no prosperous success, but *Iustinus* bore away great shame and reproach, because he would seem to attempt that which was impossible for him to do, that is, to besiege so great and so wide a City, specially with so simple an army: first of all *Gregory* Bishop of *Antioch*, was certified of the whole. For the Bishop of *Nisibis* was his dear friend, and liberally rewarded of him, and therefore being very sorry that the Christians sustained such losses and such vexations of the *Persians*, being also desirous that the City whereof he was Bishop, were part of the *Roman* dominions, signified unto him all that was done about *Nisibis*, without the bounds of the Empire of *Rome*. *Gregorius* wrote immediately of these tidings unto *Iustinus*, and told him with all speed how *Chosroes* invaded the Countries. But he wallowing still in the filth of his wonted voluptuousness, neither gave ear unto *Gregorius* Letters, nor believed them, but thought

thought that only to be true, which his own sick brain had conceived. For he imitated the manner of intemperate and riotous persons, who as they are lither and rechelesse, so they build too much upon prosperous success and fortune: and if any thing happen contrary to their mind, they will in no wise be brought to believe it for true. Wherefore he wrote back again unto *Gregory*, rejecting his letters for false reports. If they were true, that the *Persians* should not win the city, and raise the siege before his power came: or if they won it before, they should be met withall ere they left the countrey. Afterwards he sent *Acacius* a proud man, of a disdainfull condition unto *Martianus*, with this commandment, that if *Martianus* had before put one foot into the city, he should put him beside his honour and dignity. The which he did in all the hast to the great hurt of the Common-weal, thereby to satisfie the Emperors will. For he went into the *Roman* camp, and took *Martianus* being out of the Empire, and deprived him of all martiall dignity unknowing unto the army. The Captains of the bands, and Centurions, after their watch was ended, understanding that their Captain was put out of office, shooke off their armour, stole away privily, scattered themselves here and there in their flight, and left the siege, to the great laughter of all men. *Adarmanus* therefore who had a mighty army of the *Persians*, and *Barbarians* called *Scenete*, passing by *Circesium*, destroyed all the *Roman* countreys before him with fire, sword, and every other sort of lamentable invasion, shewing no mercy at all, neither in word nor in deed. He took castles and many villages, and no man withstood him: first, because the *Roman* host wanted a head or captain: next for that *Chosroes* had beset all the souldiers about *Darus*, and therefore the countrey was overrun and destroyed freely without any fear at all. Furthermore *Chosroes* invaded *Antioch* by his souldiers only (for he himself was absent) who were repulsed beyond all expectation, whenas a very few remained in the city, whenas also the Bishop fled away, and conveyed with him the holy treasure of the Church, because the greater part of the wall lay on the ground, and the people as it falleth out at such times, were up all on rebellion: and when they were gone, the city was left desolate, neither was there any one that devised engines to repell the violence of the adversary, or that was disposed to resist the enemy any kind of way.

СНАР. X.

The Winning of Apamia and Daras.

After that the assault of *Adaarmanes* took no prosperous success at *Antioch*, and the city *Heraclea* afterwards called *Gagastica*, was by himself on fire, he made his voyage straight into *Apamia*, the which *Selenus* the son of *Nicanor* builded, a city sometime flourishing, yet by long tract of time fallen to great decay and ruine. And when he had gotten the city upon covenants concluded between them (for the citizens could not resist, their walls being so old that they fell to the ground) he burned the city, bereaved them of all their substance, destroyed all, contrary unto the covenants drawn between them, subdued not only the city, but the country about, went his way, and took with him not only the Bishop, but also the Lieutenant of the city. Again in his journey homewards, he wrought great mischief without let or resistance, a few souldiers only excepted, whom *Iustinus* had sent thither, whose captain was *Magnum*, master sometime of the Exchange at *Constantinople*, and afterward by the commandment of *Iustinus* put in trust with one of the Emperors places, the which souldiers were so discomfited, that they fled away and were almost taken. These things being brought to this pass, *Adaarmanes* returned unto *Chosroes*, who as yet had not taken the city which he besieged. As they joyned powers together, their army became very strong, the souldiers were animated, and last of all, the enemy terrified and altogether dismayed. He found the city trenched about, with a great contremure raised nigh the walls, all warlike engines prepared for the winning of the city, as the great hollow catapelts, which shoot the darts from aloft, commonly called brakes or slings. *Chosroes* with these helps won the city by force in the winter season, whenas *John* the Mayor of the town took no thought at all how he might repel the violence of the enemy, nay rather he betrayed the city, for both is reported. *Chosroes* had besieged the city above five moneths, and in all that while there was not one that withstood him, last of all, when they had ransacked the city of all that was in it, and slain many after a lamentable sort, and taken many also alive, he fortified the city, lying very commodiously both for him and his subjects, and so returned home.

The winning of *DAT 81*.

CHAP. XI.

Justinus the Emperor fell into frensie, and Tiberius took the government of the whole Empire.

Justinus understanding that his dominions were invaded in such sort as we have declared before, by reason of his overmuch insolency and pride, banished wit, removed reason out of her seat, took his infortunate success far more grievous than the common course of nature could bear, and fell into frensie and madness, so that he had no sense or understanding of any thing that was done. Wherefore *Tiberius* a *Thracian* born, one that was of chiefest authority and estimation with *Justinus*, took in hand the government of the Empire. This man had lately been sent by *Justinus*, with great power to give battell unto the people *Abaris*: who whenas his souldiers could not find in their hearts to behold the *Barbarians* in the face, had without all peradventure been taken, had not the divine providence of God beyond all mans expectation, saved and restored him alive into the *Roman* dominions. For by following the rash and heady advisement of *Justinus*, he together with the whole Common-weal of *Rome*, was in great danger of utter foil, and of losing unto the *Barbarians* the great renown of the *Roman* Empire.

CHAP. XII.

How Trajanus went in Embassie unto Chosroes King of Persia, and concluded a league between the Romans and the Persians.

Wherefore speedy counsell was taken, such as was meet and convenient for the *Roman* affairs, to the end that which they had lost with rashnes, might be recovered with reason and sobriety. They sent unto *Chosroes* King of *Persia*, *Trajanus* a man of great renown, by office a Senator, of great honour and estimation with all men, partly for his hoar hair, and partly also for his great wisdom. His Embassie was not in the person of the Emperor, or in the name of the *Roman* Common-weal, but only a message from *Sophia* the Empress. For she wrote letters unto *Chosroes*, wherein she lamented the wofull plight her husband stood in, and the lamentable state of the Common-weal wanting a head, that it stood not with his honour to triumph over a silly widow, to insult over an Emperor that was sick and bedrid, and to invade a Common-weal that was destitute of aid and succour. That he of old being diseased had not only the like humanity shewed unto him, but also of the best Physicians sent unto him from the Empire of *Rome*, which might ease him of his grief. *Chosroes* being perswaded with these circumstances, although he had determined immediately to overrun the *Roman* dominions, yet confirmed he a league for three years space concerning the East Countries, and decreed withall that *Armenia* should enjoy the like benefit, that no battel should be fought there, and that none throughout the East Countries should be molested at all. While the affairs of the East stood in this sort, *Serminum* was taken of the *Barbarians*, a city of old inhabited of the people *Gipadis*, and afterwards by them delivered unto *Justinus*.

CHAP. XIII.

Of Tiberius who was made fellow-Emperor, and his disposition.

IN the mean while *Justinus* through the counsell of *Sophia* the Empress, proclaimed *Tiberius* *Caesar*, and uttered such lamentable words at his Coronation, as no history either ancient or otherwise howsoever hath recorded unto this day; God no doubt of his mercy granting unto him so much time and space, as might suffice him both to confesse his own sin, and also to pronounce such things as were for the profit and commodity of the Common-wealth. For when *John* the Bishop together with his company, the Princes and Magistrates, last of all the *Prætorian* souldiers were assembled in the open Hall, where of old such solemnities were usually celebrated, *Justinus* clad *Tiberius* in the Imperiall Robe, and compassed him with the souldiers cloak, saying aloud as followeth, *Let not the glory of this garment lead thee into errour, neither be thou deceived with the glorious shew of such things as are subject unto the senses, wherewith I my self now (alas) being snared, have brought my self foolishly into these grievous torments. Wherefore in governing the Empire with great moderation and mildnes of spirit, redress what is amiss, and correct what I have lewdly committed.* And pointing at the Magistrates

Justinus: the Emperor being fallen into frensie and madness, counselled Tiberius his successor in these words.

Magistrates with his finger, *Thou must in no wise* (saith he) *be ruled by these men, for these be they which brought me into this lamentable plight, and the misery thou seest me in.* These with other sorrowfull words he uttered with many sobs and sighs, which made all that were present wonderfull pensive, and the tears to trickle down their cheeks. This *Tiberius* was a goodly tall man and well set, one that excelled in the opinion of all men for comely proportion, so that he passed not only Kings and Emperors, but also all other sorts of men. And first of all, as touching the manner of his person, it became very well the majesty of the Imperial Scepter, and as for his mind it was adorned with modesty, gentleness and courtesie. His gracious favour was such, that it allured all men at the first sight to love him. He supposed that to be riches which sufficed every man, to give not only for necessity, but also for plenty and abundance. For he was of opinion, that not they only were to receive benefits which wanted, but that it became the Emperor of *Rome* to be bountifull, and liberally to give. He took that gold to be counterfeit, which was gathered with the tears of the commonalty. He was so moved with these circumstances, that he forgave unto them that were tributaries unto the Empire one whole years tribute. Again, such mannors and farms as *Adarmanes* had in manner brought to decay, by selling them at grievous tribute, he restored unto their former liberty, and not only considered their loss, but recompenced them over and besides. He forgave the injurious exactions and pensions, for the which other Emperors accustomed to deliver, and in manner to sell the subjects to be abused of the Magistrates at their pleasure, and made a Law there should no such thing afterwards be committed.

What gold counterfeit
If *Tiberius* were now alive to execute for such counterfeit coyn, no doubt he would hang a great many, & perhaps a few Lawyers.

CHAP. XIV.

Tiberius the Emperor sent Justinianus with a great army against Chosroes, and drove him out of the Roman dominions.

THe aforesaid *Tiberius* having set in order, as right and reason did require, such sums of money as his predecessor had both wickedly and injuriously appointed to be gathered, made ready for battell, gathered together a great army of valiant souldiers; and noble persons beyond the *Alpes* about *Rhene*, and on this side of the *Alpes*, of the nation called *Massageta*, with other *Scythian* nations, out of *Paonia*, *Myfia*, *Illyria* and *Isauria*, so that he had well nigh an 150 troops of chosen horsemen ready and well appointed, by means whereof he gave the utter foil unto *Chosroes*, who immediately after the winning of *Darda*, had in the summer time overrun *Armenia*, and thence marched forward towards *Casarea* the head city of *Cappadocia*. This *Chosroes* behaved himself so insolently towards the Empire of *Rome*, that when the Emperor sent Legats unto him, he would not once vouchsafe to give them the hearing, but very disdainfully bad them follow him to *Casarea*, and that there he would sit and hear what they had to say. When he saw the *Roman* host (whose Captain was *Justinianus* the brother of *Justinus*, that was piteously murdered at *Alexandria*) all in armour coming of the contrary to meet him, the trumpets sound to battell, the armies ready to joyn together, the clamour of the souldiers piercing the clouds in the sky, orderly placed in the front in battell array, foming out with great fury present death. Last of all, when he espied so great and so goodly a troop of horsemen, as none of the Emperors before ever thought of, he was greatly astonied, and by reason it so fell out unlooked for and upon a sudden, he sighed heavily, and would not give the onset. As he deferred the battell, lingered still, spent time idly, and craftily went about to deceive them, *Curs* a *Scythian* Captain of the right wing of the battell set upon him, and when the *Persians* could not withstand his violence, but quite forsook the front of the host, *Curs* made a great slaughter of the enemies. Last of all he pursued the souldiers at their backs, where the artillery and preparation of *Chosroes*, and of his whole army lay. He took all the Kings treasure and Jewels, all his ordnance for war, yea when *Chosroes* both saw and suffered it, thinking that to be far better, than that *Curs* should set on him. *Curs* with his souldiers got great spoil and sums of money, and took away their beasts laden with fardels and packs, where also the fire lay which *Chosroes* King of *Persia* worshipped for his god. Thus having soiled the *Persian* army, and singing a hymn to the praise of God, he returned in the evening about candlelight unto his company, who by that time had left the array they were set in. *Chosroes* all this while stirred not, neither as yet was the battell begun, but only light skirmishes, one while of this side, another while of that side, as the manner is. *Chosroes* set a mighty beacon on fire in the night, and purposed then to give the enemy

ian, in Latin *turma*, a troop; as *Varro* thinketh, *quasiterdena*, thirty, there captain is called *decurio*, some take the troop to be 32 horsemen, some other 64 horsemen.

Curs a *Scythian*.

A wise god, that could be taken in wars.

my battell: the *Romans* having two armies, he set about midnight on that host which lay in camp of the North side: they being suddenly taken and unprovided, recoiled and gave back: he went forwards, took *Meletina* a city not far off, that was destitute of a garrison and citizens to repell his violence, set all on fire, and sought to cut over the river *Euphrates*. When the *Roman* armies joyned together and pursued after him, he fearing himself, got upon an Elephant, and passed over *Euphrates*: but the greater part of his army in swimming and conveying themselves over, were drowned in the depth of the water. He understanding of this misfortune, got him away with all speed. Wherefore *Chosroes* in the end being thus plagued and recompenced for his insolency and disdain towards the *Romans*, returned into the East with as many as were left him alive. There the league was of force, that none should assault him. *Justinianus* after all, overrun the marches of the *Persian* dominions, continued there all winter long, without let or annoyance. About the eight Kalends of *July*, he returned back without the loss of any one part of his host, and spent all summer with the prosperous success and joy of martiall prowels, about the bounds where the *Roman* and *Persian* dominions do part asunder.

CHAP. XV.

How Chosroes after great sorrow that he was foiled in battell, died, and bequeathed the Kingdome of Persia to his son Hormisdas.

Chosroes being on every side beset with misery, all dismayed and discouraged, languishing for sorrow, and pining away with care and pensiveness, and as it were swallowed up in the gulphs of his deep sighs and heavy sobs, died after a lamentable sort: leaving behind him a law the which he made, that the King of *Persia* should never after that day take armour against the *Romans*, as an everlasting memoriall of his flight and utter foil. After his decease, his son *Hormisdas* was crowned with the royall scepter, of whom I will presently say no more, for the Ecclesiasticall affairs do call me away, and look that now I should thitherwards direct my pen.

Hormisdas King of Persia.

CHAP. XVI.

Of the chief Bishops which flourished about that time.

This *Bonosus*, is of other Writers called *Benedictus*.

When *John* otherwise named *Cateline* departed this life, *Bonosus* became Bishop of *Rome*, whom another *John* succeeded, and after him *Pelagius*. In the See of *Constantinople*, after *John* came *Eutyches*, who had been Bishop there before. The city of *Alexandria* after the death of *Apollinaris*, had *John* to their Bishop, whom *Enlogius* succeeded. The Bishoprick of *Jerusalem*, when *Macarius* had finished his mortall race, was governed by *John*, who sometime led a very poor and austere life in the Monastery of the vigilant Monks, during whose time the Church continued at one stay, without change or alteration.

CHAP. XVII.

Of the earthquake at Antioch in the reign of Tiberius.

An. Dom. 580.

IN the third year of *Tiberius Casars* reign, there arose about noon-day so great an earthquake at *Antioch* and *Daphne* adjoining thereunto, that all *Daphne* with the force and violence thereof fell to the ground, and many both publick and private buildings within the city of *Antioch*, were unjoynted and broken asunder, yet not so much that they fell to the ground. There happened both at *Antioch* and at *Constantinople*, other calamities which require a long discourse, and vexed out of measure either of the cities with great tumults and sedition, yet as they arose upon a godly zeal, so ended they very strangely. But of them afterwards.

CHAP. XVIII.

Of the tumults at Antioch and Constantinople, about Wicked Anatolius.

A*natolius* one sometime that was but a light and a common fellow, yet afterwards crept through wiles, I wot not how, to be a Magistrate, and to bear office in the Commonweal. He lived at *Antioch*, where with great diligence he went about such affairs as he had in hand, there he grew into great familiarity with *Gregory* Bi. of that city, and had oft recourse unto him, partly to confer about his businels, and partly by frequenting thither, to purchase unto him.

himself greater authority and estimation. It fell out that this *Anatolius* was found to have sacrificed to Idols, and being examined, he was manifestly proved a wicked man, an enchanter, and entangled with divers other enormities. Yet this Magistrate together with his companions (for he had others that held with him, and were convinced of Idolatricall sacrifice) had almost escaped without punishment, had not the people made an insurrection, and set all on tumults, that the hearing and examination of their impiety would by that means have been quite omitted. Moreover, they exclaimed at *Gregory* the Bishop, and said openly that he was altogether of *Anatolius* counsell. For the curled devil, disquieter of mankind, perswaded many of the citizens to accompany *Anatolius* in his abominable sacrifice. Hereupon it arose that *Gregory* was in great suspicion: that the people were so earnestly bent against him: and hereupon he was so vehemently suspected, that the Emperor *Tiberius* himself laboured to sift out the truth of *Anatolius* own mouth. Wherefore he gave our commandment, that both *Anatolius* and his company should with all speed be brought to *Constantinople*. * *Anatolius* hearing of this, ran unto the picture of *Mary* the mother of God that hung aloft in the prison by a cord, set his hands behind him, made supplication and prayed unto it. The image detested him as a wicked person and one that God abhorred, and turned it self from him; a spectacle very strange, and worthy of everlasting memory. The Jaylor and keepers with the souldiers of the garrison saw it and reported it to others. The holy Virgin appeared unto divers of the faithfull, and set them against wicked *Anatolius*, saying, that he had reviled her Son. *Anatolius* being brought to *Constantinople*, and there chastised very extreemly, could not charge the Bishop with any thing; but together with his company, was an occasion that the City was on far greater sedition and uproar. For when some of these Idolatricall sacrifices were condemned, not to die, but to perpetuall banishment: the people of a godly zeal boiled with anger, and would not suffer them to be banished, but took them in a fisherboat where they were set, and with uniform consent of all the people they were burned quick. They cryed out also against the Emperor and *Eutychius* their Bishop, as traitors to the faith. For without doubt they had dispatched both *Eutychius* and such as were commisionated to arraign *Anatolius* and his company (for they sought them in every place, and beset them on every side) had not the providence of God which preserveth his people, taken them out of their enemies claws, and appeased by little and little, the rage of so furious a multitude. So it came to pass, that they committed no horrible act: that *Anatolius* was first thrown to the ravenous beasts in compass of the theater, of them to be torn in pieces, next hanged on the gallows. Neither ended he his life with those punishments, but the wolves came, pulled his carcases to the earth (which was never seen before) and cruelly rent it in pieces with great ravening. There was a Christian that said before these things came to pass, that in his sleep he saw the people pronounce the sentence against *Anatolius*. And again, a noble man President of the Emperors Pallace, one that made great friends for *Anatolius*, said, he saw *Mary* the mother of God, and that she spake unto him in this sort, How long dost thou take part with *Anatolius*, who dealt contumeliously, not only with me, but with my Son also? But thus much of these things shall suffice.

CHAP. XIX.

Of *Mauricius* the valiant Captain, and his vertues.

Tiberius being clad with the Imperial Robe, after the decease of *Iustinus*, deposed *Iustinianus* of his dignity, because his latter enterprises against the *Barbarians* took not such prosperous success as aforetime, and appointed *Mauricius* Captain of the Eastern power, who by birth and by name was of old *Rome*, yet because of his ancestors and parents, he took *Arabyssus* a City of *Cappadocia* for his countrey. He was a politrick and wise man, very diligent and carefull in all his affairs, of a firm and constant mind, of good government in life and conversation, and well disposed. He so bridled fleshly desires, and feeding of the panch, that he abstained not only from necessities, and such things as might easily be gotten, but also from other things whatsoever provoked to intemperate lust and sensuality. He would not give the common sort of men the hearing, neither hearkned he to every mans tale. For he knew that the one bred contempt, and the other brought nothing but flattery. He would very seldome grant his presence unto any, yea and that too, when he was earnestly besought unto: he stopped his ears from hearing of idle talk, not with wax (as the Poet coun-

Anatolius an
Enchick.

* In this story concerning the picture and appearance of the Virgin Mary, Evagrius sheweth himself to be much addisled to superstition. Here you may see that *Anatolius* an Enchanter and sacrificer to Idols, prayed to pictures which God detested. The execution of *Anatolius* that sacrificed to Idols. Here we may see how superstition crept in about Evagrius time, and so by little and little encreased unto this day.

The vertues of
Mauricius.

felleth)

A man in office is soon espied.

sellet) but with wisdom and reason, which was unto him instead of a key, both to open and to shut them as time and occasion did require. Ignorance the mother of boldness (for none is more bold than blind bayard) and faint courage her next neighbour, he so banished from him, that he thought verily in rashness there was peril, and in pausing great security. For wisdom and fortitude which were resiant in his brest, so ruled his affairs as time and occasion required, without giving appetite the bridle, that measure and moderation both set them up and pulled them down. But of this more at large hereafter. Rule and government do most commonly declare how excellent a man is, and what his nature and manners be: and this only thing plainly sheweth what mans is: for when life hath liberty and power to do what he list, then revealeth she the secret closets of her mind, and sets them wide open to the face of the whole world. This *Mauricius* waging battell in forreign Countries, took both Cities and Castles that lay most commodious for the *Persians*, and carried thence so great a prey, that he filled with the captives he had brought with him, Isles, Towns and Countries, that lay a long time desolate and not inhabited: the land also that was unmanured, he caused to be tilled and made arable soil: of these men he had to serve his turn great armies, which both valiantly and courageously fought against other nations, and last of all he stored every family of servants, for then there were captives great store, and cheap enough.

CHAP. XX.

Mauricius foiled both *Chosroes* and *Adaarmanes*, which led the Persian armies.

Furthermore, the same *Mauricius* waged battell with the head and chieftest of all *Persia*, namely *Tamochosroes* and *Adaarmanes*, which led great armies to the field. But after what sort, when, and how prosperously his enterprizes went forwards, either we give other men leave to commit them to letters, or peradventure we our selves (seeing that in this present volume we have promised to discourse of other matters) will entreat of them in another severall work. Yet thus much will I now say, that *Tamochosroes* was overthrowne in the front of the host, not with the fortitude of the *Roman* army, but with the only piety of the Captain, and his faith in God: that *Adaarmanes* was foiled with plain force of arms, and after great loss of his power, put to flight, yea, and that not only when *Alamundarns* Captain of the *Barbarian* nation called *Sceneta*, betrayed *Mauricius*, in that he would not come over the river *Euphrates*, and aid him against *Sceneta*, which fought against him (these *Sceneta* are so swift on horseback that they can hardly be taken, yea though their passage be stop: but when it stands them upon, they far outrun the enemy) but also when *Theodorichus* Captain of the *Scythians* durst not tarry within their reach, but shewed them immediately a fair pair of heels together with his souldiers.

CHAP. XXI.

Of the signs prognosticating the reign of Mauricius.

There were signs which went before, and foreshewed that *Mauricius* should be crowned Emperor. As he offered frankincense very late in the night, within the chancell of *S^t Maries* Church, which the people of *Antioch* do call the temple of *Iustinian*, the curtain or canopy was all set on fire, and therewith he fell into such a dump, that he feared the vision exceedingly. *Gregory* Bishop of that City standing by, said that without all peradventure the vision was sent from above, and foreshewed the brightness of glory, and the great renown that was to befall him. Christ moreover appeared towards the East, seeking revenge and vengeance on the enemies. In that vision also was the reign of *Mauricius* plainly prognosticated. For of whom (I pray you) fought he that, unless it were of the Emperor, and of such a man as served him in holiness? As I searched out the truth and certainty of these things, his parents told me other things worthy of memory, and the knowledge of posterity in time to come. His father remembered that what time *Mauricius* was conceived, he saw in his sleep a mighty Vine to burgein out of his chamber, and that there hung thereon infinite clusters of ripe grapes. His mother told that when she was delivered, the earth breathed up of her self a redolent favour, that was strange, and varied it self by turns. Also that a grisly ghost commonly called a Goblin, or a Hegge, tumbled the Infant from place to place, as though he would devour him, yet had no power to hurt him: *Simon* likewise that dwelt in a pillar not far

The dream of *Mauricius* father.

Simon, that is a Goblin.

farre from *Antioch*, a man of great wisdom and experience, sufficiently adorned with all divine gifts, gave forth many tokens both in word and deed, which plainly declared that *Mauricius* should be crowned Emperor. Concerning which *Simeon*, if ought seem expedient to be written, the next Book shall perform it.

CHAP. XXII.

Of the Coronation of Mauricius and Augusta.

When *Tiberius* was ready to yeeld up the ghost, and now come unto death's door, he gave unto *Mauricius*, who then was proclaimed Emperor, his daughter *Augusta* in marriage, and the Empire for dowry: who though the term of his reign was prolonged but for a short space, yet because of his noble acts (which conveniently may not presently be committed to writing) he left unto the Commonweal both an immortall memory of his name, and a passing inheritance, to wit, *Mauricius* whom he proclaimed Emperor: neither only this, but he gave them also his own title, for he called *Mauricius*, *Tiberius*, and *Augusta*, *Constantia*. But what famous acts they did, the next Book God willing shall declare.

Mauricius was crowned Emperor, *Anno Dom.* 583.

CHAP. XXIII.

A supputation of the times from Justinus the second Emperor of that Name, unto Mauricius.

To the end we may diligently note the succession of times, we have to learn that *Justinus* the younger reigned by himself alone twelve years, ten moneths, and odd dayes: together with *Tiberius*, three years and eleven moneths: so that his whole reign comes to sixteen years, nine moneths and odd dayes. *Tiberius* was Emperor by himself alone four years, with *Justinus* three years and eleven moneths: so that if we number the years from *Romulus* unto the reign of *Mauricius*, they will appear just according unto the supputation which went before, and this present rehearsal.

From the building of Rome and the Kingdom of *Romulus*, unto the reign of *Mauricius*, there are 1148. years. *Evag. lib.* 3. cap. 29.

CHAP. XXIV.

A recitall of such as continued their Histories one after another from the beginning unto this time.

As touching the order and continuance of times agreeable unto the Ecclesiasticall History, it is come to pass by the goodness of God, that we have it at this day compendiously delivered unto us, by the works of such famous Historiographers as have written the said History unto the posterity following. For *Ensebins Pamphilus* hath written from the birth of Christ unto the reign of *Constantinus Magnus*: *Socrates*, *Theodoret*, and *Sozomen* have continued the times from *Constantine*, unto *Theodosius Junior*, of which Emperors doings, this work also of ours hath somewhat discoursed. As for the divine and prophane Histories from the beginning of the world unto this day, they are orderly continued by painfull writers. And first of all *Moses* began to write (as it is declared of them which compiled these things together) of the things that were done from the creation of the world, even as he had truly learned of God in Mount *Sina*. Again others followed him, shewed the ready way to attain unto our religion, and committed to writing the acts done since his time. Moreover *Iosephus* wrote a very large story, full of every kind of good matter. What fabulous things soever are reported to have been done either by the *Grecians* or *Barbarians* of old time, who either were at civil warres within themselves, or waged battell with forreign enemies, or if any other thing can be remembered since the first mould of man was cast, all I say beside sundry other writers is laid down by *Characes*, *Theopompus* and *Ephorus*. As for the *Roman* History, comprising in manner the acts of the whole world, or if any other thing fell out by reason of their civil discord, or of quarrels risen between them and forreign nations, it is exquisitely handled by *Dionysius Halicarnassans*, who began his story from the time of the people called *Aborigenes*, and continued it unto the reign of *Pyrrhus* King of *Epirus*. From thence unto the overthrow of *Carthage*, *Polybius* *Megapolitanus* hath excellently discoursed: all which Treatises though occasioned

Ensebins.
Socrates.
Theodoret.
Sozomenus.
Evagrius.

Moses.

Esdras and the Prophets.
Iosephus.

Characes.
Theopompus.
Ephorus.
Dionysius
Halicarnassans.
Polybius.

Appianus.

Diodorus Siculus.

Dion Cassius.

Herodian.

Nicestrius.

Dexippus.

Eusebius.

Arianus.

Asinius.

Zosimus.

Priscus Rhetor.

Eustathius.

Epiph.

Procopius.

Rhetor.

Agathius.

John.

at divers and sundry times, *Appianus* with grave judgement hath contrived into order and compacted together, adding thereunto of his own, such things as were worthy of memory after their dayes unto his time. *Diodorus Siculus* wrote unto the time of *Julius Caesar*, *Dion Cassius* likewise continued his story unto the raign of *Antoninus* of *Emessa*. The like matter and order hath *Herodian* in manner followed, ending with the death of *Maximus*. *Nicestrius* also a Rhetorician of *Trapezum*, began with the raign of *Philip* the successor of *Gordianus*, and wrote unto *Odenatus* of *Palmyra*, and the ignominious expedition of *Valerianus* against the *Persians*. Of the same thing intreated *Dexippus* at large, beginning with the raign of the *Macedonians*, and ending with the Imperie of *Claudius*, the successor of *Galicenus*. The said author laid down the wars of the *Carpians*, and of other *Barbarians* in *Helladra*, *Thracia* and *Ionis*. *Eusebius* continued his story from *Octavianus* the Emperors raign, unto the time of *Trajan*, *Marcus*, and the death of *Carus*. *Arianus* and *Asinius Quadratus*, wrote somewhat also of those times. The times following, reaching unto the raign of *Arcadius* and *Honorius* the Emperors, *Zosimus* hath prosecuted: and of the things which happened since their times, *Priscus Rhetor* with others hath discoursed. All which Histories *Eustathius* of *Epiphania* hath briefly run over, but very excellently, and divided the whole into two volumes: the first containeth the acts from the beginning of the world unto the destruction of *Troy*, and the pallace of *Priamus*: the second continueth the story from that time unto the twelfth year of *Anastasius* the Emperors raign. There began *Procopius Rhetor*, and ended with the dayes of *Iustinian*. What happened since unto these our dayes, although *Agathius Rhetor*, and *John* both my fellow citizens and kinsmen, have orderly written of, unto the time when *Chosroes* the younger both fled unto the *Romans*, and also was restored unto his kingdome by *Mauricius* (who went not therein faintly to work, but courageously as it became an Emperor, and brought *Chosroes* into his kingdome with great treasure and armed souldiers,) yet have they not as yet published their Histories. Of whom hereafter by the grace of God we mind to speak as occasion shall serve.

The End of the Fifth Book of *Evagrius Scholasticus*.

THE
SIXTH BOOK
OF THE
ECCLESIASTICAL HISTORY
OF
EVAGRIUS SCHOLASTICUS.

CHAP. I.

The solemn marriage of *Mauricius* and *Augusta*.



Sophia the
wife of *Tiberius*.

Mauricius being crowned Emperor, first of all made preparation for the solemnity of his marriage: next celebrated such rites as became the Imperiall Scepter, and coupled unto him in marriage *Augusta* otherwise called *Constantia*, with great pomp and royalty: last of all he made sumptuous feasts and costly banquets, with great glory and renown. *Theodosia* and the Emperess came to this solemn marriage with a portly train and rich presents. The one brought with her not only the father and the mother of *Mauricius* (which was never seen to have happened to any Emperor before) for to honour the marriage with their comely hoyness and reverend wrinkles, but also his brethren of goodly stature and proportion, to set forth that royall solemnity: the other presented a garment all of cloth of gold, garnished with purple and pearls of *India*: she brought also Crowns covered with gold and precious stones of divers sorts and sundry colours, together with all the Nobility, as well such as were renowned for Martiall prowesse,

as they that were made of, for their honourable order of the hall and pallace. All they bare in their hands burning torches, stood very majestically in the sight of all men, upholding the glory of that gorgeous spectacle, so that there was never seen among men a more excellent and a more royal shew. *Plutarchus Charoneus* (saith *Demophilus* a Roman Historiographer) said very well, that the puissance and prosperous success, the favour and fortune of *Rome* joyned hands together; but I had rather say, that true piety and felicity so met together in *Mauricius* alone, that true piety forced felicity to be present, and would in no wise suffer her to be foyled and overthrown. These things being finished, *Mauricius* covered not only his head with the Crown, and clad not only his body in Purple, but also his mind with precious ornaments. For in manner he alone of all the Emperors fell a governing of his own person, and so became an Emperor indeed: first he drove from his mind the popular state of affections, next placing the order of his Peers and Nobility in the seat of reason, he made himself a lively pattern of virtue for his subjects to imitate and follow. Neither do I report this of him, to the end I might sooth him with fair words and flattery (for to what purpose I beseech you should I do so, seeing he knoweth not of the things which I do write?) but because the gifts which God hath so bountifully bestowed upon him, and the affairs, which at sundry times enjoyed such prosperous successes, do manifestly prove it to be most true. All which, will we nill we, we must confess and acknowledg to be the goodness of God.

*Mauricius Emperor
& Governor of
his own son
His virtues*

CHAP. II.

Of Alamundarus the Saracen, and his son Naamanes.

THis Emperor above all other men was carefull over such as had been attainted of high treason, that none of them should be executed, and therefore he beheaded not *Alamundarus* Captain of the *Sceneta* in *Arabia*, who (as I mentioned before) had betrayed him, but was driven out of one only Isle with his wife and certain children, and banished for punishment into *Sicilia*: And moreover *Naamanes* his son, who wrought infinite mischiefs against the Common-weal, who had destroyed the two *Phoenicians* and *Palastina*, who last of all subdued the same regions with the help of the *Barbarians* round about him, yea, at what time his father *Alamundarus* was taken, when all men craved his head, he kept him only in free ward, and enjoyned him no other punishment. The like clemency he shewed to infinite other persons, the which severally shall be spoken of when fit occasion is ministred.

CHAP. III.

Of John and Philippicus Roman Captains, and their doings:

John a *Thracian* born, was sent by *Mauricius* to guide the Eastern army, who prevailing but ill-favouredly in some battels, in some others again patching that which was a discredit unto him before, did (as truth is) nothing that deserved any great commendation. Next after him *Philippicus*, one that was allied unto the Emperor (for he had married one of his sisters) made a voyage into forreign countries, destroyed all that lay before him, took great spoil, and slew many of the Nobles and Peers of *Nisibis*, and of others on this side of the River *Tygris*. He fought hand to hand with the *Persians*, and giving them a wonderfull sore battel, he overthrew many that were of the chiefest of *Persia*, and took many alive: A band also of spearmen which fled to an hill, lying very commodious for them, he took not; but let them go untouched, which promised him they would send to their King with all speed to perswade him to peace. Other noble acts did he while he led the *Roman* power, he brought the souldiers from riot and pleasure, and acquainted them with temperancy and diligent service. All which circumstances, we give other men leave (if they please) who either have written, or are about to write, so far to wade into, as they have learned by hearsay, or conceived by self opinion: who most commonly by reason of ignorance are deceived and so halt, or through too much partiality are negligent, or by occasion of spite and hatred are so blinded that they cannot utter the truth.

CHAP.

CHAP. IV.

Of Captain Priscus, and the insurrection of the souldiers against him.

Priscus succeeded *Philippicus* in the room of a Captain, and was so stately, that none could speak with him, unless it were about weighty and great matters. For he was of the opinion, that if he used little familiarity, he might do what himself listed, and that his souldiers underneath him would stand in awe of him, and the sooner obey his commandment. But coming on a certain time unto his army with high looks and haughty disdain, with his whole body set upon too arrogant gestures, he made them an Oration of souldiers patience in peril of wars, of fine and picked harness, and last of all, of the rewards they were to reap of the Common-weal for their travel and service. They knowing these things as well as he, began openly to reveal their wrath and conceived displeasure against him, and rushing in thither, where he had pitched his tent, as if they had been *Barbarians*, they spoiled him of all his sumptuous store and precious treasure: and not only this, but without doubt they had also dispatched him, had he not with all speed taken horse and fled unto *Edeffa*. Yet they besieged this City, and commanded that *Priscus* should be delivered unto them.

CHAP. V.

Of Germanus whom the souldiers made Emperor against his will.

When the Citizens of *Edeffa* would not bring forth *Priscus*, the souldiers left him, and by force took *Germanus* Captain of the souldiers in *Phinicia* of *Labanusa*, and proclaimed him their Captain and Emperor. While he refused the office, and they urged it upon him, there arose great contention on either side, for he would not be constrained, and they would needs compel him: they threatned to execute him, unless he would willingly accept of the dignity, he on the contrary protested openly he was neither afraid, neither would yield one jot. At length they went about to lash him with whips, and to maim the members of his body: which torments they perswaded themselves verily he would not endure, supposing there was in him no more hardness to bear stripes, than nature and his years afforded him. They took him in hand, and knowing what he was able to suffer, dealt very circumspectly, a caution being given lest they should wound him sore, untill in the end they forced him so condescend, and with an oath to promise them his faith and fidelity. Wherefore thus they compelled him whom they had ruled to rule, and whom they had governed to govern, and whom they had led captive to become their Captain. Furthermore, they displaced all other Officers, as Captains, Tribunes, Centurions, Decurions, and placed in their rooms whom pleased them best, and reviled the Empire with railing speeches. And though they bare themselves towards such as were tributary milder than the common use and manner is of *Barbarians*, yet were they altogether alienated from their companions, and members with them of one Common-weal. For they took not their wayfaring victuals by weight and measure, neither were they pleased with such lodging as was appointed for them, but took their own lusts for laws, and pleasure for prescribed order.

CHAP. VI.

The Emperor sent Philippicus again among the souldiers, but the army refused him.

When the Emperor sent *Philippicus* to redress the aforesaid enormities, the souldiers not only rejected him, but menaced and conspired the deaths of such as seemed to take his part.

CHAP. VII.

Of Gregory Bishop of Antioch, how he proved the report that was raised of him to be a meer slander.

The affairs of the Common-weal being at this point, *Gregory* Bishop of *Antioch* returned from *Constantinople*, after the ending of a bitter conflict, the which I am now about to declare. When *Asterius* was Lieutenant of the East, and contention risen between him and *Gregory*, first, all the head Citizens took part with *Asterius*, next the artificers stuck unto him, saying, that *Gregory* had injured them every one; last of all, it was permitted for the common

common people all, to revile *Gregory*. Both high and low conspired together, and ceased not either in the street, or on the Theater to rail very contumeliously at Bishop *Gregory*, neither was their scaffold and interludes without scoffs. Therefore *Asterius* was deposed of his Lieutenantship, and *John* elected to succeed him, whom the Emperor charged diligently to examine the circumstances of that seditious controversy. This *John* was a man unfit for the hearing of trifling causes, much more for the examining of so weighty a matter, and the executing of so worthy a function. Wherefore when he had set the whole City on tumults, and published an Edict, whereby it was lawfull for him that could say anything, to come forth and accuse the Bishop: a certain exchanger accused him that he had companied with his own sister, whom he married unto another. Again, others of that kind of people charged him that he had disturbed the quiet and good estate of the City, and that not once, but very oft. But *Gregory* purged himself of that slander, and appealed unto the Emperor and to a Council for the hearing of other matters. I was my self in his company, and present when he purged him of these crimes at *Constantinople*. And whenas all the Patriarchs either by themselves, or by their substitutes were at the hearing of *Gregories* purgation, and the cause heard of the holy Senate and of many holy Bishops, after great stir and much ado, the sentence went with *Gregory*, that his accuser should be racked, carried about the City, and banished the Country. After all this *Gregory* returned unto his Bishoprick again: and in the mean while the souldiers ceased not from raising of sedition, for *Philippinus* the Captain made then his abode about *Berea* and the City of *Chalcis*.

Gregory Bishop of *Antioch* is falsely accused of incest.

The punishment of one that accused *Gregory* Bishop of *Antioch* of incest.

CHAP. VIII.

How Theopolis otherwise called Antioch, was again tossed with earthquakes.

FOUR moneths after the return of *Gregory* from *Constantinople*, in the six hundred thirty and seventh year after *Antioch* was so called, and the threescore and first year after the earthquake which went next before, whenas I my self the last day of *September* had taken to my wife a virgin of tender years, and the City therefore kept holy day, and flocked with great pomp and solemnity to my wedding chamber and feasting-house, about the third hour of the night, there arose such an earthquake, that with the violence thereof it shook together the whole City. It so tossed the foundations, that all the buildings about the most holy Church were turned down to the ground, except only the Hemispherical roof that *Euphremius* had made of bay trees, which also was sore hurt of the earthquake in the time of *Iustinus*, and so tossed by other earthquakes after that again, that it leaned very much into the North, and thrust out of their place the mighty wooden beams which fell with marvellous great cracking, and immediately the Hemispherical roof shrunk to his own place, and stood perpendicular-wise, as it did before, without bowing to either side. Many places of *Ostracina* and *Psephium* mentioned before, all the parts called *Brisia*, and moreover the buildings of *S^t Maries* Church were quite overthrown, save one middle porch that was marvellously saved. All the turrets that stood on the plain ground came tumbling down, whenas the rest of the building (the battlements of the wall excepted) stood still; Yet the stones of the battlements were driven back and not thrown down. Other Temples moreover, and both the publick baths that were used at several times, were also partakers of that calamity, and came to ruine. The people perished confusedly one with another (as it was conjectured by the bread which was spent in that City) about threescore thousand persons. But the Bishop escaped very strangely when the whole lodging he sate in came to ruine, and all that were about him were only saved, otherwise none, for they lifted him up with all speed, when the earthquake the second time shook the place, and as it were opened the lodging, so that they let him down by a rope, and delivered him out of danger. In that unfortunate success, there fell out one thing most profitable for the City. For it came to pass, by the goodness of our mercifull God, mitigating his fury, and correcting with the rod of pity and mercy the sins of his people, that no fire followed after, whenas great flames flashed up out of hearths, and lights both publick and private, out of kitchins, baths, and infinite other such like places in compass of the whole City. There died in this earthquake many noble and famous personages, and so did *Asterius*. But the Emperor repaired with money this lamentable ruine of the City.

Sixty thousand persons were slain with the ruine of buildings in the earthquake at *Antioch*.

CHAP. IX.

The Barbarians seeing the Romane army falling to rebellion, set up themselves, but they were foyled by Germanes.

AS touching the army spoken of before, it stood in manner at the same stay, that the Barbarians perswaded themselves verily, none would withstand them, but that after their wonted manner they might destroy and invade the *Romane* Dominions. But *Germanus* met them with his power, and so foyled them by force of arms, that there was not one left to bring the *Persians* tidings of their slaughter.

CHAP. X.

The Emperors clemency towards the Souldiers which rebelled and forsook their Captain.

THe Emperor gave money unto the army, but *Germanus* and others he arraigned, and although they were all condemned to dye, yet would not he have them executed, neither otherwise punished, but gave them rewards. When these things went in this sort, the people *Abari* came twice as far as the *Long-wall*, invaded the countrey before them, subdued *Singeden*, *Anchialus*, all *Hellada*, with other Cities and Castles: destroyed all with fire and sword, yea, although the *Romans* had a great army in the East: wherefore the Emperor sent *Andreas* Captain of his Guard, to perswade the Army to take again such Officers and Captains as they had over them before.

CHAP. XI.

Gregory Bishop of Antioch, is sent to reconcile the army that refused their Captain, and of the Oration he made unto them.

WHen the souldiers would not give ear unto *Andreas* exhortation, the Commission was directed unto *Gregory*, not only because he was the man that could bring weighty matters about, but also that the army of right and duty owed him great honour, for he had liberally bestowed upon divers of the souldiers great summes of money, upon others apparel, relieved other some with food, when they were admitted by him and matriculated in the Catalogue of souldiers. Wherefore he sent Posts into every place, and warned all the chief of the army to meet him at *Lisarbis*, out of *Antioch* about three hundred furlongs: when he came unto them, down he fell upon his knees, and made them this Oration. *I had determined with myself now a good while ago (O ye valiant Romans, which worthily deserve this name) to make a voyage unto you, partly to confer of present affairs, and partly also to consult together with you, bringing you in remembrance (that you need not suspect my dealing) how of mine own free accord, and hearty good will, the which I am sure you are fully perswaded of, I found you commodious relief and necessary provision, when you fought by Sea, and were driven by tempest here and there to shift for your selves. But hitherto my coming hath been deferred, peradventure by the providence of God, which permitted me no licence, that both the Persians may have sufficient trial of the Roman power and fortitude, which foyled them, yea, without a Captain and guide, and your sincere and faithfull mind also born unto the Commonwealth, may in time be thoroughly known, by your deeds, be approved and confirmed in all respects. For you have made manifest this one thing unto the whole world, though you were offended and conceived high displeasure against your Captains, yet esteemed you nothing more than the good estate of the Commonwealth. And seeing it goes so happily with us, let us now consider what it stands us upon to do. The Emperor greets you well, and gladly would see your reconciliation: he promiseth to forget all that is amiss and now past: he thinketh the good will you owe unto your countrey, the valiant courage and noble minds ye have in waging of battel, to be spoken good enough for your pardon. And all these sure and certain tokens layeth he wide open before you, that ye may assure your selves of forgiveness at his hands, and of his lawfull favour. He saith again, I will use his own words: If God esteemed so highly of the love you bear unto the Empire of Rome, and therefore brought to pass, that after the remitting of your faults, there rained in you no less fortitude and courage than was seen in times past, (which verily is an evident argument that all old injury is forgotten) how can we possibly chuse but yield unto that*

The Oration of Gregory Bishop of Antioch, unto the souldiers which rebelled and shook off their Captain and Emperor.

which the holy Spirit leadeth us unto. Wherefore (O ye Romanes) condescend with all speed unto my friendly advice, let us not lose the present occasion that is offered unto us, let not this opportunity through our negligence slip out of our hands. For when she passeth by, she detesteth delay, and being offended that we took her not up as she came by, she puts us ever after without hope of obtaining her again. Wherefore succeed your fathers and ancestors in obedience, taking possession of the loyal patrimony they bequeathed unto you, let me (your poor Bishop) obtain this at your hands, as you are valiant, and shew your selves in all respects no less than Romanes indeed, that no back-biter may have occasion to blemish your fame and renown, saying you are bastards, and a brood that degenerateth from their noble lineage. For your fathers and ancestors being governed by Consuls and Emperors, have through obedience and noble prowesse, brought the whole world subject unto them. What should I bring you in remembrance of Manlius Torquatus, who executed his own son, (although he had done many feats and noble acts,) for disobedience and rebellion? For, notable and worthy deeds are most commonly wrought by the wise counsel of politick Captains, and willing obedience of souldiers. But when either of these two faileth, the council haltereth, the enterprize fallesth unto the ground, and hath illfavoured success: and no marvel at all, specially when two things which should be linked together, are loosed and parted asunder. Let there be no delay in you (I crave it upon my knees,) yield unto me forthwith, let a Bishop this once plead and prevail between the Emperor and his army, let all the world understand, that in you there is no sign of rebellion, but that you had good cause for a time to be displeased with your Captains, which offended you. If it so fall out that ye embrace not in time this wholesome counsel, yet will I take upon me the person of love owed unto the Empire of Rome, and of friendship and hearty good will born unto you, and mark well what I have to say unto you. Do you see what ends tyrants and rebels most commonly have? Ponder I pray you with your selves, how ye can compass such things as ye go about, seeing (in my opinion) it is impossible for you to continue all together. For how can either the fowls of the air, or fish, with other food which the sea bringeth to land, be transported unto you, unless ye will shed the blood of Christians in battel, and your selves be slain too; which is both a great shame and reproach? And what I pray ye will become of you? Verily you will be scattered here and there, and constrained to lead miserable lives. Immediately after, vengeance will ensue, so that ye shall never be pardoned. Wherefore give me your hands, and let us lovingly consult together, what shall be expedient for our selves, and for the profit of the Commonwealth, specially seeing we have the feast of our Saviours Passion, and Christs most holy Resurrection, as it were in manner assisting and alluring us to reconciliation.

Occasion a slippery thing.

Manlius Torquatus.

Manlius Torquatus. *strictly to be observed.*

CHAP. XII.

The Souldiers after the Oration of Gregory Bishop of Antioch changed their mind, and took again Philippicus to their general Captain.

WHEN Gregory had pronounced his Oration, and shed infinite tears, all their minds upon a sudden were turned by divine power and inspiration, inasmuch as they craved licence to depart out of the assembly severally to deliberate with themselves, what was best for them to do. This being done, not long after they come again, saying, they would yield unto the Bishops suit and request. And when Gregory nominated Philippicus, whom he was desirous they should crave to their Captain, their answer was, that both they and the whole army had solemnly made an oath, they would never do that. Then said he immediately, the Priest hath power and authority to bind and to loose in heaven and in earth, and rehearsed unto them the saying of Christ in the Gospel. When they replied, that herein also they would yield unto him, he fell a pacifying of God with prayers and supplications. He distributed unto them the immaculate body of Christ: it was upon *Munday Thursday*: the number of them was about two thousand: he entertained them all that night, made them couches in the green grass, returned home the next day after, and decreed they should assemble together where it pleased them. Wherefore he sent for Philippicus, who then abode at Tarsus in Cilicia, that with all speed he should repair to Constantinople. He made the Emperor also privy unto these circumstances, and laid down in his letters the request and demands of the army as concerning Philippicus. When Philippicus shortly after came to Antioch, the souldiers met him, they intreated the Christians to be a mean unto him

Math. 16. 19
Joh. 20.

for them, and they fell at *Philippicus* feet. He gave them the right hand, told them all old injury was forgotten, and immediately they follow him in warfare. Thus was that broil taken up.

CHAP. XIII.

The winning of Martyropolis.

SITTING one of the Senators of *Martyropolis*, bearing spite and hatred unto one of the Captains betrayed the City, and took opportunity to work this feat when the Garrison was absent. Wherefore under colour of the Romans the Persians were brought in and took the City, which lay wonderfull commodious for the Romans: many women that were in the prime of their flourishing years, they kept within the City, all others (a few servants only excepted) they drove out. Immediately upon this, *Philippicus* came thither, and besieged the City: and although he wanted necessities for the siege, yet he encountered with them with such things as he had. He cast up certain ditches, and overthrew one of their turrets, yet could he not take the City, because the Persians watched all night, and repaired again such places as were battered to the ground. When the Romans made many an assault, and had the repulse, (for the darts were cast at them with great diligence from high turrets, and they themselves had more harm, than they could work unto the enemy within) they raised their siege, removed a little off, and there pitched their camp, taking diligent heed only to this, that no other Persians joyned with them that were in the City. Nevertheless *Gregory* by the commandment of *Mauricium* the Emperor, went to the camp, and persuaded them to return to besiege the City. But they could not prevail, because they wanted engines of war for the winning of Cities. Therefore the army was sent abroad to winter, leaving many garrison in the castles about, lest the Persians should come on a sudden and step into the City. The next Summer following, there was great power gathered together, and a fore battel fought with the Persians about *Martyropolis*. And although *Philippicus* had the upper hand in that field, and many of the Persians together with one of their Captains overthrown, yet there escaped too many of them into *Martyropolis*, for that was one of their principall drifts, to be sure of taking that City upon them. From that time the Romans despairing of winning the City by siege (for it was not possible to overcome it by force) they went seven furlongs off, and built another City over against it upon the top of an hill, well fortified of it self, there to invent engines, and to assault *Martyropolis*. This they did in summer, but in winter they dissolved the army.

CHAP. XIV.

Of Captain Comentiolus and the winning of Ocbas.

COMENTIOLUS born in *Thracia* was sent into the East to be a Captain of the Army in the room of *Philippicus*: who though he had prosperous success against the Persians, yet had he been overthrown horse and all, had not one of his guard got upon a pack-horse and carried him away out of the field. The Persians which were left alive, having lost all their Captains, ran away, and took *Nisibis* upon them. And because they feared to return unto their King (for he had told them they should lose their heads, unless they brought their Captain safe and sound again) they fell a conspiring against *Hormisdas*. *Baranes* also a Persian Captain who was newly come with his army from the war against the Turks, persuaded them to do no less. In the mean while, *Comentiolus* besieging *Martyropolis*, left there the greater part of his power, and went himself with certain chosen Souldiers to take *Ocbas*, a strong Castle upon the further bank over against *Martyropolis*, lying upon a steep rock, where he might view the whole City of *Martyropolis*. The which Castle he besieged, lest nothing unattempted that might seem available for the winning of it, battered down certain pieces of the walls with *Catapults* or brakes, entered in that way, and took it by force. Whereupon the Persians despaired thenceforth of keeping *Martyropolis* any longer.

CHAP. XV.

The murdering of Hormisda King of Persia.

WHile the aforesaid Sir was in handling, the Persians took *Hormisda* the most wicked and unjust King, and slew him, because he had plagued his Subjects not only with extortion, but also with sundry kinds of death.

CHAP. XVI.

The flight of Chosroes the younger unto the Empire of Rome.

AFTER the death of *Hormisda* the Persians crowned *Chosroes* his son to reign over them, against whom *Baranes* took armour with his whole power. *Chosroes* went forth to meet him with no great army, and perceiving that his souldiers left him and dropped away, he fled straightway (as he reported himself, after he had called upon the God of the Christians, that his horse should bear him where he purposed to go) unto *Circesus*. When he came thither together with his wife, two young children, and certain of the Nobles of Persia which accompanied him of their own accord, he sent Embassadors unto *Mauricius* the Emperor. He after deliberation and advisement taken in that matter, pondering with himself the mutable race and variable course of mans life, the sudden change and alteration not only of his state, but of other things in like sort, accepted of his sure and Embassage, and made *Chosroes* instead of a banished man his guest, instead of a sorrowfull fugitive, his loving son; and gave him royal presents for to allure him to root his love in his breast. Neither did *Mauricius* only send him such bountifull gifts, but the Emperess also unto the wives of *Chosroes*, and the sons of *Mauricius* shewed the like humanity unto his sons.

CHAP. XVII.

The Emperor sent Gregory and Domitianus to meet Chosroes, and to give him entertainment.

FURTHERMORE *Mauricius* sent all his guard, and the whole host of the Romans with a Captain to meet *Chosroes*, and to conduct him whithersoever it pleased him to go. And to the end he might do him the more honour, he sent also *Domitianus* his kinsman that was Bishop of *Melina*, a man that excelled for wisdom and policy, very fit both in word and deed to handle grave matters, and to hear weighty causes. He sent again *Gregory*, which made *Chosroes* to have him in admiration for the wise conference he had with him touching all other matters, for his bountifull presents, and the grave counsell he gave him concerning his trouble and molestation.

CHAP. XVIII.

Chosroes recovered again the Kingdom of Persia by the means of the Empire of Rome.

CHOSROES coming to *Hieropolis* the head City of *Euphratesia* returned homewards, *Mauricius* understanding thereof, weighing more the furtherance of *Chosroes* than his own fame and renown, helped him to a great summe of money, which was not seen before, made him an army of Persians upon his own cost and charges, furnished *Chosroes* both with Romans and Persians, and safe conducted him out of the Romans Dominions as far as *Martyropolis*. And first of all, *Sisus* the traitor was delivered unto him, next the people of *Martyropolis* stoned him, and last of all, they hanged him on the gallows. The City of *Dara* was also given up unto him, after that the Persians had privily stoln away, and after that the Romans alone had foyled *Baranes* in one battel, and he fled away along with great ignominy, *Chosroes* was restored unto his Kingdom.

The holy Martyr Golauduch lived about this time.

ABout this time lived Golauduch among us, who suffered great torment, and was piteously handled by the Magicians of Persia; and at the last crowned with Martyrdom after she had wrought many miracles. Steven the first of that name Bishop of Hierapolis wrote her life.

Of the presents which Chosroes King of Persia, being an heathen, sent unto Sergius the Martyr.

In these words of Chosroes, if ought favor of Idolatry, remember that a Pagan hath written them.

CHosroes being now restored unto his Kingdom, sent unto Gregory a Cross curiously wrought of gold and precious stone, wherewith he would have the honour of Sergius the renowned Martyr set forth and extolled. Theodora the wife of Justinian first dedicated this Cross unto him, after that, Chosroes the elder had taken it thence away (as I have remembred before) together with sundry other monuments. He sent another Cross where he caused these words to be engraven in Greek letters. I Chosroes, King of Kings, the son of Hormisdas, have sent this Cross. For when we were constrained to fly unto the dominions of the Empire of Rome, through the devillish procurement and false treachery of the most infortunate Baranes and his armed horsemen, and by reason of Zadespram the traitor his coming with an army to Nisibis, for to pull back the horsemen which took part with the Citizens of Nisibis: we sent horsemen with a Captain as far as Charcas to withstand Zadespram, and to abate his courage, trusting in holy Sergius, the most honourable and renowned Martyr: for we heard in the first year of our reign, that he was wont to grant such petitions, as were made unto him. The seventh day of January we cried unto him for help, and made a vow, that if our horsemen either slew Zadespram, or took him captive, we would send unto his temple a golden Cross garnished with pearls for to set forth his reverend name; and to be short, about the beginning of February next following, the head of Zadespram was brought unto us. Wherefore having obtained our request (that no man need to doubt of the circumstance) we have sent to holy Sergius Temple for to honour his reverend name, this Cross, which we made our selves, together with the Cross which Justinian late Emperor of Rome, had sent to the same Temple, yet was taken away and brought thither by Chosroes, King of Kings, the son of Cabades our great grandfather, at what time the Romans and Persians were at great variance. We found this in our treasury, and sent it to holy Sergius his Temple. Gregory receiving these Crosses with the consent of Mauricius the Emperor, carried them with great solemnity into the Martyrs Temple, and there laid them up. Shortly after, Chosroes sent other gifts unto this holy Temple, namely among others, a dish made of gold, wherein these words were written. I Chosroes, King of Kings, the son of Hormisdas, caused these things to be written in this dish, not for men to gaze at, neither that the worthiness of thy reverend name should be known by my words: but partly for the truth therein contained, and partly for the manifold benefits and liberality I received at thy hand. For I think my self happy, that my name is engraven in thy holy vessels. At my being in Beramias, I made humble suit unto the holy Sergius, that thou wouldst come and help me, and that Sira my wife might conceive. And though Sira were a Christian, and I a Pagan, and our law forbade us to take a Christian to our wife, yet for the singular love I have unto her, the law in this woman took no place, and I have not ceased, neither do I cease day and night to love her entirely among the rest of my wives. Wherefore, O holy Sergius, I thought good to beseech thy goodness, that she might be with child. And moreover I made her a vow, and promised if Sira did conceive, I would send the Cross which she weareth unto thy holy Temple. Therefore I verily and Sira, pondering this with our selves, and purposing to keep this Cross for a memorial of thy name, O holy Sergius, I have thought good instead of the Cross to send the price thereof, and because it exceedeth not four thousand and four hundred staters, we have augmented it and made it up five thousand. And from the time we made this petition, and determined this with our selves, unto our coming to Rhodon Chosron, there were not expired past fourteen dayes; at what time, O holy Sergius, not that I my self was worthy, but of thine own goodness, thou didst appear unto me in my sleep, and toldest me the third time, that Sira had conceived. And I also in the same vision answered thee plainly the third time, that

Heathens pray to Sts.

Happy is he that hath his name written in the book of life; but it is enough for a Pagan to have his name written in a platter. This King was foully deceived in the Martyr: for it is not with the Christians as with the Magicians in Persia, which at their night sacrifice could make his wife quickly to conceive. * Stater is a coin valuing four groats.

which was convenient and became my person. Wherefore because thou grantest such petitions as are made unto thee, from that day forth Sira felt not the common disease of women. I of mine own part, although I cast doubts with my self, whether I were best to credit thy words or no, although thou art a grantor of requests: yet seeing that Sira had not the woman's disease, then was I sure of the vision, and that thy words were true. Wherefore without any more ado, I sent this Cross together with the price thereof unto thy most holy Temple, and commanded that with the price one dish and one cup should be provided for the celebration of the divine Mysteries: yet again there should a Cross be made and a Censer, both of gold to serve the holy Table, and an Unicorn open of either side and gilded over: last of all, that the rest of the summe which remained, should be put up to minister necessities for thy holy house, that thou, O holy Sergius, wilt help both me and Sira, not only in other things, but specially in this request, and that which happened unto us through thy intercession, by thy mercy and goodness may take prosperous success, and fall both unto me and to Sira as we wish our selves. To the end both I and Sira, and all others throughout the world, may put their trust in thy power, and believe in thee. These presents of Chosroes seem to utter such things as are agreeable with the prophetic of Balaam, which no doubt came to pass by the providence of God, that Pagans should pronounce godly sentences.

CHAP. XXI.

Of Naamanes the Saracen.

ABout that time Naamanes Tribune of the people Sceneta, so wicked a person that he slew men with his own hands for sacrifice to Devils, came to be baptized, caused the golden picture of Venus to be melted with fire, and turned to the use of the poor: he became so zealous, that he perswaded as many as belonged unto him, to embrace the Christian faith. Gregory after the Crosses were given by Chosroes, was commanded of the Emperor to visit all the Monasteries called Limeta, throughout the wilderness, but specially where the wicked doctrine of Severus reigned: so that he expounded unto them the sincere and true faith, and converted many Towns, Villages, Monasteries, and whole Nations unto the Church of God.

CHAP. XXII.

The death of holy Symeon that dwelt in a pillar.

IN the mean space, when most holy Symeon was so dangerously sick, that there remained for him no hope of longer life. Gregory being by me certified thereof, made all the speed he could to be present when Symeon gave up the ghost. But he had not his desire. For this Symeon in rare gifts and excellent virtues passed all the men of his time: he led in a pillar a severe life, even from his tender youth, insomuch that he changed his teeth in that mansion. He was perswaded to live in a pillar upon such an occasion as followeth. Being of tender years, playing, leaping and skipping to and fro about the tops of hills and greens, as the manner is of children, he lighted by chance upon a Lybard, took his girdle, and tyed him about the neck, led the beast which now had put off his fierce nature by the girdle, as if it had been a bridle, and brought him home to his Monastery. His Master who led his life in a pillar, seeing this, enquired of him what he had in his girdle: the boy answered, it was a cat. His Master gathering hereby, that he would prove hereafter a worthy man, trained him up to lead his life in a pillar. In which pillar, together with another also standing upon the top of an hill, he lived threescore and eight years, replenished with all graces from above: he cast out devils: he cured every disease and infirmity; he saw things to come, as if they had been present: he foretold Gregory that he should not be present at his death, and that he knew full little of the things which were like to ensue after his death. And whenas I also mused with my self after the loss of my children, and examined what the cause was, why the Gentiles which had children at will, were not visited in like sort, Symeon although I uttered my secrets to no man, wrote unto me that I should refrain from such cogitations, insomuch as they offended God. Furthermore, when the wife of my Clerk had her milk after she was delivered so stopped in her breasts, that there would not a drop come forth, and therefore the infant was like to dye: Symeon took her husband by the hand, bade him go and lay it on his wives breast. This being done, immediatly the milk came running

They believe in
Sts.

* They that like of this doctrine, let them note that Evagrius calleth the authour thereof Balaam, and for company take Caiphos, he was also such a Prophet.

running out as if it had been a stream, and wet all the womans garments. Unto these that were before we may add this also, how certain travellers, in whose company *Symeon* was, left behind them a child about midnight: a Lion came and took up the child on his back, and brought him to *Symeon's* Monastery. *Symeon* had the servants go forth, and take in the child which the Lion had carried thither. He did many other notable acts, which have need of an eloquent tongue, leasure convenient, and a peculiar volume, all which are well known, and rise in every mans mouth. There resorted unto him of all Nations, not only *Romans*, but also *Barbarians*, and obtained their suits. This *Symeon* instead of meat and drink, fed upon certain branches of shrubs that grew in the mountain hard by him.

CHAP. XXIII.

Of the death of Gregory Bishop of Antioch.

Shortly after *Gregory* Bishop of *Antioch* being sore pained with the gout, took a certain medicine made of *Hermodactylus* (for so was it called) the which a certain Physician ministred unto him, and after the drinking thereof died immediatly. He departed this world, when *Gregory* the successor of *Pelagius* was Bishop of old *Rome*, *John* of *Constantinople*, *Eulogius* of *Alexandria*, and *Anastasiu* of *Antioch*, who after twenty and three years was restored unto his Bishoprick, and also when *John* was Bishop of *Jerusalem*, which died shortly after, and yet as there was none chosen in his room.

Evagrius endeth his history, *Anno Dom.* 595.

Here do I mind to cut off and make an end of writing, to wit, in the twelfth year of the reign of *Mauriciu Tiberius* Emperor of *Rome*, leaving such things as follow after for them that are disposed to pen them for the posterity in time to come. If I have omitted ought through negligence, or lightly run over any matter, let no man blame me therefore: remembering with himself, that I gathered and collected together a scattered and dispersed History, to the end I might profit the Reader, for whose sake I took in hand so great and so wearisome a labour. I have finished another work, comprising Reports, Epistles, Decrees, Orations, Disputations, with sundry other matters. But the relations therein contained are for the most part of the person of *Gregory* Bishop of *Antioch*. For which I was preferred unto two honourable offices: *Tiberius Constantinus* made me Treasurer, and I was preferred to be Master of the Rolls, where the Lieutenants and Magistrates with their monuments are registered by *Mauriciu Tiberius*: during whose reign I compiled the Reports, at what time he brought to light *Theodosius*, who was both unto him and to the Common-weal a preamble or entrance to all kind of felicity.

The End of the Sixt Book of *The Ecclesiastical History* of *Evagrius Scholasticus*.

THE
LIVES,
THE
ENDS,
AND THE
MARTYRDOMES,
OF
The Prophets, Apostles,
AND
SEVENTY DISCIPLES,
OF
Our Saviour.

Written in Greek by *Dorotheus* Bishop of *Tyrus*,
above a Thousand years ago,

And now Translated by M. H.



London, Printed by *Abraham Miller*, 1663.



THE L I F E O F D O R O T H E U S.

Gathered by the Translator.



Orotheus was a rare and singular man, well seen in the Latine, Greek, and Hebrew tongues. He flourished in the time of Diocletian, Constantinus Magnus, Constantius, and Julian the Apostata, Eusebius Pamphilus, one that knew him very well, and heard this gift of utterance, writeth thus of him: Dorotheus Minister of the Church of

Euseb. Ecclef.
hist. l. 7. c. 31.

Antioch, was a very eloquent and singular man. He applyed holy Scripture diligently: he studied the Hebrew tongue, so that he read with great skill the holy Scriptures in Hebrew. This man came of a noble race. He was expert in the chief discipline of the Grecians, by nature an Eunuch, so disposed from his nativity. For which cause the Emperor for rareness thereof appropriated him, placing and preferring him to be Magistrate in the City Tyrus, and to oversee the dying of Purple. We heard him of our selves expounding holy Scripture with great commendation in the Church of God. So far Eusebius.

Democ. Instit.
Christ. Relig.

Antonius Demochares saith of him, that he was exiled in the persecution under Diocletian, and that he returned from banishment after the death of Diocletian and Licinius, and recovered his Bishoprick again, where he continued untill the reign of Julian, about the year of our Lord 365. And because Julian persecuted not the Christians openly himself, but secretly by his Governours and Magistrates, Dorotheus was faine again to flye unto the City of Odyssus, where (as Petrus de narabilus writeth) the officers of Julian apprehended him, and tormented him to death for his testimony of Christ Jesus. There he dyed and was crowned Martyr, being an hundred and seven years old, Anno Dom. 366. Of his works there is none extant, save this Treatise, containing the lives and ends of the Prophets, Apostles, and seventy Disciples of our Saviour mentioned in the Gospel after Luke, the which he intituled *Σύνταξις*, by translation a Compendium, or brief Tract.

Petr. de natalib.
l. 6. de Sanctis.

The

The Translator unto the Reader, touching *Dorotheus*, and the Lives he wrote of.

BY this short Treatise of *Dorotheus* (Christian Reader) we may take occasion to behold the providence of God over his Church, scattered far and nigh over the face of the earth, and praise him therefore : in so much that of his great care and entire love, the inheritors of the Kingdom of Heaven, his chosen people, the Saints of God, whose names were written in the Book of life, were never left desolate without Guides and Teachers. *Adam* in Paradise heard the voice of God himself, there followed him such as called upon the Name of God, erected Divine Worship, and taught their posterity the same, namely, *Abel, Seth, Enos, Cainan, Mahalaleel, Fered, Enoch, Methusalem, Lamech* and *Noe*, whom *Peter* calleth the eight person after *Seth* the son of *Adam*, and a Preacher of righteousness. Whenas the old world and the first age numbred from *Adam* to *Noe* (I mean as many as lived in his time) were drowned for the finnes and iniquities of the whole world, yet saved he eight persons to reveal his will unto all Nations, to uphold his Church, to multiply and increase the world. In the second age of the world after *Noe* there lived *Sem, Arphaxad, Sale, Heber, Peleg, Ren, Serug, Nachor, Terah* and *Abraham*, unto whom God reckoned faith (as *Saint Paul* saith) for righteousness. In the third age of the world, after *Abraham*, lived *Isaac, Jacob*, otherwise called *Israel* with the twelve Patriarchs; *Reuben, Simeon, Levi, Juda, Zabulon, Issachar, Dan, Gad, Aser, Naphtali, Joseph* and *Benjamin*. Threescore and five years after the death of *Joseph*, *Moses* was born : he goverened *Israel*, he guided the people : God gave him three signes from heaven to confirm his Doctrine, and to assure him of his vocation. He received the Ten Commandments and the Law of God in Mount *Sina*, and delivered it unto the people. *Moses* succeeded him : after *Moses* Captains and Judges, namely, *Othniel, Aod, Debora* and *Baruch, Gedeon, Abimelech, Thola, Fair, Septhe, Abeson, Aelon, Abdon, Sampson*, *Heli* the Priest and *Samuel* the Prophet judged *Israel*. After these came in the Kings good and bad, *Saul, David, &c.* In the fourth age of the world there reigned after King *David*, *Solomon* over *Israel*, over *Juda Roboam, Abia, Asa, Josaphat,oram, Ochozias, Athalia, Joas, Amasias, Asarias, Joathan, Achaz, Exechias, Manasses, Amon, Josias, Joathaz, Joacim, Jechonias, Sedechias*, under whom the captivity befell, both City and Temple were destroyed, and the people led into *Babylon* : yet during the seventy years of their captivity, there wanted not such as taught them, such as prophesied unto them of their deliverance, * and comforted them in their misery. In the fift age of the world after the captivity, the *Israelites* were governed by *Zerobabel, Resa, Joanna, Judas, Josephus, Abner, Semei, Mattathias, Aser, Maath, Nagid, Arphaxad, Agar, Heli, Masbot, Naum, Amos, Sirach, Mattathias, Siloa, Joseph, Arses, Fanneus, Hircanus, Judas Machabaus, Jonathas, Simon, Jonathas, Johannes, Hircanus, Aristobulus, Alexander, Hircanus, Antigonus, Aristobulus*, and *Herod* the Alien, in whose time Christ *Jesus* was born in the flesh. These are the successions of the Magistrates and Governours of all sorts, as well of the wicked to chastise, as of the godly to cherish, whom God appointed to govern his people, to uphold the truth, to extoll virtue, to root out vice, and to praise his holy Name. From *Aaron* unto the birth of Christ

Gen. 3.

Gen. 4. 5.

2 Pet. 2.

Gen. 7.

1 Pet. 3.

Gen. 11.

Rom. 4.

Gen. 21. 25;

35. 47.

Exod. 4.

Exod. 20.

Judic. 2. 8, 9;

10. 12, 16;

Acts 1. 3.

3 Reg. 2. 6, 11;

12. 14, 20.

4 Reg. 8. 11, 12;

14. 15, 16, 18;

21, 22, 23, 24;

* 1 Efd. 5;

1 Efd. 2:

Niceph. Eccl.
Hist. lib. 1.

Joseph. Antiq.
Jud. l. 1. c. 4.
Jude Epist.

Gen. 48. 49.

Gen. 50.

Acts 3.

Anton. Chron.
par. 1. tit. 3. c. 4.

there were Priests ordained to offer sacrifice unto God, to pray for the finnes of the people, and to Preach the Word of truth : whose names (as I read in the Ecclesiastical History of Nicephorus) are these, *Aaron, Eleazar, Phinees, Eliazar, Bochchi, Ozi, Heli, Achitob, Abimelech, Abiathar, Sadoc, Achimaas, Azarias, Joram, Jodas, Axioram, Sadaus, Iculus, Joatham, Urias, Neri, Jofas, Selam, Helchias, Sareas, Josedech, Jesus, Joachim, Eliasib, Joachaz, Joannes, Jaddaus, Onias, Simon, Eleazar, Manasses, Onias, Simon, Onias, Jesus, Onias, Alcimus, Onias* the son of *Onias, Judas Machabaus, Jonathas* his brother, *Simon* his brother, *Johannes Hircanus, Aristobulus, Fanneas, Alexander, Hircanus, Antigonus, Anaelus, Aristobulus, Anaelus, Jesus*, and *Simon* in whose time Christ Jesus was born. From the birth of Christ (as it is to be seen in the Chronographie following) untill the destruction of *Jerusalem* under *Titus*, there were these high Priests, *Matthias, Josephus, Joazarus, Eleazar, Jesus, Sea, Ananus*, otherwise *Annas, Ismael, Eleazar, Simon, Caiaphas, Jonathas, Theophilus, Simon, Jonathas, Matthias, Elioneus, Joseph, Ananias, Jonathas, Ismael, Josephus, Ananus, Jesus, Danneus, Jesus* the son of *Gamaliel, Matthias* and *Phanes*, in whose time the City of *Jerusalem* was taken, the Temple set on fire, and the high Priests ceased. There was also from the beginning of the world unto the birth of Christ, Prophets fore-shewing (as *Dorotheus* writeth) the promises of God made unto the fathers, wherein he promised to bless all Nations in the seed of *Abraham*, through the salvation that was to come by our Saviour Jesus Christ. *Josephus* in his *Judaical Antiquities* writeth, "That *Adam* prophesied and fore-told his sons "the world should be twice destroyed, first by water, afterwards with fire. *Jude* in "his Epistle speaketh of *Enoch* the seventh from *Adam*, that he prophesied, saying : Behold the Lord shall come with thousands of Saints, to give judgement against all men, and to rebuke all that are ungodly among them of all their ungodly deeds which they have lewdly committed, and of all their cruell speakings "which ungodly sinners have spoken against him. *Jacob* prophesied that his posterity should be delivered out of *Egypt* : of the coming of Christ : that the Scepter should not depart from *Juda*, and a Law-giver from between his feet, untill *Siloh*, that is, the *Messias* came. *Joseph* foretold likewise the children of *Israel* of their deliverance out of *Egypt* : saying, I dye, and God will surely visit you, and bring you out of this land unto the land which he sware unto *Abraham, Isaas*, and *Jacob* : God will not fail but visit you, and ye shall carry my bones hence. *Moses* the great worshipper of the high God, prophesied of the creation of the world, and of such things as were done unto his time, the space of two thousand years before he was born : again, of Christ he said, as *Peter* hath alledged him in the *Acts of the Apostles* : A Prophet shall the Lord your God raise up unto you of your brethren like unto me, him shall ye hear in all things whatsoever he shall say unto you. *Samuel* was both a Judge over *Israel*, a Priest and a Prophet. *David* and *Salomon* also is said to have been indued with the spirit of Prophecie, though *Dorotheus* be of the contrary opinion : both old and late Writers do think no less than that he was a Prophet. *Antoninus* hath a Tract, intitled, *De Prophetijs David & Salomonis*, of the Prophecies of *David* and *Salomon*. There prophesied moreover, as we find in holy Scripture, *Nathan, Gad, Abiathar, Asaph, Idithum, Addo, Semeia, Joath, Oded, Azarias, Hanani, Jehu, Jehaziel, Eliezer, Elias, Zacharias, Elisasus, Osee, Abdias, Michas, Amos, Esaias, Joel, Jona, Sophonias, Jeremmy, Huldah, Naum, Abakuk, Ezekiel, Daniel, Baruch, Urias, Aggeus, Zacharias, Malachias*, and *John* the Baptist. Whose lives this Author hath briefly run over. These Prophets in some places of holy Scripture are termed Seers, in some other places

places the men of God ; again in other places, the servants of the most high God. In the time of King *Achab*, *Obadiah* the Governour of his house, one that feared God, and hid an hundred Prophets in caves, yet their names are not known. Of all the Prophets generally, *Peter* the Apostle writeth in this sort : " It is of the salvation of your souls that the Prophets have enquired and searched, which prophesied of the grace that should come unto you, searching when or at what time the Spirit of Christ which was in them should signifie ; which Spirit testified before, the Passions that should happen unto Christ, and the glory that should follow after : unto which Prophets it was also declared, that not unto themselves, but unto us they should minister the things which are now shewed unto you of them. Such was the goodness of God towards mankind, that in times past, (as Saint *Paul* saith) he spake at sundry times, and in divers sorts unto the Fathers by Prophets, also by the ministry of Angels, sent forth for their sakes which shall be heirs of salvation. In these latter dayes, being the sixt age of the world, beginning at Christ, and continuing unto the day of Judgement, that is, unto the seventh age, and the Sabbath of rest, we have had the twelve Apostles, *Peter*, *Andrew*, *James*, *John*, *Philip*, *Bartholemew*, *Matthew*, *Thomas*, *James* the son of *Alphaeus*, *Jude*, *Simon*, and *Matthias*, which was chosen in the room of *Judas* the traitor. *Paul* is termed also an Apostle, and called to the function by our Saviour himself, crying unto him from heaven after his ascension. We have also the four Evangelists, *Matthew*, *Mark*, *Luke* and *John*. We have moreover here laid down by *Dorotheus*, the Catalogue of the seventy Disciples, which our Saviour ordained in the Gospel, and appointed to go by two and two into every City and place where he himself should come. The first after *Dorotheus*, is *James* the brother of the Lord called *Justus*, and the first Bishop of *Jerusalem* : yet *Petrus de natalibus*, *Volateran* and *Demochares*, all which three wrote the Catalogue of these Disciples, do name no such one : *Eusebius*, *Clemens Alexandrinus* and *Paul* himself do call him an Apostle and no Disciple. The second is *Timothy*, whom the three aforesaid Writers do not number. The third *Titus*. The fourth *Barnabas* ; so doth *Clemens Alexandrinus* and *Eusebius* call him : this is that *Barnabas* which in the Acts of the Apostles (as *Antoninus* writeth) was otherwise called *Joses*, and having land, sold it, and laid the price down at the Apostles feet. The fift *Ananias*. The sixt *Steven*. The seventh *Philip* Bishop of *Tralleis* in *Asia* : *Volateran* saith, he was Bishop in *Thracia* : *Demochares* and *Petrus de natalibus* do say, he was Bishop in *Thracia* ; afterwards in *Scythia* : *Antoninus* saith he dyed at *Casarea*. The eight *Prochorus*, whom *Volateran* calleth *Proculus*. The ninth *Nicanor*. The tenth *Simon* Bishop of *Bosra* in *Arabia* : *Demachares*, *Volateran*, and *Petrus de natalibus* do say he was Bishop of *Tyre* and *Sidon*. The 11. *Nicolas* Bishop of *Sapria*, yet the aforesaid three authors say it was in *Samaria*. The 12. *Parmenas*. The 13. *Cleopas*. The 14. *Silas*. The 15. *Silvanus*. The 16. *Crescens* Bishop of *Chalcedonia* in *France* : *Volateran* calleth him *Crisces*, Bishop of *Chalcedonia* : *Demochares* and *Petrus de natalibus* do call him *Chrysches* Bishop of *Chalcedonia* : Saint *Paul* saith he sent this *Crescens* into *Galatia* : *Eusebius* saith, the Apostle sent him into *France* ; whereby it appeareth by some mens conjectures, that the Epistle unto the *Galatians* was written by Saint *Paul* unto the Frenchmen. The 17. *Epanatus*, yet *Volateran* hath none such. The 18. *Andronicus*. The 19. *Amplias*, Bishop of *Odissa* : *Demochares* and *Petrus de natalibus* do call him *Ampliasus* and Bishop of *Edissa*, *Volateran* saith of *Edessa*. The 20. *Urbanus*. The 21. *Stachys*, the aforesaid Authors do call him *Statens*. The 22. *Apelles*, Bishop of *Smyrna*,

3 Reg. 18.

1 Pet. 1.

Heb. i.

Matth. 10.
Act. 1.
Act. 9.

Petr. de natalib.
lib. 6. cap. 100.
Democ. Christ.
Relig. Instit.
tom. 2. cap. 13.
Volater. l. 19.
Anthrop.
Euseb. Eccles.
hist. l. 2. c. 1.
Anton. Chron.
pa. 1. tit. 5. c. 18.
part. 1. Tit. 6.
cap. 11.

Euseb. l. 3. c. 4.

Amb. in Ep. ad
Rom.
Origen in Ep.
ad Rom.

Act. 13. 15, 18,
19, 20, 21.
1 Cor. 16.
Phil. 4.
Col. 1. 4.
1 Tim. 1.
2 Tim. 4.
Ep. ad Philem.

1 Cor. 15.

Volaterian saith of *Heraclea*, *Demochares* and *Petrus de natalibus* do say it was of *Eradia*. The 23. *Aristobulus* Bishop of *Brettania*, *Volateran* saith, *Betania*, *Demochares* and *Petrus de natalibus* do say it was *Bethania*. The 24. *Narcissus* Bishop of *Paiza*: *Demochares* and *Petrus de natalibus* do call him *Tarcissus* Bishop of *Athens*; and *Volateran* saith, he was Bishop of *Athens*. The 25. *Herodion*, *Volateran* hath none such. The 26. *Rufus*. The 27. *Asyncritus*. The 28. *Plegon*. The 29. *Hermes* Bishop of *Dalmatia*, *Volateran*, *Demochares*, and *Petrus de natalibus* do say he was Bishop of *Philopolis*. The 30. *Hermas*, but the other Writers have none such. The 31. *Patrobas*, Bishop of *Nepotopolis*, *Demochares* and *Petrus de natalibus* do say, of the Nation *Peli*. The 32. *Agabus*. The 33. *Linus*. The 34. *Gaius* Bishop of *Ephesus* after *Timothy*; yet *Origen* saith he was Bishop of *Thessalonica*. The 35. *Philologus*. The 36. *Olympas*. The afore said three Authors have none such: *Ambrose* taketh this *Olympas* for the sister of *Nereus*, but *Origen* doth not so. The 37. *Rodion*, the other Writers remember none of that name. The 38. *Fason*. The 39. *Sosipater* Bishop of *Iconium*, *Origen* taketh him to be that *Sopater* of *Berea*, mentioned in the *Acts of the Apostles*. The 40. *Lucius*, whom *Origen* taketh to be *Luke*. The 41. *Tiberius* Bishop of *Iconium*, yet *Demochares* and *Petrus de natalibus* do say he was Bishop of *Meiadum*, *Volateran* hath none such. The 42. *Erastus* Bishop of *Pancas*, whom *Volateran* calleth *Erastes* Bishop *Meiadum*, but *Demochares* and *Petrus de natalibus* have none such. The 43. *Phigellus*, whom *Volateran* calleth *Philetus* and *Philegus*. The 44. *Hermogenes*. The 45. *Demas*. The 46. *Quartus*. The 47. *Apollos* Bishop of *Casarea*. Yet *Petrus de natalibus* saith it was of *Connia*. The 48. *Cephas*, who, as *Dorotheus* guesseth, was he whom *Paul* reprehended at *Antioch*, but it is a fable, as it is to be seen in the censure laid down in *Eusebius*, pag. 15, 16. The afore said Latine Writers have none such among the Disciples. The 49. *Sosthenes*. The 50. *Epaphroditus* Bishop of *Adriana*, as *Demochares* saith of *Andriaca*. The 51. *Cesar*. The 52. *Marcus*, the cosin of *Bernabas*. The 53. *Ioseph*. The 54. *Artemas*, whom *Volateran* calleth *Antomas*. The 55. *Clemens*. The 56. *Onesiphorus* or *Onesimus*; yet by the words of *Paul* they should not be one. The 57. *Tychicus* Bishop of *Chalcedon* in *Bythinia*, or, as the former Authors do write of *Colophon*. The 58. *Carpus*, Bishop of *Berhaea*, *Petrus de natalibus* saith, of *Beronia*, and *Volaterian* saith, of *Cheronea*. The 59. *Evodius*. The 60. *Philemon*. The 61. *Zenas*. The 62. *Aquila*, the afore said Latine Writers do remember none such. The 63. *Priscas*, whom the Latines do call *Priscus*. The 64. *Junias*, *Origen* and *Ambrose* do call him *Julias*. The 65. *Marcus*, otherwise called *Iohn*. The 66. *Aristarchus*. The 67. *Pudas* or *Pudens*. The 68. *Trophimus*. The 69. *Mark* the Evangelist: and the 70. *Luke* the Evangelist. Besides these 70. I find others also in holy Scripture worthy the noting, namely, *Simeon*, *Niger*, *Manahen*, *Jude*, otherwise called *Barsabas*, *Crispus*, *Alexander*, one that behaved himself very stoutly at *Ephesus*. *Secundus*, *Mnason* of *Cyprus* an old Disciple, *Mircureus*, *Nereus*, *Fortunatus*, *Achaicus*, *Syntiches*, *Epaphras*, *Nymphas*, *Archippus*, *Eubolus* the Eunuch baptized of *Philip* in the *Acts*, whom *Eusebius* calleth a Disciple, with others. Other Writers, as *Vincentius* and *Antoninus* have found out more: namely, *Savinianus*, *Potensiannus*, *Altivus*, *Cis*, *Maximinus*, *Iohannes Senior*, *Ariston*, *Zozimus*, *Enphrates*, *Martialis*, *Sidonius*, *Lazarus*, *Ursinus*, *Julianus*; and no marvell, for *S. Paul* witnesseth that *Christ* was seen after his resurrection of more than five hundred brethren. These be they whom *God* raised up to plant the Principles of his Gospel, and the sound of their feet was heard throughout the world. These be they which fed with Angels, and became themselves food

food for wild beasts : they spared not their lives unto the death : they quenched the heat of fire : they turned the edge of the sword : they stopped the mouthes of furious beasts : they confounded the tyrants, and foyled the enemies of the truth. I may say of them, as *Cyprian* speaketh of the true Christians and Martyrs, *Occidi poterant, sed vinci non poterant* : Well might they be slain, but it was impossible to overcome them. And yet when the enemy triumpheth, that at leastwise he seemeth to have brought his purpose about, we may comfort our selves with this saying : *Sanguis Martyrum semen Ecclesie*, The blood of the Martyrs is the seed of the Church. Christ himself foretold, *That whosoever would be his Disciple, must take up his Cross and follow him*. These Prophets, and these Apostles, and these Disciples have done no less. *Abel* was murdered by *Cain*. The children of *Israel* were oppressed under *Pharaoh*. *Elias* was persecuted by *Jezebel*. The Prophet *Joab* was threatened by *Feroboam*, and slain of a Lion. *Zachary* the son of *Jebojada* was stoned to death. *Micheas* was thrown down, and his neck broken. *Amos* was smitten with a club on the temples of the head, and so brained. *Esaia*s was sawed asunder in two parts with a wooden saw. *Jonas* was in the Whales belly, yet having escaped that danger, he was not without misery. *Feremy* was persecuted oftentimes, imprisoned very sore, thrown into the deep dungeon, where he stood in mire up to the ears, at length stoned to death in *Egypt*. *Ezechiel* was slain in *Babylon* by the Duke of the people. *Daniel* was thrown among the hungry Lions, yet God preserved him. The three children were thrown into the fiery furnace, but the fire did them no harm. *Baruch* was fain to flye away to save his life from King *Joachas* hands. The Prophet *Urias* was slain with the sword by King *Joachim*. *John* the Baptist was beheaded of *Herod* the Tetrarch. *Steven* was stoned to death. *Fames* was beheaded by *Herod Agrippa*. *Peter* was crucified at *Rome* under *Nero* with his head downwards. *Paul* was likewise beheaded at *Rome* under *Nero*. *Andrew* was crucified by *Ageas* King of *Edessa* at *Pataras* a City in *Achaia*. *Fames Alphaus* that was Bishop of *Ferusalem*, was thrown down from on high, and brained with a Fullers club. *Thomas* was slain at *Calamina* a City in *India* : the *Painims* ran him thorow with a Dart, the which some do call a Spear or Javelin. *Philip* was crucified at *Hierapolis* in *Asia*. *Bartholomew* was slain alive in *India*, his skin pulled over his ears, and after all beheaded. *Matthew* was run thorow with a naked sword in *Ethiopia*. *Simeon* was crucified. *Jude* was slain. *John* was scourged and often persecuted : it is said that *Domitian* the Emperor caused him to be thrown into a Tun of hot scalding Oyle, yet he took no harm. *Matthias* was knock'd on the head with an Axe, and immediately beheaded. *Mark* the Evangelist had a Rope tyed about his neek, and by that drawn through the street of *Alexandria*, that his flesh was rent in pieces, the stones coloured with blood, and in the end he was burned to ashes. *Barnabas* had a rope about his neck, and therewith pulled to the stake and burned. This is to bear the cross of our Saviour : this is to drink of one cup with Christ : this is it which Saint *Paul* saith : *Whosoever liveth godly in Christ Jesus shall suffer persecution : for through many tribulations we must enter into the Kingdom of Heaven*. This present Treatise of *Dorotheus* hath moved me thus to write, and the manner it self is so copious, that I can hardly hold my Pen, yet I hope the reading of these brief stories will not seem tedious unto any. As for the lives following, I would have thee (gentle Reader) to know, that where *Dorotheus* seemed unperfect, and to have over-skipped

The Preface to the Reader.

certain lives worthy the noting, and the knowledge of the posterity. I have either borrowed the same of some other ancient Writer, or gathered it my self out of holy Scripture. This is the mark to discern the one from the other : where any one life is altogether of Italique letters, the same is none of *Dorotheus*.

If thou thinkest I have done well, give the praise to God : if in thine opinion it seem otherwise, suspend thy sentence, and be not singular in reprehending that which peradventure after advisement taken, may friendly be interpreted. Farewell.



D O R O T H E U S

O F T H E

Prophets, Apostles, and Seventy Disciples.

Samuel.

Samuel was both a Prophet, a Priest, and a Judge over Israel. He lived in the dayes of Heli, Saul, and David. His Father was called Elkana, his Mother Hanna. She was of a long time barren, and praying unto God, made a vow, that if she bare a man-childe, she would dedicate him to the Lord all the dayes of his life. She conceived and bare a son, and called his name Samuel, who being a childe, was girded with a linnen Ephod, and ministred unto the Lord. All Israel knew him for the true Prophet of God, he rebuked the sins of the people, he exhorted them to turn unto the Lord, he told Heli the High-priest that God would plague his house. When the people cryed unto him for a King, he used all means to perswade them to the contrary, and seeing they would not be answered, he took Saul and anointed him King to reign over them. This Saul was a wicked King, and because of his impiety the Lord sent Samuel unto him, for to tell him that his reign should not last long; but Samuel was sorrowfull, and mourned so long over Saul, untill the Lord was angry with him for it. Afterwards God sent him to anoint David King over Israel. In the end this Samuel waxed old, and died in the time of David King of Israel, and was buried at Rama.

Samuel lived about the year of the world 2940. Afore Christ was born 1030 years.
1 Reg. 1, 2, 3, 7.
8, 9, 10, 13, 15, 16, 25.

Nathan.

Epiphanius Bishop of Cyprus, who lived Anno Dom. 401. writeth thus of Nathan.

Nathan was of Gabaon in the time of King Davids reign: he instructed this King in the Law of the Lord, and foresaw that David would offend with Beerfabea. When he made speed to admonish the King, Belial staid him: for as he went, he found by the way a dead corpse all bare, and because of that, continued there a while. This Nathan died, and was buried in Gabaon his own land.

The Prophet Nathan of the house of Thock, born in Gabath a City of Galilee, lived in the time of David, and taught him the Law of the Lord. He foresaw that David was too farre in love with Beerfabea, and therefore immediately left Gabath, and got him towards Jerusalem, for to stay the King from committing so hainous an offence. And behold Belial stopt him. For when he found him dead, and lying all bare on the high way, he stayed as long as he was a burying of him, lest the carcase of the man should unreverently be torn in pieces of brute beasts, and ravenously devoured. In the same night under-

He lived Anno mundi 3009. after Christ was born 960 years.
2 Sam. 7. 11.
3 Reg. 1.
1 Paral. 17.
Ecclef. 47.

stood Nathan that David had committed that horrible offence, wherefore he mourned out of measure, and went back again to Gabath with great lamentation. When Urias, the husband of Beerfabea was slain by the procurement of David, the Lord sent Nathan unto him, that he should rebuke him sharply for his offence. Then at length David remembering himself, was astonished and trembled for fear of the Lord, because he perceived plainly that the Lord was highly displeased with him for his adultery. David knew moreover that the Prophet Nathan was inspired with the holy Ghost, he honoured the man, and revered his person as the true messenger of God. This Nathan became old and dyed, and was buried at Gabath his own land.

Gad.

The Prophet Gad lived in the dayes of King David, and told him what he should do when he fled from the face of Saul. After David had numbred the people, he brought a message unto him from the Lord, and bad him chuse of three plagues: Whether he would have seven years hunger, or fly before the enemy three moneths, or indure three dayes pestilence.

Abias.

Epiphanius writeth thus of Abias.

This Abias was of Silon, where the Tabernacle out of the City of Heli was. He

Abias the Selonite, born in Selom, of the tribe of Juda, where the old tabernacle of the Ark, out of Armaten, the town of Heli the Priest was to be seen. This is that Prophet

1 Reg. 29.
2 Reg. 24.
Paral. 21.
3 Reg. 11. 14.

died, and was buried nigh the Oake in Silon. He is called also *Adonias*.

Prophet which prophesied of Salomon the sonne of David, that he would fall from the Lord. He rebuked Jeroboam, saying, that when he came to be King, he would deal unfaithfully with the Lord. He saw in a vision a yoke of oxen destroying the people, and assaunting the Priests. He prophesied unto Salomon, that women would withdraw his mind from the Lord. This Abias became so old, that his sight was dimme, he died not far from the Oke in Silo, and there was buried.

Alaph.

1 Paral. 16.

2 Paral. 29. 35.

A Saph was a Seer, that is, a Prophet in the time of David. He appointed him chief of those that praised the Lord in Psalms.

Idithum.

1 Paral. 25.

2 Paral. 35.

I dithum was one of King Davids Prophets, and appointed by him to prophecy with harps, psalteries and cymbals.

Addo.

2 Par. 9. 12, 13.

He lived in the year of the world 3069. he died afore Christ about 900. years.

3 Reg. 12.

2 Par. 11, 12.

A ddo, of some called Iddo, was a Prophet in the time of Salomon, Roboam, and his son Abia. The doings of Salomon are said to be written in his visions. He is said to have written the genealogie of Roboam. The manners and sayings of Abia the son of Roboam, are said to be written in the story of the Prophet Iddo, which is not extant.

Semeia.

S emeia prophesied in the dayes of Roboam King of Juda. And when Roboam would have fought with Jeroboam, the word of God came unto Semeia, saying: Speak unto Roboam the son of Salomon King of Juda, and unto all the house of Juda and Benjamin, and to the remnant of the people, ye shall not fight against your brethren, &c. When Roboam forsook the Law of the Lord, Semeia was sent unto him with this message: Thus saith the Lord, ye have left me, and therefore have I also left you in the hands of Sefac King of Egypt.

Joath.

4 Reg. 13.

T his Joath was of the land of Samaria. A Lion smote him that he died, and was buried in Bethel, nigh the false Prophet which deceived him.

Epiphanius writeth thus of Joath, whom he calleth Joam.

T he Prophet Joam was of Samaria: a Lion met him by the way and slew him. This is he that reprehended Jeroboam for the golden calves he erected, that took away also that wicked oblation and sacrifice. When Jeroboam stretched forth his hand against him, his hand was withered. Immediately after, an old Prophet deceived this Joam: for when he had constrained him to eat bread, and to drink water other wise than the Lord had commanded Joam, a Lion met him and killed him, without any harm done to his ass. He was buried in

Bethel, hard by this old false Prophet. When that shortly after this false Prophet died, he requested of the Priest he might be buried where Joam was laid, because he had deceived him, and that either of them was to receive at the resurrection, according unto their doings. Wherefore they were both laid in one sepulchre.

Oded.

3 Par. 15.

1 Par. 28.

O ded the Prophet, and father of Azarias the Prophet, lived very long, unto the time of Achaz King of Juda, his abiding was in Samaria. When the host of the King of Israel had taken great spoil, and made great slaughter of the tribe of Juda, Oded the Prophet went forth before the host that came to Samaria, and said unto them. Behold, because the Lord God of your fathers is wroth with Juda, he hath delivered them into your hand, and ye have slain them with cruelty that reacheth up to heaven. And now ye purpose to keep under the children of Juda and Jerusalem, and to make them bond-men and bond-women: and do ye not lade your selves with sin in the sight of the Lord your God? Now hear me therefore, and deliver the captives again, which ye have taken of your brethren, for else shall the great wrath of God be upon you.

Azarias.

He lived in the time of Asa King of Juda. 2 Paralip. 15.

T his Azarias was of Synatha, and put away from Israel the captivity of Juda. He died and was buried in his own country.

Epiphanius writeth thus of Azarias.

A zarias the Prophet was of the house and lineage of Symphata. This is he that took away by his prayers the captivity that was threatened in Jerusalem so light upon Juda. He prophesied somewhat of the coming of the Lord. He rested in the Lord in his own country, where he was also buried.

Hanan.

Apostles, and seventy Disciples.

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Hanani.

THe Prophet Hanani prophesied in the dayes of Asa, King of Iuda. When Asa for feare of Baasa King of Israel joyned in league with Benhadad King of Syria, Hanani the Prophet came to Asa and said unto him: Because thou hast trusted in the King of Syria, and not rather put thy trust in the Lord thy God: therefore is the host of the King of Syria escaped out of thine hand. Had not the Ethiopians and Lubins an exceeding great host with many chariots and horsemen? and yet because thou didst trust in the Lord, he delivered them into thine hand. For the eyes of the Lord behold all the earth to strengthen them that are of perfect heart towards him: herein thou hast done foolishly, and therefore from henceforth thou shalt have war. And so Asa was wroth with the Prophet, and clapt him in prison for he was displeased with him because of his prophecy.

Jehu.

Jehu the son of Hanani the Prophet, lived in the dayes of Josaphat King of Iuda. He prophesied against Baasa King of Israel, that God would root him out with all his posterity, for murdering of Nadab the son of Jeroboam. When Josaphat took part with Achab King of Israel, against the King of Syria, Jehu went forth to meet him, and said unto him: Wouldst thou help the ungodly, and love them that hate the Lord? Therefore is wrath come down upon thee from before the Lord. Nevertheless there are some good acts found in thee, in that thou hast hewn down the groves out of the land, and hast prepared thine heart to seek God. This Jehu is said to have noted the acts of Josaphat in the book of the Kings of Iuda.

2 Paralip. 16.

Jehaziel.

Jehaziel prophesied in the dayes of Josaphat King of Iuda. When all Iuda stood in great fear of the host and multitude of enemies that came against them, the spirit of the Lord came upon Jehaziel in the midst of the Congregation, and he said: hearken all Iuda, and ye inhabitants of Jerusalem, and thou King Josaphat, thus saith the Lord unto you: Be not afraid, nor faint-hearted by reason of this great multitude: for the battell is not yours, but Gods; to morrow go ye down against them: behold they come up by the cliffe of Ziz, and ye shall find them at the end of the brook before the wilderness of Jeruel, ye shall not need to fight in this battell, but step forth and stand, and behold the help of the Lord which is with you. Fear not, nor let your hearts fail you: O ye of Iuda and Jerusalem, to morrow go out against them; for the Lord will be with you. When they came to the enemies they found them all dead carcases.

3 Reg. 16.
2 Paral. 19, 20
He lived Anno mundi, 3154.
afore Christ about 840. years.

Eliezer.

Eliezer prophesied under Josaphat King of Iuda. After that Josaphat joyned himself with Ahazia King of Israel, whose mind was to do wickedly, and together with him, to provide a navy to sail into Tarsis, Eliezer prophesied against Josaphat, saying: Because thou hast joyned thyself with Ahazia, the Lord hath broken thy works. And the ships were broken, that they were not able to go to Tarsis.

2 Paral. 21

Elias.

This Elias was the first man that shewed men the way to heaven, he was the first man that shewed the way to be one for men and Angels. He dwelling sometimes upon earth entred also into the heavens, being mortal, he had his conversation with immortall creatures: he which walked upon earth, liveth now like a spirit with the Angels in heaven. This is he that gave his spirit to rest double upon his Disciple Elifans, this is he, though he continue a man, yet waxeth he not old: this is he that is reserved for a Captain of warre against Antichrist: this is he that will withstand him, and rebuke his pride and falshood: this is he that in the end of the world will turn all men from his lying and deceit unto God: this is he that received the gift of God to be the forerunner of the second and glorious coming of the Lord. Although his service was among the basest sort, yet is he now in company with the Angels. He was a *Thebsit* of Arabia, of the tribe of *Agron*, his dwelling was in *Galaad*. For *Thebsit* was an habitation dedicated unto Priests. Afore his mother was delivered of him, his father saw in a vision the Angels saluting of him all in white, wrapping him with flames of fire as it were swathing bands, and nourishing him with fire as if it had been usual food or pap. He went to Jerusalem and told his vision, answer was made, he should not fear his dream at all, for it would

2 Paral. 20.
Elias lived Anno mundi 3130. and was translated afore Christ about 858. years.

would come to pass that the child his wife was great of, should dwell in great light, that whatsoever he said should be of great force, and that he should judge *Israel with sword and fire*.

Zacharie the son of Jehoida.

2 Par. 14.

Zacharie the son of *Jehoida*, prophesied in the time of *Josias* King of *Juda*. When the tribe of *Juda* served groves and idols, the wrath of God came upon them for their trespasses. He sent Prophets unto them to bring them again unto the Lord, but they would not hear. The spirit of God came upon *Zacharie*, the son of *Jehoida* the Priest, and he said unto them: Thus saith God: Why transgress ye the commandments of the Lord, that ye cannot prosper? Because ye have forsaken the Lord, he also hath forsaken you. And they conspired against him, and stoned him with stones at the commandment of the King, even in the Court of the house of the Lord.

Elisau.

Elisau died about 750. years before Christ was born.

Elisau was of *Ahelbuel*, the land of *Rubim*. And because of him there came a strange thing to pass, what time he was born in *Garbalis*, the golden Cow in *Selam* bellowed so loud, that he was heard at *Jerusalem*. Hereupon a certain Prophet said: there is born in *Jerusalem* a Prophet which shall overthrow their carved images and molten idols. He died and was buried in *Samaria*.

Osee.

He lived Anno mundi 3286. before Christ about 630. years. Osee cap. 6. 1 Cor. 15.

Osee the Prophet, spake by divine inspiration, of our Lord Jesus Christ in this sort: In their adversity they shall seek me early, saying: Come, let us turn again unto the Lord, for he hath smitten us, and he shall heal us, he hath wounded us, and he shall bind us up again. After two days shall he quicken us, in the third day he shall raise us up, and then shall we have understanding, &c. It was by occasion of this prophecy that *St Paul* said to the *Corinthians*: I have delivered unto you first of all that which I received, how that Christ died for our sins, according to the Scriptures. And that he was buried, and that he rose again according unto the Scriptures. For this is that the Prophet saith here: and the third day he shall raise us up. There can no more be found in any other place of the third day throughout the Old Testament. Again this Prophet writeth that which may be applyed unto our Lord Christ: My flesh is of them. Again *Ephraim* compassed me about with lies, and the house of *Israel* with deceit, but *Judah* yet ruleth with God, and is faithful with the Saints. Because the Lord Christ is said to have come of this tribe, therefore saith he that this tribe of *Judah* is faithful with the Saints. Again in the same Prophet: I will redeem them from the power of the grave, and deliver them from death. O death where is thy victory? O hell where is thy sting? *St Paul* reasoning of the resurrection, alledged this Prophecy. This *Osee* was of *Belemoth*, of the tribe of *Issachar*, and was buried in peace in his own country.

Osee 11.

Osee 13. 1 Cor. 15.

Abdias.

The grace of God gave unto his Prophet power and knowledge to speak of the mystery of Christ. For thus he saith: The day of the Lord is near upon all the heathen. This Prophecy seemeth as if it had been spoken against the *Scythians*, that is against *Gog* and *Magog*, yet is it more certain and more properly applyed to the Lord Christ. A little after he saith: Upon mount *Sion* there shall be deliverance. This *Abdias* was of *Sychem*, and the town *Bethacaram*, he was the disciple of *Elias*, and having endured great vexation for his sake, yet was he preserved. He was the third of the fifty sons of the Prophets whom *Elias* pardoned. He went unto *Ochozias*, and afterwards left his Kings service, and gave himself unto the gift of prophecy. He died, and was buried with his fathers.

Micheas.

Mich. cap. 5.

Matth. 2. Mich. 7.

Micheas was also endued from above, that he prophesied of the coming of our Lord Christ in this sort: And thou *Bethlem Ephrata*, art not the least among the thousands of *Juda*. Out of thee shall he come forth unto me which shall be the governor in *Israel*, whose out-going hath been from the beginning, and from everlasting. This was the Prophecy which the high Priests and Scribes of the *Jews* brought forth, when as after *Herod* had demanded of them where Christ should be born, they said, In *Bethlem*. Hereupon *Herod* sent the wise men into *Bethlem*. Again saith the Prophet, He shall turn again and be merciful unto us; he shall put down our wickedness, and cast all our sins into the bottom of the sea. He will perform to *Jacob* the truth, and mercy to *Abraham*, as he swore unto our fathers in old time. This *Micheas* was of *Marathi*, of the tribe of *Ephraim*, and after he had much ado with *Achab*, for as his sonne threw him down

Apostles, and seventy Disciples.

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down for to break his neck, because he had rebuked him for the sins of his fathers. He was buried in his own land, in the common burial in Ephraim.

Amos.

Amos was the father of the Prophet *Esay*, God gave him of his Spirit to prophecy of *Christ's* coming in this sort: For behold I frame the thunder, and create the wind, revealing my *Christ* among men. Again, In that day will I raise up the tabernacle of David that is fallen down, and close up the breaches thereof, and I will raise up his ruines, and I will build it as in the days of old. That they may seek the Lord which are the remnant of men, and all the heathen upon whom my name is called, saith the Lord which doth this. James made mention of this prophecy in the *Acts* of the Apostles. This *Amos* was of *Thebena*. *Amasias* King of *Juda* persecuted him very oft, chastized him many times, at length the son of *Amasias* stroke him with a club on the temples of the head, and killed him. While as yet he drew breath after his wound, they brought him to his own countrey, and within two dayes after he died, and was there also buried.

Amos 4: cap. 9.

Acts 15.

Esayas.

This great Prophet *Esay* the son of *Amos*, foresaw in a figure the mystery of *Christ*, when he saw the Lord sitting upon a high and glorious seat, where (saith he) the *Seraphims* stood about him, whereof one had six wings, and the other had six wings, wherewith they covered their faces, and cried one to the other in this manner: Holy, holy, holy, is the Lord of hosts, the whole earth is full of his glory. Then was there one of the *Seraphims* sent, which took from the altar an hot cole with the tongs, and touched his lips, saying: This taketh away thine unrighteousness. He was so fully instructed by the vision he saw, and perswaded of the type and figure, that he foresaw the mystery of *Christ*. Again, he was so endued with grace from above, that he prophesied of the mystery of *Christ's* Passion in this sort: He was led as a sheep to be slain, yet was he as still as a Lamb before the shearer, and opened not his mouth. The Eunuch of *Ethiopia* reading this prophecy, requested *Philip* to expound it unto him, who immediately declared that the Prophet had said this most truly of *Christ* our Lord. Again he saith, He is such a man as hath good experience of sorrows and infirmities. And again, He did none evil, neither was there guile found in his mouth, yet the Lord will cleanse him of his wound, and shew light unto him. Again, Thus saith the Lord: Behold I lay in *Sion* for a foundation a stone, even a tried stone, a precious corner stone, a sure foundation. And who so believeth on him shall not be confounded. Again, The Spirit of the Lord is upon me, therefore hath he anointed me, &c. When the Lord read this in the Synagogue on the Saboth, he said: Verily I say unto you, this day is this Scripture fulfilled in your ears. This *Esay* was of *Jerusalem*. He dyed at *Jerusalem* under King *Manasses*, being sawed asunder in two parts, and was buried under the oke, nigh the well of *Rogel*, hard by the place where the waters ran which King *Ezekias* dammed up. It was by this Prophet that God wrought the monument, and memorial of the place called *Siloam*. For when breath failed him before death came, he called for a little water to drink, which was immediately sent unto him out of this brook, and therefore the place is called *Siloam*, which is by interpretation, as much to say as sent. In the time of *Ezekias*, before this lake or pond was made, there came out a little water at the prayer of *Esay*. For the people were then in the plain countries of the *Moabites*, who were aliens: and lest the City should perish for want of water (for the enemies enquired where they might drink, the City being beset, they besieged also the brook *Siloam* which was dry unto them) there came forth water when the *Jews* prayed together with *Esay*: therefore it runneth continually after a secret sort unto this day, for to reveal this great miracle. And because this was done by *Esay*, the *Jews* for memorial thereof, buried him with great care and honour nigh *Siloam*, that by his holy prayers, they might in like sort enjoy the benefit of this water, after his departure out of this world; for he had an answer from above to do as he did. His sepulchre is nigh where the Kings are buried, behind the burial of the *Jews*, towards the South. *Solomon* built the tomb of *David* unto the East of mount *Sion*, having an entrance to go in from the way which cometh out of *Gabaon*, out of the City about twenty furlongs. He made it so crooked and so awry, that it can hardly be perceived, so that many Priests, and in a manner the whole Nation of the *Jews* could not unto this day find the way that goeth in. King *Solomon* had laid up there gold that came out of *Ethiopia*, and spice. And because *Ezekias* shewed and dishonoured the bones of his fathers, therefore God had him assure himself it would come to pass that his seed should serve his tombs, and he made him barren and fruitless from that day forth.

Esay was before the incarnation of *Christ* about 600. years. *Esay* 6.

Esay 53.

Acts 8.

Esay 28.

1 *Pet.* 2.

Esay 61;

Luke 4.

The martyr-dome of *Esay*.

When the *Jews* came for water, it ran: when their enemies were a thirst, and sought it, it would not run. The prayers of *Esay* while he lived, were available before and after his death.

Joel:

Joel 2.

Acts 2.

Joel.
GOD gave of his Spirit unto the Prophet *Joel*, that he foresheved the mystery of Christ. For he saith, And it shall be in the last dayes, saith the Lord. Of my Spirit I will pour out upon all flesh: your sons and your daughters shall prophesie: your young men shall see visions, and your old men shall dream dreams. On my servants and on my handmaidens I will pour out of my Spirit in those dayes, and they shall prophesie. I will shew wonders in heaven above, and tokens in the earth beneath, blood and fire, and the vapour of smoke: the Sun shall be turned into darkness, and the Moon into blood, before the great and notable day of the Lord come. And it shall come to passe, that whosoever shall call upon the Name of the Lord shall be saved. St Peter rehearsed this Prophecy in the Acts of the Apostles, that it was even then fulfilled, whenas the holy Ghost came down from heaven, and rested upon the Apostles, on the day of Pentecost. This *Joel* was a neighbour unto the City *Bethomeron* in *Rubim*, where he dyed, and was also buried in peace.

Jonas.

The widow of *Sarepta* was the mother of *Jonas*, and he himself was the child that *Elias* raised from death to life: so saith *Epiphanius*.

Jonas hath not barely in word, but truly in deed foresheved the mystery of our Saviours resurrection. For *Christ* saith in the Gospel: Even as *Jonas* was three dayes and three nightes in the belly of the whale, so shall the son of man be three dayes and three nightes in the bowels of the earth. Even as the Whale cast up *Jonas* uncorrupt, so hath the sepulchre restored the Lord to the better life. This *Jonas* was of *Cariatimus*, nigh *Azotus*, a City lying on the Sea-coast towards the *Gentiles*. After he came out of the Whales belly, taking his way to the City of *Ninive*, he tarried not in that land, but took his Mother, and sojourned in *Assur* a forraign soile. He thought with himself, by this means I shall take away the infamy which I have purchased unto my self by prophesying falsely against the City of *Ninive*. *Elias* having prophesied in those dayes against the house of *Achab*, and called for a famine to light upon the earth, fled away, and being come to a widow which had a child, he tarried there (for he could not abide among the uncircumcised) and blessed her. When *Jonas* dyed, God raised him to life by *Elias*, for he would have him then know, that he could not flye from the hand and power of God. After the famine was ended, *Jonas* left that countrey, and got him to the land of *Juda*, and when his Mother dyed by the way, he buried her by mount *Libanus*. He dyed also himself in *Saar*, and was buried in the cave of *Cenacum*, who had been made Judge over one tribe in his country, what time the land wanted a Prince. This Prophet gave strange tokens unto *Jerusalem* and the whole land, to wit, a stone crying very lamentably that the end was at hand. That when *Jerusalem* was troden and frequented of all Nations, then the City should be destroyed.

Sophonias.

Sophon. 2.

Sophon. 3.

Sophonias was also thought worthy to prophesie of the Lord *Jesus Christ*. For thus he saith: The Lord shall be terrible unto them, and destroy all the gods in the land, and all the Isles of the heathen shall worship him, every man in his place. And again, I will cleanse the lips of the people that they may every one call upon the Name of the Lord, and serve him under one yoke: from beyond the river of *Ethiopia* will I take my dispersed, and they shall bring me an offering. And again; Rejoyce O daughter of *Sion*, be joyfull O *Israel*, rejoyce and be glad for thy whole heart O daughter *Jerusalem*, for the Lord hath wiped away thy unrighteousness, he hath redeemed thee from the hand of thine enemies, the Lord himself will reign in the midst of thee, so that thou shalt no more see any mischief befall unto thee. These things do properly appertain unto the Lord *Jesus Christ*. This *Sophonias* was of the tribe of *Simcon*, and the land *Sabarithusba*. He prophesied of the City, the end of *Israel*, and confusion of the wicked. He died, and was buried in his own land.

Jeremy.

Jeremy was before the incarnation about 510 years
 Matth. 27.

Jeremy received grace from above, to prophesie of the mystery of Christ. For he saith: And they took thirty pieces of silver, the price of him that was valued, whom they bought of the children of *Israel*, and gave them for the potters field, as the Lord appointed me. *Matthew* remembered this prophesie in the Gospel, as then fulfilled in the passion of Christ. Again saith the same Prophet: Behold the dayes will come, saith the Lord, and I will make a new covenant with the house of *Israel*, and the house of *Juda*, not such a covenant as I made with their fathers, what time I brought them with a mighty arm out of *Egypt*; for they kept not my covenant, and therefore I have despised them, saith the Lord: but this is the covenant which I will make with the house of *Israel*: After those dayes, saith the Lord, I will set my laws in their minds, and I will

I will write them in their hearts, and I will be their God, and they shall be my people: neither shall every one then teach his brother, or his neighbour, saying, Know the Lord: for every one shall know him from the lowest to the highest, because I will have mercy on their iniquities, and their sins will I remember no more. St Paul writing to the Romans, put them in remembrance of this Prophecy. This *Jeremy* was of *Anathoth*, the people stoned him at *Taphnia* in *Egypt*, and so he died, and lieth buried there where *Pharaohs* Palace stood. The *Egyptians* being greatly benefited by him, did him that honour: for he had prayed for them when certain Adders and beasts that were bred in the water molested them sore, such as the *Egyptians* called *Menepboth*, and the *Grecians*, *Crocodils*: and at this day also the faithfull thereabouts do pray in that place, and take up dust from thence for to cure such as are hurt of those beasts. Many of them also do use therewith to chase away these venomous creatures into other waters. We our selves have learned of some that were of the line of *Antigonus* and *Ptolomans*, ancient and elderly men, that *Alexander* King of *Macedonia* coming unto that place where the Prophet was buried, and hearing of the mysteries thereof, translated this Tomb and reliques into *Alexandria*, placed them there with great pomp and glory on every side: and so that kind of Serpent was banished that Land also, and that water in like sort. Thus were the Serpents whom they call *Argolai*, that is, Lizards, put away, being brought out of *Peloponessus*, so that the people there are called *Argolai*, that is, lazy lubbers. Their speech is nice and fine, but altogether unfortunate. This *Jeremy* gave the Priests in *Egypt* warning that their Idols must be broken and thrown to the ground by a Saviour, that was a babe that should be born of a Virgin and laid in a manger. And therefore at this day they set a Virgin in bed, and an Infant in a manger, and adore them. And whenas of old, King *Ptolomans* demanded of them, why they did so: their answer was, That their Ancestors had delivered them that mystery, and received it of the holy Prophet. Before the Temple was taken, this Prophet took out the *Ark of Covenant*, and all that was laid up therein, and hid it in a certain rock, saying unto such as were present: The Lord from *Sinai* is gone up into Heaven, and again the Law-giver shall come out of *Sion* with great power, and the sign of his coming shall be unto you when all Nations shall honor a tree. He said moreover, No man shall take away that Ark, except *Aaron*; and no man shall see the tables laid up therein, be he Priest, or be he Prophet, except *Moses* the chosen of God. And at the resurrection the Ark shall first rise and come forth out of the rock, and it shall be laid on mount *Sinai*, and thither unto it will all the Saints assemble together looking for the Lord, and flying from the enemy which would have destroyed them coming unto this rock. He sealed up this Ark with his finger, writing thereon the name of God, the form of it was like the ingrauing of iron, and a light cloud overshadowed and covered the name of God; neither knew any man this place, neither could any man read the sealing unto this day, neither shall unto the end. This rock is in the desert where the Ark was made at the first, between two mountains where *Moses* and *Aaron* lie buried. And in the night time a cloud, much like fire, covered this place, even as it did of old. The glory of God can never be away from the name of God. Therefore God gave unto *Jeremy* the grace that he should finish his mystery, and become companion with *Moses* and *Aaron*, who are joyned together unto this day: for *Jeremy* came of the line of the Priests.

Hulda.

Hulda a Prophetess, the wife of Sallum, dwelled in Jerusalem in the time of *Josias*. The King sent *Helkia* the Priest, with many others unto her, for to understand what she will of the Lord was touching their doings. She answered in this sort: Thus saith the Lord God of Israel: tell ye the man that sent you unto me, even thus saith the Lord: Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the curses that are written in the book, which they have read before the King of *Juda*: because they have forsaken me, and have offered up to other gods to anger me with all manner works of their hands, therefore is my wrath set on fire against this place, and shall not be quenched. And as for the King of *Juda* which sent you to enquire of the Lord, so shall ye say unto him: Thus saith the Lord God of Israel, concerning the words which thou hast heard, Because thy heart did melt, and thou didst humble thy self before God when thou heardest his words against this place, and against the inhabitants, and humbledst thy self before me, and carriedst thy cloaths, and didst weep before me, I have heard it also, saith the Lord: behold I will take thee to thy fathers, and thou shalt be put in thy grave in peace, and thine eyes shall not see all the mischief that I will bring upon this place, and upon the inhabitants of the same.

The martyrdom of *Jeremy*: he was very oft persecuted by *Joa-chab* the son of *Josias*, and imprisoned by *Zedechias* before his going into *Egypt*. Jer. 36. 37. 38. *Dorotheus* talked with some of the posterity of *Antigonus*. A prophecy of the birth of Christ, and the overthrow of all Idols. A custom in *Egypt* to worship a Virgin and an Infant. This Ark was a coffer made by *Moses* in the desert five cubits in length and three in breadth: therein were put the table of the old Law, the Rod of *Moses*, and pot of Manna.

2 Paralip. 34.
4 Reg. 22.

Naum.

God endued Naum with his spirit, that he prophesied of the resurrection of our Lord Christ. *Keep thy festival days, O Jude, pay thy vows unto the Lord, for the wicked shall pass more through thee, the wicked is utterly cut off, he that rid thee out of trouble, riseth up breathing in thy face.* This Naum was of Elsheb beyond Bethabara, and of the Tribe of Simeon. After *Jona* he prophesied strangely of *Ninive*, that they should all be destroyed by sweet waters and fire under ground, which came so to passe: for the standing lake which compasseth the City, at a certain earthquake drowned and destroyed all, and fire that came out of the desert consumed the upper part of the City. This Naum died in peace, and was buried in his own land.

Abacuk.

Abac. 1.
Ab. 13.
An Angel took
Abacuk by the
hair of the
head as he
had meat and
pottage in his
hand, and car-
ried him into
Babylon where
Daniel the
Prophet was
in the Lions
den: after he
had fed and
relieved Dani-
el, the Angel
carried him
home the same
day
Dan. 14.

The spirit of God came upon Abacuk, that he prophesied of the resurrection of Christ. His words are these: *Behold ye despisers, and wonder, and perish ye, for I do a work in your days, a work which ye shall not believe, though a man declare it you.* St Paul applied this Prophecy very well at Antioch in Pisidia, to have been spoken of the resurrection of our Lord Jesus Christ. This Abacuk was of the tribe of Simeon, and the Land of Bithenchar. He foresaw the taking of Jerusalem before the captivity, and therefore lamented greatly. And when Nebuchadnessar came up against Jerusalem, he fled into Ostratia, and dwelt in the hand of the *Assyrians*. Whence such captives as were in Caldea returned again, and such as were left in Jerusalem went down to Egypt, he dwelt in his own land. And when on a certain time he ministered food unto the reapers of his land, and took pottage, he prophesied unto his servants, saying, *I will go into a far country, but I will return quickly again: if ye see that I tarry too long, give ye unto the reapers their meat.* When he had been in Babylon, and given the Prophet Daniel his dinner, immediately he was by the reapers, as they sat at meat: neither made he them privy to anything that was done. He knew that the people would shortly return out of Babylon, and two years before their return he died, and was buried in his own land. He prophesied also of the destruction of the Temple, that a Nation should come out of the West and destroy it. *Then (saith he) the Cyprus silk robe of the inner Temple shall be set abroad, and the pinnacles of the two pillars shall be taken away, and no man shall know where they shall be laid. They shall be carried by an Angel into the desert, from whence the Ark of Covenant did ascend at the first. And about the end the Lord shall be known in them, and he will lighten them that sit in darkness, and such as suffered persecution of the Serpents, as he did from the beginning.*

Ezechiel.

Ezechiel was
before the
incarnation
about 900
years.

Eze. ch. 47.

The martyr-
dom of Eze-
chiel.

This Ezechiel prophesied in Babylon, and was endued with grace from above to prophesie of the mystery of Christ. For he saith: *I will deliver them out of all their troubles and iniquities: and I will cleanse them, and they shall be my people, and I will be their God. As for my servants David, he shall be a Prince in the midst of them, and there shall be one shepherd over them all: for they will walk in my commandments.* And again: *These waters flow out into the sea towards the East, and run down into Arabia, and come into the Sea; coming thither the water shall be wholesome. Yea, it will come to passe, that all which live and move where this river cometh, shall be preserved.* This Ezechiel was of the Countrey *Savira*, and of the line of Priests: he died in Chaldaea in the time of the Captivity, after he had prophesied very much unto the inhabitants of Judea. The Prince of the people of Israel slew him at Babylon, because he reproved him of idolatry, and the people buried him in the field *Maur*, in the sepulchre of *Sam* and *Arphaxad*, the Progenitors of *Abraham*. That monument is a double Cave: for *Abraham* built in *Chedron* a Sepulchre unto *Sara* after that fashion. It is called double, because it is made of turnings and windings, standing upon the plain ground, yet hanging in a certain rock. He gave the people a strange token, that they should note when the River *Chobar* dried up, then to perswade themselves that the hook or sicke of destruction was at hand, even to the ends of the earth: and when it overflowed the City of Jerusalem, that their return was at hand. For the holy Prophet dwelt at that river, and thither it was that many resorted unto him. It fell out that when there was a great multitude of people about him, the Chaldeans stood in great fear of the Hebrews, lest they should molest them: and when they set upon them for to slay them, the Prophet caused the water of the river to divide it self, and to give them passage to flee unto the further bank, and that as many of the Chaldeans as pursued after them that fled should be drown-

drowned. The same Prophet prayed unto God in the time of scarcity and dearth, and in so doing procured unto the people great store of fish: and again, when many of them died, he interceded the Lord that they might be restored to life. When the people were in a manner destroyed, he wrought such wonderfull miracles that he discouraged their enemies, and that God smote them from above. When the people said unto him, *We perish, there remaineth no hope for us*, he perswaded them by prophesying of dead bones, that there was comfort enough left for *Israel*, both for the present, and for the time to come. This Prophet judged *Israel*, and shewed what should become both of *Jerusalem* and the Temple. He was taken from *Babylon*, and he came to *Jerusalem* the same hour to rebuke such as believed not in God. This Prophet saw even as *Moses* did before him, the figure of the Temple, the Wall, and what was thereabout, and the gate through which the Lord was to enter in, and to go out; and that it would come to pass that the same gate would be shut, and that all nations should put their trust in the Lord. In *Babylon* he judged the tribe of *Dan* and of *Gad*; and because they wrought wickednesse in the sight of the Lord, in persecuting them that kept the Law, he gave them a terrible token, for Adders destroyed their children, and all their cattel, for their sin and iniquity. He prophesied also, that for their sakes the people should not return unto their own Countrey, but should remain in *Media*, untill they had repented them. And one of these slew this Prophet.

Ezech. 38.

He was carried to *Jerusalem* in a vision

Daniel.

The Prophet *Daniel* prophesied in *Babylon*, and was accepted of, as one that was fit to prophesie of Christ. Know therefore, and understand (saith he) that from the going forth of the commandment to bring again the people, and to build *Jerusalem*, unto *Messias* the Prince, there shall be seven weeks, and threescore and two weeks, &c. Again in another place: There was a stone cut without hands, and the stone smote the Image; it became also a great mountain, and filled the whole earth. Again: And behold, there came one in the clouds of Heaven like the Son of man, which went unto the ancient of days, and unto him there was given honour and power: with other things that there are laid down. This *Daniel* was of the Tribe of *Juda*, a noble man born: being a young child he was led into captivity out of *Judaea* into the Land of the *Chaldees*. He was in the upper *Betheron*, and so chaste a man, that the *Jews* thought he had been gelded. He bewailed very much both the people and the holy City *Jerusalem*. He brought himself very low and weak by fasting and abstaining from delicate food, feeding upon the fruit of the earth. In form of body he was dry and lean, but in the favour of God he was moist and of good liking. At the request of *Beltshasar* the Kings son, this Prophet prayed very much for King *Nebuchadonozor* (who was transformed into the figure of a monstrous beast) that he should not be cast away. For in the fore-parts and the head he was like an Oxe, the hinder-parts with the feet resembled the Lion, his hairs were as Eagles feathers, and his nails like birds-claws or talents. It was revealed unto this holy man, that the King for his brutish sensuality and stiff-neckednesse should be transformed into a beast: that is to say, he should be made subject unto *Belial*, like an Oxe under yoke, and resemble a Lion for his ravening tyranny and cruelty. These are the properties of Potentates in their youth, untill at length they become brut beasts, ravening, slaying, practising of tyranny and all kind of impiety, and in the end they receive of the just judgment of God, the reward of their wickednesse. The Spirit of God gave this holy man to understand, that like an Oxe he would feed upon hay, which was his food. Wherefore *Nebuchadonozor* after he had digested this meat, and recovered the sense and understanding of man, he wept, and made supplication unto the Lord day and night: he prayed unto the Lord fourty times: and being come unto himself, yet forgot he that he had been made a man. The use of his tongue was taken away, that he could not speak; and he understanding of that, immediatly he fell a mourning. His eyes by reason of his continual lamentation gave forth a dead look. Many went out of the City to see him: yet only *Daniel* would not go. For all the while he was so transformed, *Daniel* ceased not to pray for him: his saying was, he will become a man again, and then will I see him; but they gave not credit unto his words. *Daniel* by praying unto the most high, brought to passe that the seven years, whom he called seven times, were turned into seven moneths, and that the mystery of the seven times should in them be fulfilled. Within the space of seven moneths he was restored unto himself, the six years that were behind, and the five moneths he prostrated himself before the Lord, confessing his sins and iniquity. And when he had obtained remission of sins, he gave his Kingdom unto the Prophet, he eat

Daniel lived before the incarnation of Christ about 500 years.
Dan 9.

Dan. 5.

Dorotheus of the Prophets,

Epiphanius
writeth of this
prophecy
without any
great difference
between
Dorotheus and
him.

neither bread nor flesh, nor drink wine, but confessed his sins unto the Lord. For *Daniel* had commanded him to feed upon pulse and herbs, and so to please the Lord. Wherefore he called *Daniel Belshazar*, and would have made him coheir with his sons. But as touching the Kingdom, the holy Prophet would none of it: his answer was, *Befavourable unto me, O Lord, that I forsake not the inheritance of my fathers, and become heir unto the uncircumcised.* He wrote many strange wonders in the presence of the other Kings of *Persia*, which are not written. *Daniel* died in *Chaldea*, and was honourably buried alone in a Princely Sepulcher. He foretold strange signs as touching the Mountains about *Babylon*: saying, When ye see them smoke on the North-side, the destruction of *Babylon* is at hand: When ye see them burn, then the whole world is nigh to an end: If out of these Mountains in time of calamity there shall flow out water, then the people shall return into their own Land: If blood do run out, there will be great slaughter throughout the world. And so this holy man of God rested in peace.

Baruch.

Jer. 36. 45.
Baruch 1.

BAruch lived in the time of the Prophet *Jeremy*: he was his scribe: he wrote out of *Jeremies* mouth, and read it before *Joachas* the son of *Josias* King of *Judah*: and after he had read it, he was fain to flee away and hide himself, together with *Jeremy*, for the book was burned. It appeareth after this flight he was very timorous. God sent *Jeremy* to reprove him for it, being led captive into *Babylon*. When *Jeremy* went down into *Egypt*, he wrote that book which beareth his name, the which was sent from thence to *Jerusalem* to be read in the Temple upon high days.

Urias.

Jer. 26.

URias was of *Cariath-Jarim*, the son of *Semei*, he prophesied against the City of *Jerusalem*, and the whole land of *Judæa*, even as *Jeremy* did. *Joachim* the son of *Josias* King of *Juda*, sought to kill him therefore. *Urias* hearing of it, was very much afraid, fled away, and got him into *Egypt*. But King *Joachim* sent men after *Urias*, which brought him out of *Egypt*, so that in the end King *Joachim* smote *Urias* with the sword, and killed him, and threw his carcasse where the common sort of people were buried.

Aggeus.

John 6.
Epiphanius
saith, he first
at that time
sung *Aleluja*
and *Amen*: the
which was af-
terwards re-
tained in the
Church, being
the hymn of
Aggeus and
Zachary.
Zach. 9. 13.

AGgeus was endued with grace from above to prophesie of the Lord Christ, and under the person of *Zorobabel* he spake that which agreeth with the Lord Christ: that is to say: *I will make thee as a signet, for I have chosen thee, saith the Lord of hosts.* Even as *John* the Evangelist speaking of the Son of man, saith, *For him hath God sealed.* This *Aggeus* being a young man, came from *Babylon* to *Jerusalem*, and prophesied very plainly of the return of the people: and as touching the Temple, he saw with his eyes the building of it again. He died and was buried nigh the Sepulchres of the Priests, with the accustomed honour done at the burial of Priests.

Zacharias.

Mat. 26.

THe Spirit of God came upon *Zachary*, that he prophesied of the coming of Christ: For he saith: *Rejoyce thou greatly, O daughter Sion, be glad, O daughter Jerusalem, for lo, thy King cometh unto thee, even the righteous and Saviour, lowly and simple is he, riding upon an Ass, and upon the foal of an Ass.* Literally he spake this Prophecy of *Zorobabel*, but the truth of it in the end took place in the Lord Jesus Christ. Again he writeth: *And I will say unto him, how came these wounds in thine hands?* he shall answer, *thus was I wounded in the house of mine own friends.* And a little after: *I will smite the shepherd, and the sheep will be scattered abroad.* The Lord himself was mindfull of this Prophecy about the time of his passion, alledging it, and applying it to himself when he should be betrayed. This *Zachary* being very aged came out of *Chaldea*, and there prophesied unto the people of many things, and for confirmation thereof wrought strange things: he executed also at *Jerusalem* the Priestly function: he blessed *Sathiel* and his son, and called him *Zorobabel*. He gave by his prayer and service which he made at *Jerusalem* unto the *Persians* under *Cyrus* the victory: he prophesied of him, and blessed him exceedingly. As touching his propheticall visions, he saw them at *Jerusalem*. He intreated of the end of the *Gentiles*, of the Temple, of idleness, of Prophets and Priests, and of a double judgment. He died being a very old man, and was buried nigh *Eleutheropolis*, forty furlongs off in the field *Noeman*. But in the time of *Ephidius* the Bishop, he was revealed to be that *Zachary* the son of *Barachy*, whom *Esay* spake of. The Land where he lieth is called *Betharia*, from *Jerusalem* 150 furlongs.

Malachi.

Apostles and seventy Disciples.

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Malachias.

Malachi, even as the rest have done, prophesied of our Lord Jesus Christ: for thus he saith: *From the rising of the Sun unto the going down of the same, my name is great among the Gentiles, and in every place Incense shall be offered to my Name, and a pure offering: for my Name is great among the very Heathen, saith the Lord of hosts.* And again he saith: *Behold, I will send my messenger, and he shall prepare the way before thee.* John Baptist and our Saviour also applied this prophecy unto themselves. Again saith the same Prophet: *Unto you that fear my Name, shall the Son of righteousness arise, and he shall be under his wings, and ye shall go forth like fat calves. Ye shall tread down the ungodly, for they shall be dust under the soles of your feet in that day that I shall do this, saith the Lord of hosts.* And behold I will send you Elias, even the Thersbite, before the coming of the great and glorious day of the Lord. Even as the Lord spake of John unto the Jews: *And if ye will receive it, this is Elias which was for to come.* This Malachi was born in Supha, after the return of the people out of Babylon. Being a very young man, he took wonderful strange and divine food to nourish him; he led a godly life. And because all the people revered him as an holy man and Saint of God, they called him Malachias, which is by interpretation an Angel. He was a well-favoured and beautifull young man. Whatsoever he prophesied of, the Angel of the Lord was seen then to instruct him. Even as it came to passe in the days of old, when there was no Prince, as it is written in the book of Judges. He died in the prime of his flourishing years, and was laid with his fathers in his own field.

Malachi was before the incarnation of Christ above 412 years. Mal. 1. Mal. 3. Mat. 11. Luke 7. Mal. 4.

Mat. 12.

John Baptist out of Epiphanius.

John Baptist, the son of Zachary and Elizabeth, was of the Tribe of Levi. This is he that shewed us the Lamb of God, the Son of the Father, which taketh away the sins of the world, by pointing at him with the finger. This is he that shewed mortal men the way, and set the doors of the kingdom of heaven wide open. There was never any that was born of a woman greater than John the Baptist. He died, being beheaded by Herod the tyrant, for Herodias the wife of his brother Philip.

The censure which Dorotheus giveth of the Prophets and their works.

Among these Prophets some wrote, and some have not written. There are twelve of them called the lesse, *Osee, Amos, Micheas, Joel, Abdias, Jonas, Naum, Abacucke, Sophonias, Aggeus, Zacharias and Malachias.* There are also four called the great Prophets, *Esay, Jeremy, Ezechiel and Daniel.* All the Prophets prophesied unto the Jews, and admonished them of the promises of God made unto the fathers; wherein he promised to blesse all Nations in the seed of Abraham, through the salvation that was to come by our Lord Jesus Christ. Again, how he with a mighty and outstretched arm brought them out of their bondage in Egypt, and gave them the Land of promise. Last of all, how they were led Captives into Babylon by Nebuchadonoxer, and thence brought back again with honour. Moreover, how they were afflicted by Antiochus, and the Nations round about them, yet for all that, by the providence of God, they proved conquerors in the end. And to shut up the whole in few words, how he that was looked for and promised of the seed of Abraham to be the Saviour of the world, should come according to the promises which went before him. And this was the common drift of all the Prophets. Of which number some wrote books, namely David, who compiled the book of Psalms; and Daniel, who was commanded in the time of Captivity to write such things as were revealed unto him by visions, with certain others also. As for the rest, they wrote not their own Propheties, but the Scribes which were in the Temple wrote every Prophets sayings, as it were, with supputation of the dayes. And whensoever any Prophet was sent of God to intreat either of the Captivity of Jerusalem, or of Samaria, or of other places, either of their return, or of Antiochus, or of the bordering Nations, or else of Christ himself, look what he prophesied every day, the same was written severally as the Prophet uttered it. But he prophesied of something certain. And again, whenas at another time he prophesied of another thing,

The book of Psalms. Daniel. The Scribes, as Baruch and such others, wrote the books of the Prophets.

it was again written. And such things as were spoken, followed after the Chapters that went before, and had their titles laid down in the beginnings: and thus the whole and perfect book was made of the divers and sundry Sermons of that Prophet. By this means it cometh to passe that we find in the books of the Prophets the Chapter noted and applied either unto the captivity in *Babylon*, or else unto the return thence, and anon again another Chapter either touching *Christ*, or concerning some other matter; immediately again of another thing, and by and by afterwards of the former matter: and to speak the whole in one word, unless a man will read them with good advisement and grave judgment, he will think them confusedly placed, and out of order. They wrote not only the Prophets works in this order by pieces in the Temple, but also the books of the Kings: namely such things in the days of *Saul* were done untill his reign: and in the time of *David*, what happened under *Saul* untill the reign of *David*. And thus they wrote the several acts of every King at several times, even as the *Chronicles* are laid down in the reign of the Kings, and so of the contrary. *Moses* wrote five books called *Pentateuchus*, to wit, the History of the things that were done before his time from the beginning of the world, what hapned in his time, and what should come to passe after his days. *Iesus Nave* wrote his own book. The books of the *Judges* were written in the Temple, that is to say in the Tabernacle. Even so was *Ruth*. *Salomon* himself wrote his own *Proverbs*, the *Canticle of Canticles*, and the book of the Preacher called *Ecclesiastes*. For when he had received of God the gift of wisdom, he exhorted all men to live wisely in this world. * He had not the gift of prophecy. We have rehearsed before such as were inspired from above to prophesie of *Christ*.

A note for the reading of the Prophets, four books of the Kings, *Pentateuchus*, *Iosuah*, *Judges*, *Ruth*, *Proverbs*, *Canticles*, *Ecclesiastes*.

* An error, read the preface to *Dorotheus*.

Of the twelve Apostles and Evangelists, and the Order of the Evangelists in laying down the Names of the twelve Apostles.

| Matth. 10. | Mark 3. | Luke 6. | Acts 1. |
|---|-------------------------|--------------------------------|--------------------------------|
| 1. Simon called Peter. | 1. Simon Peter. | 1. Simon Peter. | 1. Peter. |
| 2. Andrew. | 2. James Zebedaeus. | 2. Andrew. | 2. James. |
| 3. James the Son of Zebedaeus. | 3. John. | 3. James. | 3. John. |
| 4. John the brother of James. | 4. Andrew. | 4. John. | 4. Andrew. |
| 5. Philip. | 5. Philip. | 5. Philip. | 5. Philip. |
| 6. Bartholomew. | 6. Bartholomew. | 6. Bartholomew. | 6. Thomas. |
| 7. Thomas. | 7. Matthew. | 7. Matthew. | 7. Bartholomew. |
| 8. Matthew the Publican. | 8. Thomas. | 8. Thomas. | 8. Matthew. |
| 9. James the son of Alphaeus. | 9. James Alphaeus. | 9. James Alphaeus. | 9. James Alphaeus. |
| 10. Lebbeus, whose surname was Thaddaeus. | 10. Thaddaeus. | 10. Simon Zelotes. | 10. Simon Zelotes. |
| 11. Simon the Cananite. | 11. Simon the Cananite. | 11. Jude the brother of James. | 11. Jude the brother of James. |
| 12. Judas Iscariot. | 12. Judas Iscariot. | 12. Judas Iscariot. | 12. Matthias. |

THE TRANSLATOR

Let no man imagine a disagreement or contrariety to be among the Evangelists, though they did seem to vary here and there in the names of the Apostles. For we are to understand, that among the Apostles divers of them were called after divers names. Where Matthew calleth the tenth Apostle Lebbeus, adding afterwards that his surname was Thaddaeus, Mark calleth him only Thaddaeus; and Luke in two places calleth him Jude the brother of James, even as he is that wrote the Catholic Epistle that beareth his name. The eleventh Apostle is called of Matthew and Mark, Simon the Cananite, but of Luke in two places Simon Zelotes. Thus may the Reader easily reconcile the Evangelists, and behold how divers Writers have been herein fully deceived, mistaking their names; and laying down one for another.

And again, when we have seen the names of the twelve Apostles, we may see that they were called after divers names, and that they were called after divers names, and that they were called after divers names.

Apostles and seventy Disciples.

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1. Simon Peter.

The first is *Simon Peter* the chief of the Apostles. He, as we are given to understand by his Epistles, preached the Gospel of our Lord *Jesus Christ* in *Pontus, Galatia, Cappadocia, Bithynia*, and in the end preached at *Rome*, where afterwards he was crucified the third Calends of *July* under *Nero* the Emperor with his head downwards (for that was his desire) and there also buried.

2. Andrew.

Andrew the brother of *Simon Peter*, as our elders have delivered unto us, preached the Gospel of our Lord *Jesus Christ* unto the *Scythians, Sogdians, Sacians*, and in the middle *Scythopolis* inhabited of wild *Aethiopians*. He was crucified by *Ageas* King of the *Edessians*, and buried at *Patris* a City in *Achaia*.

3. James the son of Zebedeus.

James the son of *Zebede* a fisherman preached the Gospel of our Lord *Jesus Christ* unto the twelve dispersed Tribes. He was slain with the sword by *Herod* the Tetrarch of the *Jews* in *Judea*, where he was also buried.

The Translator.

Oecumen. in *Act.* saith, he resteth in the City *Marmarica* beheaded by *Herod Agrippa*, his corps was afterwards translated to *Compestella* in *Spain*, saith *Pet. de natal* l. 6. c. 133.

4. John.

John the brother of *James*, who was also an Evangelist, whom the Lord loved, preached the Gospel of our Lord *Jesus Christ* in *Asia*. The Emperor *Trajan* exiled him into the *Isle Patmos* for the Word of God, where he wrote also his Gospel, the which afterwards he published at *Ephesus* by *Gaius* his host and Deacon, of whom *Paul* the Apostle writing to the *Romans* hath testified saying: *Gaius* mine host, and of the whole Church saluteth you. After the death of *Trajan* he returned out of the *Isle Patmos*, and remained at *Ephesus*, untill he had lived a hundred and twenty years. Which being expired, he living as yet (the Lord would so have it) buried himself. There are some which write that he was not banished into the *Isle Patmos* under *Trajan*, but in the time of *Domitian* the son of *Vespasian*.

The Translator.

Of this *John* *Jerom* allegeth out of *Tertullian*, that in the time of *Nero* (though others say in the reign of *Domitian*) he was thrown at *Rome* into a tun of hot boiling oil, and thereby he took no harm, but came forth after this trial purer than he went in. *Augustine* calleth him a *Martyr* by will. *Polycrates* Bishop of *Ephesus* (as *Eusebius* allegeth) sticketh not to call him a *Priest*, and a *Doctor*. But that which *Augustine* writeth of his end is strangest of all, and let the credit of it rest in the choice of the Reader. How *John* caused at *Ephesus* his grave to be made, and in the presence of divers went in alive, and being no sooner in, and to their seeming dead, they covered him. Which kind of rest (saith he) was rather to be termed a sleep than death. For that the earth of the grave bubbled or boiled up after the manner of a well by reason of *John* resting therein and breathing: a sign of his slumbering therein.

5. Philip.

Philip of the City *Barsaida* preached the Gospel in *Phrygia*, he was honourably buried at *Hierapolis* with his daughters.

The Translator.

Anion. *Chron.* l. 6. c. 11. and *Pet. de natal. de sanctis*, l. 4. c. 107. do write, that the *Panims* laid hands upon him, and crucified him at *Hierapolis*: he had two daughters *Prophetesses*, the one lieth by his right hand, the other on his left.

6. Bartholomew.

Bartholomew preached the Gospel of our Lord *Jesus Christ* unto the *Indians*, and delivered unto them the Gospel of *Matthew*. He rested, and was buried in *Albania* a City of *Armenia* the great.

The Translator.

The Apostle saith *Pet. de natal.* l. 7. c. 103. was nephew to the King of *Syria*, *Anton.* *Chron.* l. 6. c. 12. writeth, how some delivered, that he was beaten with cudgels to death; some that he was crucified with his head downwards: that he was slain alive: and some that he was behead-

Of *Peter*, read

Mat. 4. 8, 10,

14, 15, 17, 18,

26. *Mark* 2. 3.

Luk. 4. 5, 6, & c.

John 1. 21, & c.

Act. 1. 2, 3, 4, 5;

8, 9, 10, 11, 12,

15. *Gal.* 2.

Euseb. l. 2. c. 1,

14, 15, 25, l. 3.

c. 1.

Of *Andrew*,

read *Mat.* 4.

10. *Mark* 1. 3,

13. *Luk.* 6. *Joh.*

6. 12. *Euseb.*

l. 3. c. 1.

Of *James*, read

Mat. 4. 10, 17,

20, 26. *Mark*

10. *Act.* 12.

Of *John*, read

Mat. 4. 10, 17;

20, 26. *Joh.* 13.

19, 21. *Act.* 3.

4. 8. *Gal.* 2.

Euseb. l. 3. c. 1;

16, 18, 20, 21;

25, 28.

Jerom. l. 1. ad-

vers. *Jovinian.*

cy in *Mar.* cap.

20.

August. in *Joh.*

Tract. 24.

Euseb. l. 3. c. 28

August. in *Joh.*

Tract. 124.

Of *Philip*, read

Joh. 1. 6, 12, 14

Mat. 10. *Mark*

3. *Luk.* 6.

Act. 1.

Euseb. l. 3. c.

28.

beheaded at the commandment of Polemius King of India. But Pet. de natal. together with Abdias Bishop of Babylon reconcile the whole in this manner. How that the first day the Apostle was beaten with cudgels: the second day crucified and slain alive, as he was fastened to the cross: last of all when breath remained to have been beheaded.

John 14. 21.

7. Thomas.

Thomas, as it hath been delivered unto us, preached the Gospel of our Saviour Christ Jesus unto the Parthians, Medes and Persians. He preached also unto the Caramans, Hircans, Bactrians and Magicians. He rested at Calamina a City in India, being slain with a dart, which they call a spear or javelin, where he was also honourably buried.

The Translator.

Anton. Chron. saith, that an Idol-priest ran him through. Abdias Bishop of Babylon, Apost. hist. 1.9. saith, that at the Heathen Kings commandment four souldiers ran at him with darts, and dispatched him.

8. Matthew.

Mark 2. Mat. 9
Luke 5.

Matthew the Evangelist wrote the Gospel of our Lord Jesus Christ in the hebrew tongue, and delivered it unto James the brother of the Lord according to the flesh, who was Bishop of Jerusalem. He died at Hierapolis in Parthia, where he was also honourably buried.

The Translator.

Matthew preached the Gospel in Ethiopia, now called the Kingdom of Presbyter John, where he was entertained by the Eunuch Chamberlain to Queen Candace, whereof there is mention in the Acts. He prevailed so much that Eglippus the King of Ethiopia and his people came to Baptism. But there reigned after him one Hyrtæus, which hated the Apostle, and commanded he should be run through with a sword, so was he martyred. Abdias hist. Apost. 1.7. Anton. Chron.

9. Simon Zelotes.

Simon Zelotes preached Christ throughout Maurisania and Africk the lesse. At length he was crucified at * Britannia, slain and buried.

The Translator.

Simon, brother of James and Jude the Apostles, preached in Egypt and Persia, returned thence and succeeded James in the Bishoprick of Jerusalem, being one hundred and twenty years old. He was crucified under Trajan, so writeth Euseb. 1.3. c. 11, 29. Jerom. Catal. Eccles. script. Oecumen. pref. in Act. Apost.

10. Judas the brother of James.

Judas the brother of James, called also Thaddæus and Lebbeus preached unto the Edessæans, and throughout all Mesopotamia. He was slain at Berytus in the time of Agbarus King of Edessa, and buried very honourably. Euseb. 1.1. c. 14.

11. James the son of Alphaeus.

The Translator.

Here mine Author was fondly deceived, and laid down he knew not what himself, placing for the eleventh Apostle one Simon Judas a successor of James in Jerusalem. But the Apostle was called James the son of Alphaeus, and by the Apostles placed Bishop of Jerusalem. He was by the Jews set upon a pinnacle of the Temple; and as Abdias writeth, by Saul afterwards called Paul, thrown down, and having breath after his fall, one came with a Fullers club, knocked him upon the head, and brained him. Euseb. writeth the same at large, 1.2. c. 23. Abd. hist. Apost.

12. Matthias.

Matthias being one of the seventy Disciples, was afterwards numbred with the eleven Apostles in the room of Judas the traitor. He preached the Gospel in Ethiopia about the haven called Hyssus, and the river Phasis, unto barbarous nations and raveners of flesh. He died at Sebastopolis, where he was also buried nigh the temple of Sol.

The Translator.

So writeth Jerom. Catal. Eccles. script. and Oecumen. pref. in Act. But Pet. de natal. 1.3. c. 149. saith, that he preached first in Macedonia, and as Abdias Apost. hist. and Anton. Chronic. 1.6. c. 15. do write, he came afterwards into Judæa, where the Jews stoned him, and last of all beheaded him with an axe after the Roman manner.

Paul

* It is doubtful where this Britannia should be. Dorotheus saith that Aristobolus one of the 72 Disciples, was Bishop of Britannia: Volaterran calleth it Britannia: Demochares of Pet. de Nat. say it was Bithania, and there Simon being Bishop of Jerusalem might be crucified.

Paul.

Paul being called of the Lord Jesus Christ himself after his assumption, and numbred in the Catalogue of the Apostles, began to preach the Gospel from *Jerusalem*, and went on still unto *Illyricum*, *Italy* and *Spain*. His Epistles are extant at this day, full of all heavenly wisdom. He was beheaded at *Rome* under *Nero* the third Kalends of *July*, so died a Martyr, and lieth there buried with *Peter* the Apostle.

Mark the Evangelist.

Mark the Evangelist, and the first Bishop of *Alexandria*, preached the Gospel unto the people of *Alexandria*, and all the bordering regions from *Egypt* unto *Pentapolis*. In the time of *Trajan* he had a cable rope tied about his neck at *Alexandria*, by the which he was drawn from the place called *Bucolus*, unto the place called *Angels*, where he was burned to ashes by the furious Idolaters in the moneth of *April*, and burned at *Bucolus*.

Luke.

Luke the Evangelist of the City of *Antioch*, by profession a Physician, wrote the Gospel as he heard *Peter* the Apostle preach, and the *Acts of the Apostles*, as *Paul* delivered unto him. He accompanied the Apostles in their peregrination, but specially *Paul*. *St Paul* made mention of him writing in a certain place: *Dear Lucas the Physician saluteth you*: he died at *Ephesus*, where he was also buried, and after many years together with *Andrew* and *Timothy*, he was translated to *Constantinople* in the time of *Constantinus* the son of *Constantinus Magnus*. Col. 4.

Of the Seventy Disciples.

Touching these Seventy Disciples, I would have thee understand, Christian Reader, that as *Peter de Natalibus* writeth, there were found at *Rome* two old copies, both written by *Dorotheus*, as he learned, the one in *Greek*, the other in *Latine*: his meaning was to make both *Romans* and *Grecians* partakers of the fruits of his travel, and as the drift of them was one, so the order divers, for they vary very much. The Editions came to my hands, and as I found them, so I mind to publish them, placing the Translation out of the *Greek* on the left hand, and out of the *Latine* on the right hand.

After the Greek Edition:

After the Latine Edition:

1. James.

James the brother of the Lord after the flesh, called also *Justus*, was the first Bishop of *Jerusalem*: the Jews stoned him there to death, and buried him in the Temple nigh the Altar.

2. Timothy.

Timothy was by *St Paul* placed Bishop of *Ephesus*. He preached the Gospel of our Lord Jesus Christ from *Ephesus* unto *Illyricum*, and throughout *Hellas* in *Achaia*, where he died and was honourably buried.

A8.18.

3. Titus.

Titus was Bishop of *Creta*: he preached the Gospel of Christ there, and in all the Countrey about. In the end he died there, and was reverently buried.

Titus was Bishop in *Crete*, there he preached, and there he lieth buried.

4. Barnabas.

Barnabas was a Minister of the Word together with *Paul*.

Barnabas.

A8.4.13.

After

After the Greek Edition.

After the Latine Edition.

He preached Christ first at *Rome*, afterwards he was made Bishop of *Millain*.

5. *Ananias*.
 A& 9.22. *Ananias* which baptized *Paul* in the *Acts* of the *Apostles*; was made Bishop of *Damascus*.
Ananias who baptized *Paul*, was after that Bishop of *Damascus*.
6. *Stephen*.
 A& 6.7. *Stephen* the first Martyr, and one of the seven Deacons, was stoned by the *Jews* at *Jerusalem*, as *Luke* testifieth in the *Acts* of the *Apostles*, and so died.
Stephen was the first Martyr, and the first of the seven Deacons.
7. *Philip*.
 A& 8. *Philip* who was also one of the seven Deacons, baptized *Simon Magnus* and the *Eunuch*, and was made Bishop of *Tralleis* in *Asia*.
Philip one of the seven Deacons who baptized *Simon* and the *Eunuch*, was Bishop in *Thracia*, afterwards in *Scythia*.
8. *Prochorus*.
 A& 6. *Prochorus* one of the seven Deacons, was Bishop of *Nicomedia* a City in *Bithynia*.
Prochorus one of the seven Deacons was Bishop of *Nicomedia* in *Bithynia*.
9. *Nicanor*.
 A& 6. *Nicanor* one of the seven Deacons, was martyred in one day together with his fellow Deacon, and first Martyr *Stephen*, with two thousand other faithfull Christians.
Nicanor one of the seven Deacons suffered the same day that *Stephen* the first Martyr did, together with two others.
10. *Simon*.
 A& 6. *Simon* one also of the seven Deacons, was Bishop of *Bostra* in *Arabia*, and there by the Heathen, burned to ashes.
Simon one also of the seven Deacons was Bishop of *Tyre* and *Sidon*.
11. *Nicolas*.
 Apocal. 2. *Nicolas* was one of the seven Deacons, and being made Bishop of *Sapria*, he followed after strange doctrine, and fell together with *Simon* from the faith.
Nicolas of the 7 Deacons was Bishop of *Samaria*, but he fell and became an heretick. Of him sprang the sect of the *Nicolaites*, whom *John* reprehended in the *Revelation*.
12. *Parmenas*.
 A& 6. *Parmenas* was one of the 7 Deacons, as he ministred in the room of a Deacon, he died in the presence of the *Apostles*.
Parmenas one of the seven died at *Nisibis*.
13. *Cleopas*.
 Luke 24. *Cleopas* called also *Simon*, was the Lords cousin-german. As he accompanied *Luke*, he saw the Lord after his resurrection from the dead, & spake with him, as we read in the Gospel. At length he was the second Bishop of *Jerusalem*.
Cleopas.
14. *Silas*.
 A& 15.16.17. *Silas* was a Minister of the word with *Paul*. He was made Bishop of *Corinth*.
Silas was Bishop of *Corinth*.
15. *Silvanus*.
 2 Cor. 1. *Silvanus* was also a Minister of the word together with *Paul*. He was chosen Bishop of *Thessalonica*.
Silvanus preached together with *Paul*, he was Bishop of *Thessalonica*.
16. *Crescens*.
 2 Thes. 1. *Crescens* whom *St Paul* remembered in his second Epistle unto *Timothy*, was Bishop of *Chalcedona* in *France*. He preached the Gospel of Christ, and was there martyred in the time of *Trajan*, and buried.
Chrysees was Bishop of *Chalcedonia*.
17. *Epenetus*.
 Rom. 16. *Epenetus*, of whom *St Paul* made mention in his Epistle to the *Romans*, was Bishop of *Carthage*.
Epenetus was Bishop of *Carthage*.

After

Apostles and seventy Disciples.

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After the Greek Edition.

After the Latine Edition.

18. *Andronicus.*

Andronicus whom *St Paul* remembred in his Epistle to the *Romans*, was Bishop of *Pannonia*.

Andronica Bishop of *Pannonia*. Rom. 16.

19. *Amplias.*

Amplias whom *Paul* saluted in his Epistle to the *Romans*, was Bishop of *Odissa*.

Amplinius Bishop of *Edissa*. Rom. 16.

20. *Urbanus.*

Urbanus mentioned by *Paul* writing to the *Romans*, was Bishop of *Macedonia*.

Urbanus Bishop of *Macedonia*. Rom. 16.

21. *Stachys.*

Stachys remembred of *Paul* writing to the *Romans*, the first Bishop of *Byzantium*, was by *Andrew* the Apostle made Bishop of *Argyropolis* in *Thracia*.

Statans (*Stachys*) was of *Andrew* the Apostle made Bishop in *Argyropolis* of *Thracia*. Rom. 16.

22. *Apelles.*

Apelles mentioned of *Paul* in his Epistle to the *Romans*, was Bishop of *Smyrna* before blessed *Polycarpus*.

Apelles was Bishop of *Eradia*. Rom. 16.
Ampleius Bishop of *Smyrna* before *Polycarpus*.

23. *Aristobulus.*

Aristobulus whom *Paul* saluted writing to the *Romans*, was Bishop of *Bretania*.

Aristobulus was Bishop of *Bretania*. Rom. 16.

24. *Narcissus.*

Narcissus of whom *Paul* spake in his Epistle to the *Romans*, was Bishop of *Patra* in *Achaia*.

Tarcissus (*Narcissus*) was Bish. Rom. 16.
of *Athens*.

25. *Herodion.*

Herodion named also by *St Paul* in his Epistle to the *Romans*, was also Bishop of *Patra*.

Eradius (*Herodio*) was Bishop Rom. 16.
of *Patra*.

26. *Rufus.*

Rufus one that is reckoned by the Apostle among others in the aforesaid Epistle, was Bishop of *Theba*.

Rufus, otherwise called *Rufertus*, was Bishop of *Theba*. Rom. 16.

27. *Asyncretus.*

Asyncretus rehearsed by the Apostle in his Epistle to the *Romans*, was Bishop of *Hircania*.

Asyncretus Bishop of *Hircania*. Rom. 16.

28. *Phlegon.*

Phlegon whom *Paul* remembred when he wrote to the *Romans*, was made Bishop of *Marathon*.

Phlegonius (*Phlegon*) was Bishop of *Marathon*. Rom. 16.

29. *Hermes.*

Hermes of whom mention is made in the Epistle to the *Romans*, was Bishop of *Dalmatia*.

Hermes was Bishop of *Philopoli*. Rom. 16.
Euseb. l. 3. c. 3.

30. *Hermas.*

Hermas whom *Paul* saluted in his Epistle to the *Romans*, was Bishop of *Philippus*.

Rom. 16.

31. *Patrobas.*

Patrobas of whom *Paul* made mention, was Bishop of *Nepoliolis*.

Patrobas was Bishop of the nation *Peli*. Rom. 16.

32. *Agabus.*

Agabus, of whom mention is made in the *Acts of the Apostles*, was endued with the gift of Prophecy.

Agabus, who had the gift of prophecy, was also one of the seventy Disciples. Act. 11. 21.

33. *Linus.*

Linus is remembred of *Paul*: he was the first Bishop of *Rome* after *Peter* the chief of the Apostles.

Linus was Bishop of *Rome* after *Peter*. 2 Tim. 4.

34. *Gains.*

St Paul made mention of *Gains*, he was Bishop of *Ephesus* after *Timothy*.

Cains was Bishop of *Ephesus*. Rom. 16.
Act. 19. 28.
1 Cor. 1.

After

After the Greek Edition.

After the Latine Edition.

- John Ep.2.
Rom.16. 35. *Philologus.*
The Apostle made mention of *Philologus*, *Andrew* the
Apostle made him Bishop of *Sinopa*. *Philologus* was by *Andrew* made
Bishop of *Sinopia*.
- Rom.16. 36. *Olympas.*
Paul in a certain place hath remembred *Olympas*: he was
beheaded at *Rome* together with *Peter* the chief of the A-
postles, and so he died a Martyr. *Liphasius* was bound at *Rome*
with *Paul*, and beheaded after
his martyrdom.
- Aët. 17.
Rom.16. 37. *Rodion.*
St Paul somewhere made mention of this *Rodion*: he was
also beheaded at *Rome* together with *Peter*.
- Aët. 17.
Rom.16. 38. *Jason.*
Jason is remembred in the works of the Apostle: he was
Bishop of *Tarsus*. *Jason* was Bishop of *Tharsus*.
- Rom.16. 39. *Sosipater.*
Sosipater is remembred of the Apostle: he was Bishop of
Iconium. *Sosipater*, as saith *Dorotheus*,
was Bishop of *Iconium*: but *Ori-*
gen in the first *Glossa* saith, he was
Bishop of *Thessalonica*.
- Aët. 13.
Rom.16. 40. *Lucius.*
Lucius is also remembred of *Paul*: he was Bishop of *La-*
odicea in *Syria*. *Lucius* was Bishop of *Laodicea*
in *Syria*.
- Rom.16. 41. *Tertius.*
This *Tertius* wrote the Epistle of *St Paul* to the *Romans*:
he was the second Bishop of *Iconium*. *Tertius* who wrote the Epistle
to the *Romans* as *Paul* indited it,
was Bishop of *Meinadum*.
- Aët. 19.
Rom.16.
2 Tim.4. 42. *Eraustus.*
St Paul made mention of *Eraustus* in his Epistle to the *Ro-*
mans. First he was steward of the Church of *Jerusalem*, af-
terwards he was made Bishop of *Pancas*.
- 2 Tim. 1.2. 43. *Phigellus.*
St Paul remembred this *Phigellus*, as if he had taught
false doctrine, and followed after *Simon*: he was Bishop of
Ephesus. *Philetus* or *Phigellus* was Bi-
shop of *Ephesus*.
- 2 Tim. 1. 44. *Hermogenes.*
The Apostle made mention of this *Hermogenes*, as one that
brought into the Church of God false doctrine: he was
Bishop of *Megara*. *Hermogenes* was Bishop of *Me-*
gara.
- Col. 4. 45. *Demas.*
Paul wrote of this *Demas* that he fell from the faith. For
of these three which went next before, he remembred in
his second Epistle to *Timothy*, that *Phigellus* and *Hermo-*
genes by sowing of strange doctrine refused his preaching:
that *Demas* for love of the present world forsook the
truth of the Gospel. This *Demas* became afterwards an
Idol-priest of *Thessalonica*. Of these things also wrote *John*
the Apostle. *They went* (saith he) *out from us, but they*
were not of us. *Demas* became an Apostata.
- Rom.16. 46. *Quartus.*
There is mention made of this *Quartus* in the Epistle to
the *Romans*: he was Bishop of *Berytus*. *Quartus* was Bishop of *Bery-*
thus.
- 1 Cor. 1.3,4,
16. 47. *Apollos.*
St Paul made mention of *Apollos* in his first Epistle to the
Corinthians: he was Bishop of *Casarea*. *Apollo* was Bishop of *Connia*.
- Aët. 18.19.
Tit.3.
It was *Peter*
the Apostle,
and not *Ge-* 48. *Cephas.*
This was he whom *Paul* reprehended at *Antioch*, of one
name with *Peter*. He was Bishop of *Cannia*.

After

Apostles and seventy Disciples.

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After the Greek Edition.

After the Latine Edition.

49. Softbenes.

S^t Paul remembred this *Softbenes*. He was Bishop of *Colophon*, 1 Cor. 1. Act. 18.

Softbenes was Bishop of *Colophon*.

phm, as we read in the Epistle to the Galathians that was rebuked. It appeareth this copy was corrupted, for in the other copy there is no such thing. Philip. 2. 41. Colof. 4.

50. Epaphroditus.

There is mention made in the works of S^t Paul of *Epaphroditus*. He was Bishop of *Adriana*.

Epaphroditus was Bishop of *Andriaca*.

51. Cesar.

Cesar is also remembred by Paul. He was Bishop of *Dyrreacium*.

Cesar was Bishop of *Dyrreacium*.

52. Marcus.

S^t Paul made mention of this *Marcus*. He was a Cofingermane of *Barnabas* and Bishop of *Apollonius*.

Marcus the Cofingermane of *Barnabas*, so called because they came both of two sisters, as the *Glossa* saith. He was Bishop of *Apollonius*.

53. Joseph.

Joseph who also is called *Iustus*, and *Barsabas*, of whom *Luke* wrote in the *Acts* of the *Apostles*, that he was in election with *Matthias*, was Bishop of *Eleutheropolis*.

Joseph called also *Iesus*, was Bishop of *Eleutheropolis*.

Acts 1. 18. Colof. 4.

54. Artemas.

Artemas whom Paul also remembred, was Bishop of *Lystra*.

Artemas was Bishop of *Lystra*.

Titus 3.

55. Clemens.

Clemens of whom S^t Paul said: with *Clemens* and the rest of my fellow-labourers, was the first of the Gentiles and Greeks that believed in Christ. He was made Bishop of *Sardice* now called *Triadizza*.

Clemens the first that believed of the Gentiles, was first Bishop of *Sardice*, afterwards of *Rome*.

Philip. 4.

56. Onesiphornus.

S^t Paul remembred *Onesiphornus*. He was Bishop of *Coronis*.

Onesimus, or *Onesiphornus* was Bishop of *Coronis*.

2 Tim. 1. 4. Colof. 4. Epist. ad Philem. Act. 20. Ephes. 6. Colof. 4. 2 Tim. 4. Titus 3. 2 Tim. 4.

57. Tychicus.

There is mention made by S^t Paul of this *Tychicus*. He was the first Bishop of *Chalcedon* in *Bythinia*.

Tychicus (*Tychicus*) was Bishop of *Colophon*.

58. Carpus.

S^t Paul made mention of this *Carpus*. He was Bishop of *Berrhaza* a City in *Thracia*.

Carpus was Bishop of *Beronia* in *Thracia*.

59. Evodius.

Evodius is remembred of Paul. He was the first Bishop of *Antioch* after *Peter* the Apostle.

Evodius was Bishop of *Antioch* after *Peter*.

Philip. 4.

60. Philemon.

S^t Paul wrote an Epistle unto this *Philemon*. He was Bishop of *Gaza*.

Philemon unto whom Paul wrote a peculiar Epistle, was Bishop of *Gaza*.

Epist. ad Philem.

61. Zenas.

Zenas the Lawyer, of whom Paul made mention, was Bishop of *Diofpolis*.

Zenas was Bishop of *Diofpolis*.

Titus 3.

62. Aquila.

The Apostle hath made mention of this *Aquila*. He was Bishop of *Heraclea*.

Act. 18. 1 Cor. 16. 2 Tim. 4.

63. Priscas, Priscilla.

S^t Paul remembred this *Priscas*. He was Bishop of *Colophona*.

Priscus.

2 Tim. 4.

64. Junias.

The Apostle remembred also this *Junias*. He was Bishop of *Apamia* in *Syria*.

Aristarchus was Bishop of *Apamia*.

Rom. 16.

After the Greek Edition.

After the Latine Edition.

Acts 13. 15.
2 Tim. 4.Acts 19. 20, 27.
Colos. 4.
Epist. ad Phile-
monem.2 Tim. 4.
Acts 20. 21.
2 Tim. 4.

65. *Marcus*.
Mark who was also called *John*, of whom *Luke* wrot
 in the *Acts* of the *Apostles*, was Bishop of *Biblus*.

66. *Aristarchus*.
St Paul hath made often mention of this *Aristar-
 chus*.

67. *Pudas, Pudens*.
 The *Apostle* remembred *Pudas* also.

68. *Trophimus, Trophimus*.
St Paul likewise made mention of this *Trophimus*.
 These three last were partakers with *Paul* in all his
 afflictions, and his daily companions. Last of all they
 were beheaded together with him at *Rome* under
Nero, and crowned Martyrs.

69. *Mark* the Evangelist.
 70. *Luke* the Evangelist.
 These two also are numbred in the Catalogue of the
 seventy Disciples.

71. *The Eunuch*.
 The *Eunuch* likewise of *Candace* Queen of the *Ae-
 thiopians*, preached the Gospel of our Lord *Iesus
 Christ* in *Arabia felix*, the Isle of *Taprobana*, and
 throughout all *Erythra*. It is reported also, that he
 was there gloriously martyred and buried: and that
 his tomb is an invincible bulwark for the faithfull,
 discomfiting the wicked *Barbarians*, and curing di-
 seases unto this day.

72. *Lazarus*.
HE that will be better acquainted with the 72 Disciples, their number, their names and or-
 der, let him read the Preface to *Dorotheus*.

Mark called also *John*, was Bishop of
Biblus.

A second *Aristarchus* mentioned in
 the Epistle to *Philemon*.

Pudens.

Trophimus.

These three were partakers of the *A-
 postles* persecutions, and beheaded at
Rome after him.

Mark the Evangelist, who received at
 the mouth of *Peter* the Gospel as he
 preached at *Rome*.

The Eunuch.

Lazarus Bishop of *Mafilla*.

The End of *Dorotheus*.

A
CHRONOGRAPHIE,
WITH A
SUPPUTATION of the YEARS
From the beginning of the World, unto the Birth of
C H R I S T,
AND

Continued from the Birth of CHRIST (where *Eusebius* chiefly, *Socrates*, *Evagrius* and *Dorotheus* after him do write) unto the twelfth Year of the Reign of *Mauricius* the Emperor, being the full time of Six Hundred, wanting only Five Years after Christ, and the purest Age : containing the Acts of Christ : the Years of the Incarnation : the Famous Men, with the Martyrs and Favourers of the Truth in all those Times : the Reign of the Emperors : the Kings of *Judaea* : the Succession of High-Priests in *Jerusalem*, as long as they lasted : after them the Succession of Bishops, especially in the most Famous Churches, as *Jerusalem*, *Antioch*, *Rome*, *Alexandria*, with others : the Councils within this time Summoned, and the Hereticks Condemned.

All which are faithfully Collected, chiefly out of Eusebius, Socrates and Evagrius, and where they are silent, out of other Antient Writers : by M. H.



LONDON, Printed by *Abraham Miller*, 1663.

Dorotheus of the Prophets, &c.

After the Greek Edition.

After the Latine Edition.

Acts 13. 13.
2 Tim. 4. **65. Marcus.**
Mark who was also called *John*, of whom *Luke* wrote in the *Acts* of the *Apostles*, was Bishop of *Biblus*.

Mark called also *John*, was Bishop of *Biblus*.

Acts 19. 20, 27.
Colos. 4.
Epist. ad Philemonem.
2 Tim. 4.
Acts 20. 21.
2 Tim. 4. **66. Aristarchus.**
St Paul hath made often mention of this *Aristarchus*.

A second *Aristarchus* mentioned in the *Epistle* to *Philemon*.

67. Pudus, Pudens.

The *Apostle* remembered *Pudus* also.

Pudens.

68. Trophimus, Trophimus.

St Paul likewise made mention of this *Trophimus*. These three last were partakers with *Paul* in all his afflictions, and his daily companions. Last of all they were beheaded together with him at *Rome* under *Nero*, and crowned Martyrs.

Trophimus.

These three were partakers of the *Apostles* persecutions, and beheaded at *Rome* after him.

69. Mark the Evangelist.

70. Luke the Evangelist.

These two also are numbred in the Catalogue of the seventy Disciples.

Mark the Evangelist, who received at the mouth of *Peter* the Gospel as he preached at *Rome*.

71. The Eunuch.

The *Eunuch* likewise of *Candace* Queen of the *Aethiopians*, preached the Gospel of our Lord *Jesus Christ* in *Arabia felix*, the Isle of *Taprobana*, and throughout all *Erythra*. It is reported also, that he was there gloriously martyred and buried: and that his tomb is an invincible bulwark for the faithful, discomfiting the wicked *Barbarians*, and curing diseases unto this day.

The *Eunuch*.

72. Lazarus.

Lazarus Bishop of *Masilla*.

HE that will be better acquainted with the 72 Disciples, their number, their names and varying order, let him read the Preface to *Dorotheus*.

The End of *Dorotheus*.

A
CHRONOGRAPHIE,
WITH A
SUPPUTATION of the YEARS

From the beginning of the World, unto the Birth of

C H R I S T,
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Continued from the Birth of CHRIST (where *Eusebius* chiefly, *Socrates*, *Evagrius* and *Dorotheus* after him do write) unto the twelfth Year of the Reign of *Mauricius* the Emperor, being the full time of Six Hundred, wanting only Five Years after Christ, and the purest Age : containing the Acts of Christ : the Years of the Incarnation : the Famous Men, with the Martyrs and Favourers of the Truth in all those Times : the Reign of the Emperors : the Kings of *Judaea* : the Succession of High-Priests in *Jerusalem*, as long as they lasted : after them the Succession of Bishops, especially in the most Famous Churches, as *Jerusalem*, *Antioch*, *Rome*, *Alexandria*, with others : the Councils within this time Summoned, and the Hereticks Condemned.

All which are faithfully Collected, chiefly out of Eusebius, Socrates and Evagrius, and where they are silent, out of other Antient Writers : by M. H.



LONDON, Printed by *Abraham Miller*, 1663.



The Preface of the Author to the Reader touching his Chronography.

Seeing that hitherto (gentle Reader) in the translation of these ancient Historiographers, to wit, *Ensebius*, *Socrates*, *Evagrius* and *Dorotheus*, I have imployed great labour and industry, referring the pains to mine own person, and the profit to the furtherance of thy study and knowledg : I have determined yet once again to gratifie thy loving mind with this Chronography following : a Work which with more ease thou mayest run over and peruse, and the sooner commit to memory than the former, though my pains herein were nothing asslaked, but equivalent with the other travel, I hope the Treatise will be acceptable, insomuch as the English tongue hath not at this day extant any Ecclesiastical Chronography continued from so long a time. Wel we may have catalogues of Kings, recital of Bishops, pedigrees of our Gentries, with other private and particular summaries severally handled by sundry men : but the general Antiquity, the joynt contriving, the relation to the fountain, the searching of the original out of far and forraign countries (seeing the Gospel was not first preached here in *England*) I find not extant in our mother tongue. Therefore orderly to proceed, as the aforesaid learned Writers have laid down their example, I will begin with the birth of Christ, penning in the first colunne such worthy acts as the Evangelists have Recorded of him during his abode here on earth, afterwards the years of his Incarnation. The next room is an abridgment of the Reign of the Emperors. *Luke* the Evangelist thought good, even in the very entrance of his discourse, to lay down the birth of Christ in the Reign of *Augustus* the Emperour, and the preaching of *John* the Baptist to have begun in the fiftteenth year of *Tiberius Caesar*. *Socrates* in the fift Book of his Ecclesiastical History took the catalogue of the Emperors to be one of his principal drifts : his reason was, because the Ecclesiastical affairs seemed alwayes to depend very much of the Emperors and Princes. The third place containeth the famous men, with the favourers of the truth, the Martyrs and Saints of God. The gladsome tidings of the glorious Gospel was not first revealed unto Princes and Presidents, unto the mighty and wise of this world (for God needed not their aid and power) but unto the weak, simple, ignorant, foolish, and contemptible in the sight of men : such as shepherds, fisher-men, tole-gatherers, and tent-makers. The fourth riglet continueth the reign of the Kings of *Judea*. *Matthew* and *Luke* began their Gospels with the reign of *Herod*. But they lasted not very long. In the dayes of *Herod* Christ was born in the flesh, after him came *Archelaus*, the third was *Herod* the Tetrarch, which beheaded *John* the Baptist, the fourth was *Herod Agrippa*, which beheaded *James* the brother of *John* with the sword, and dyed miserably himself. The last was *Agrippa minor*, before whom *Paul* pleaded in the *Acts of the Apostles*, in whose dayes *Jerusalem* was destroyed, *Anno Domini* 73. *Ioseph* writeth, that

Luke 2. 3.

*Socrat. Eccles.
Hist. l. 5. Proem.*

Joseph. Antiq.
l. 10. c. ult.

Socrat. l. 3. Ec-
cles. Hist.
Præm.

Euseb. Ecclef.
hist. l. 2. c. 1.

Acts 11:
Anton. Chron.
par. 1. tit. 6. c. 4.
sect. 1.
Euseb. Ecclef.
hist. l. 3. c. 1. 4.
Hierom. Cata-
log. Eccl. script.
Euseb. Ecclef.
hist. l. 2. c. 1. 4. 16

Gen. 1. 5.
The Septua-
gints herein
erred, saying
that Adam was
230 year old
when he begat
Seth, Adon.
Cron. Marian.
Scot.

within the compass of one hundred years all the progeny of *Herod* was rooted out. The first Order is of High-Priests; neither have I omitted them, seeing both the Evangelists and the Historiographers mentioned such as were in the time of Christ. They end likewise with the Kings of *Judea*, and the destruction of *Jerusalem*. I remember *Josephus* writeth, that from *Aaron* which was the first High-Priest, unto the last at the overthrow and burning of the Temple under *Titus*, there were High-Priests to the number of fourscore and three. The first division is of Councils, sometimes of the wicked, as of the Pharisees and Hereticks: some other times of the godly, as of the Apostles and Apostolick men. Where it appeareth manifestly unto the whole world, that the Bishop of *Rome* had as little to do therein as other Bishops: For, Emperors, Princes, and sometimes the Bishop of some Province or other within themselves, have summoned Councils, called Bishops together, and decided such matters as were called into controversy, without the advice of the Bishop of *Rome*. For (saith *Socrates*), the chiefest Councils were summoned, and are unto this day called together, by the commandment and consent of the Emperors. Besides all the aforesaid, I have laid down the succession of Bishops in the four most famous Churches, as *Jerusalem*, *Antioch*, *Rome*, *Alexandria*. Though other Writers addict themselves wholly unto the Catalogue of the Church of *Rome*, omitting no not one, *Joane* the she-Pope only excepted; some will marvell why I preferre *Jerusalem* and *Antioch* before the See of *Rome*: the reason is, because those Churches had their Bishops before the Church of *Rome*. *Clemens Alexandrinus* writeth, that *James* called the brother of Christ, was immediately after the Assumption of our Saviour chosen Bishop of *Jerusalem* by *Peter*, *James* and *John* the Apostles. Again, as *Luke* reporteth, the *Antiochians* were first called Christians: *Paul* and *Barnabas* Preached there one whole year; and, if same fail us not of the truth, *Peter* the Apostle was Bishop there seven years, and spent seven other about *Jerusalem*, and the Eastern Countries, before his coming to *Rome*. He came to *Rome* the second year of *Claudius* the Emperor, Anno Dom. 44. a great while after the See of *Jerusalem* and the Bishoprick of *Antioch* were settled. Let no man muse, why I lay down these four Sees otherwise than all Chronographers in what language soever unto this day extant have done: I do it not of singularity, for these ancient Historiographers, *Eusebius*, *Socrates*, and *Evagrius* have followed the same order, though other Chronologers and Chronographers have not imitated them. Last of all, I have placed the hereticks by themselves, so that the Reader may easily see when they lived, who they were, what they have taught, by whom they were condemned, and the end of most of them, so farre forth as the lines might be contrived within the Column, and the long tediousness avoided. Now, drawing toward the Birth of Christ, where the Chronographie beginneth, I think best by way of Preface, not as my principal drift, briefly to run over the years of the world, that thereby we may the sooner learn when our Saviour Christ Jesus appeared in the flesh: and first we have to begin from *Adam*.

The years
of the
world.
120.

The succession from Adam to Noah.

Adam was the first man, and of the mould of the earth, being 120 years old he begat *Seth*: he lived in all 930 years, *Gen. 5*. He was alive untill the 56 year of *Lamech* the Father of *Noah*, and departed this life 126 years before *Noah* was born.

Seth

The Preface to the Chronographie.

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| The years of the world. | The succession from Adam to Noah. |
|-------------------------|---|
| 130. | <i>Seth</i> was an hundred and five years old when he begat <i>Enos</i> : he lived in all nine hundred and twelve years, <i>Gen. 5.</i> he departed this life in the year of the world, one thousand fourty and two, after the death of <i>Adam</i> , one hundred and twelve years, before <i>Noah</i> was born 14 years. |
| 235. | <i>Enos</i> was fourscore and ten years old when he begat <i>Kenan</i> : he lived in all nine hundred and five years, <i>Gen. 5.</i> he departed this life in the year of the world 1140. He lived together with <i>Noah</i> fourscore and four years. |
| 335. | <i>Kenan</i> lived threescore and ten years and begat <i>Mahalaleel</i> : he lived in all nine hundred and ten years, <i>Gen. 5.</i> he departed this life in the year of the world 1235. |
| 395. | <i>Mahalaleel</i> lived threescore and five years and begat <i>Fered</i> : he lived in all eight hundred ninety and five years, <i>Gen. 5.</i> he departed this life 366 years before the deluge, after <i>Noah</i> was born 234 years. |
| 460. | <i>Fered</i> lived 162 years and begat <i>Henoch</i> : he lived in all nine hundred threescore and two years, <i>Gen. 5.</i> he departed this life in the year of the world 1422. he lived with <i>Noah</i> three hundred threescore and six years. |
| 622. | <i>Henoch</i> lived threescore and five years and begat <i>Methuselah</i> : he lived in all three hundred threescore and five years, and was translated, <i>Gen. 5.</i> He was taken up into Heaven 57 years after the death of <i>Adam</i> . |
| 687. | <i>Methuselah</i> lived an hundred threescore and seven years and begat <i>Lamech</i> : he lived in all 969 years, and died in the year of the deluge, <i>Gen. 5.</i> |
| 874. | <i>Lamech</i> lived an hundred fourscore and two years, and begat <i>Noah</i> : he lived in all 777 years, and died five years before the deluge, <i>Gen. 5.</i> |
| 1056. | <i>Noah</i> was born in the year of the world 1056. in the 182 year of his Father <i>Lamech</i> , after the death of <i>Adam</i> 126. after the death of <i>Seth</i> 14 years: being 500 years old, he begat <i>Sem</i> , and lived in all 950 years, <i>Gen. 9.</i> He lived with <i>Enos</i> 84 years, with <i>Kenan</i> 179. with <i>Fered</i> 366. with <i>Methuselah</i> 600. with <i>Lamech</i> 595. with <i>Sem</i> his son 448. |
| 1656. | Anno Mundi 1656. |

The first age of the world

Adam to *Noah* hath 1650. years, *Aventin. Annal. l. 2.*

Noah hath had many names given him of old, to wit, *Noachus, Noebus, Janus bifrons, quadrifrons, Ogytes, Deucalios, Proteus, Vertumnus, Gallus, Pater hominum summi ingenij Spiritus, mentis Deum, Deorum genitor, Olympus seu Holamaba, Arsa, Caelum, Sol, Chaos, semina mundi, anima mundi, Saturnus, Sages, Oenotrim, Gnil. Postel. de Error. orig.*

The deluge drowned the whole world in the six hundredth year of *Noah*, *Gen. 7, 8.* It was in the year of the world 1656. for so doth * *Augustine* write, *De Civitate Dei*, lib. 15. cap. 20. finding fault with the error of the Septuagints, whom *Eusebius* in his *Chronicon*, and *Beda* have followed: for they numbred 2262 years, which cannot be. Again, *Augustine De Civitate Dei*, lib. 15. cap. 12, & 14. misliketh very much with such as doubted whether the years of old were as long as we find them of late: he proveth that there were so many hours in the day, so many dayes in the week, so many weeks in the moneth, and so many moneths in the year, alike from the beginning of the world.

* *Augustine*, *Adon. Archiepisc. Viennens. Chron. Aventin. Annal. Boiorum. Marian. Scot. Fune. Cronolog. Philo de temporibus.*

Sem

Polydor. Anglic. hist. lib. 1. faith, that Britain, now called England, was inhabited immediately after the deluge, Jo. Bale out of Ann. Viterb. upon Berosus, writeth that Samoths Gigos the son of Japhet whom Moses (Gen. 10.) calleth Mesech, peopled this land, governed them, and gave them Laws. About this time the world was divided among the sonnes and nephews of Noah, Gen. 10. 11. Nimrod the son of Cush, the nephew of Cham, the son of Noah, was the first that began to reign and to use tyranny upon earth. He reigned over the Assyrians in Babylon, after the deluge 131 years, Gen. 10. Func. Chronolog. This Nimrod had Belus, and Belus had Ninus to his son, which builded Nineve. Sodom, Gomorrah, Adama, Seboim, and Segor were destroyed, and the lake Asphaltis in Palestine is a monument thereof, Gen. 19. Func. Chronolog.

Job lived in the dayes of Isaac, he married with Dinah the only daughter of Jacob, and had by her fourteen sonnes and six daughters, seven sons and three daughters before the Lord tried him, and the other seven sons and three daughters after his restoring to health, Philo Judaeus. Func. Cronolog. Flor. Histor.

The years
of the
world.

The succession from Noah to Abraham.

1658. Sem being an hundred years old begat *Arphaxad*, the second year after the flood: he lived in all six hundred years, *Gen. 11.* he was born 99 years before the deluge, he departed this life in the year of the world 2158.
1693. *Arphaxad* being born the second year after the deluge, lived 35 years and begat *Selah*: he lived in all 438 years, *Gen. 11.* he lived with *Noah* 348 years, with *Selah* his son 403. with his nephew *Heber* 373. with *Peleg*, *Ren*, *Serug*, *Terah*, untill the 148 year of *Abraham*, the 48 of *Isaac*. He died after *Isaac* was born 48 years, 12 years before *Jacob* was born.
1723. *Selah* lived 30 years and begat *Heber*: he lived in all 433 years, *Gen. 11.* he lived after the death of *Abraham* 3 years, with *Isaac* 78 years, and with *Jacob* 18.
1757. *Heber* of whom the *Hebrews* are called, lived 34 years and begat *Peleg*: he lived in all 464 years, the longest of all the fathers that lived after the flood, *Gen. 11.* He lived after the decease of *Abraham* 64. with *Isaac* 110. with *Jacob* 80.
1787. *Peleg* lived 30 years and begat *Ren*: he lived in all 239 years, *Gen. 11.*
1819. *Ren* lived two and thirty years and begat *Serug*: he lived in all 239 years, *Gen. 11.*
1849. *Serug* lived thirty years and begat *Nachor*: he lived in all 230 years, *Gen. 11.*
1878. *Nachor* lived nine and twenty years, and begat *Terah*: he lived in all 148 years, *Gen. 11.*
1878. *Terah* lived 70 years and begat *Abraham*: he lived in all 205 years, *Gen. 11.*

Anno Mundi 1948.

From the flood unto the birth of *Abraham* 292 years. From *Adam* and the creation of the world unto *Abraham*, 1948.

The succession from Abraham to David.

1948. *Abraham* being an hundred years old begat *Isaac*: he lived in all an hundred seventy and five years, *Gen. 21. 25.*
2048. *Isaac* being sixty years old begat *Jacob*: he lived in all 180 years, *Gen. 25. 35.*
2108. *Jacob* afterwards called *Israel*, was 130 years old when he went to *Egypt* and presented himself before *Pharaoh*: he lived in all 147 years, *Gen. 47.*
2238. Anno Mundi when *Israel* with the 12 Patriarchs (*Reuben*, *Simeon*, *Levi*, *Juda*, *Zabulon*, *Issachar*, *Dan*, *Gad*, *Aser*, *Neptali*, *Joseph*, *Benjamin*) went into *Egypt* 2238. *Func. Cron.*
2309. *Joseph* died being 110 years old, *Gen. 50.* it was the 54 year after the decease of his father *Jacob*.

The second age of the world from *Noah* to *Abraham* hath 292 years: *Aventin. Anal. l. 2. Marian. Scot. l. 1. Philo de temp.*

The Preface to the Chronographic.

447

The years
of the
world.

The Succession of Judges and Kings.

Moses was born threeſcore and five years after the death of *Joſeph*. The *Iſraelites* dwelt in *Egypt* four hundred and thirty years, *Exod.* 12. which is not to be taken preciſely between their in-coming and out-going, but as *S. Paul*, *Gal.* 3. alledgeth, from the calling of *Abraham* out of *Haran*. *Moses* was fourſcore years old when he preſented himſelf before *Pharaoh* for the deliverance of the *Iſraelites*, *Exod.* 7. *Anninus Viſerb. in Philonem de temporib.*

Anno Mundi 2453. the *Iſraelites* came out of *Egypt*, *Func. Chron.* after the deluge 797 years.

Moses lived in all a hundred and twenty years, *Deut.* 31: 34. he ruled over the *Iſraelites* the ſpace of forty years, during their abode in the wilderneſs, *Deut.* 29.

Joſue ruled *Iſrael* 17 years: he was an hundred and ten years old when he died, *Joſue* 24.

Othoniel of the tribe of *Juda* was Judge 40 year, *Judic.* 3.

Aod was Captain fourſcore years, *Judic.* 3.

Debora and *Baruch* governed forty years, *Enſeb. Chronic.*

Gedeon was Captain over *Iſrael* forty years, *Judic.* 8.

Abimelech was Prince over *Iſrael* three years, *Judic.* 9.

Thola judged 23 years, *Judic.* 10.

Fair judged *Iſrael* 22 years, *Judic.* 10.

Fepthe judged *Iſrael* 6 years, *Judic.* 12.

Abeſan judged *Iſrael* 7 years, *Judic.* 12.

Aelon judged *Iſrael* 10 years, *Jud.* 12.

Abdon judged *Iſrael* 8 years, *Judic.* 12.

Sampſon juged *Iſrael* 20 years, *Jud.* 16.

Heli and *Samuel*.

The Judges of *Iſrael* ceaſed in *Samuel*, *Act.* 13.

Saul was the firſt King of the *Hebrews*, he reigned 40 years, *Act.* 13.

David was King of *Iſrael* 40 years, 3 *Reg.* 2.

Salomon was King over *Iſrael* 40 years, 3 *Reg.* 11.

Left we ſhould be deceived in the ſupputation of the years, it pleaſed the holy

The High-Prieſts.

Aaron was the 1 high-Prieſt, *Ex.* 28. 29.

Eleazar.

Phinees.

Abin.

Bocci.

Ozi.

Heli the Prieſt judged *Iſrael* 40 years,

1 *Reg.* 4.

Achiſob.

Achimelec.

Abiathar.

Sadoch.

Achimaas.

Azarias.

From *Aaron* unto

the build-

The Prophets.

The 3^d age of the world from *Abraham* to *David*, hath 942 years. *Aventin. Annal.* 1.2. *Marian Scot. Cron.* cap. 16.

Samuel in the dayes of *Heli* & *Saul*, he was both Prieſt and Judge of the people *Nathan* in the reign of *David*

The ſiege of *Troy* was when *Abdon* judged *Iſrael*. *Flor. hiſt.* atat. 3. *Brutus* came to *Albion* now called *England* and began to build *Troynewant*, now called *London*; when *Heli* the High-prieſt judged *Iſrael*. *Flor. hiſt.* In the time of *David*, *Ebrank* reigned in *Brittain*, who builded *Tork*. *Flor. hiſt.* In the dayes of *Salomon*, King *Leyl* builded *Kaerley*, and his ſon *Rudibras* builded *Gauſterbury* and *Wincheſter*. *Flor. hiſt.*

Ghoſt

In the time of
Helias, King
Bladud built
Bath, and
his sonne *Lyer*
built *Leyce-*
ster. Flor. hist.

Rome was
built by *Romu-*
lus and *Remus*,
in the time of
Ezechias. Func.
Chronolog. Flor.
hist.

| The years
of the
world. | The reign of the Kings of Israel and Juda. | | | The 4.
age of
the
world
from
<i>David</i>
unto
the cap-
tivity in
<i>Babylon</i>
hath
473
years.
<i>Avent.</i>
<i>Annal.</i>
lib. 2.
<i>Marian.</i>
<i>Scot. li.</i>
1. c. 19.
<i>Chro-</i>
<i>nic.</i>
<i>Philo</i>
de tem-
por. |
|-------------------------------|--|---|--|--|
| | Ghost in the Scriptures (3 Reg. 6.) to lay down the number of the years from the departure of the children of <i>Israel</i> out of <i>Egypt</i> , unto the 4. year of King <i>Salomons</i> reign: to wit, four hundred and fourscore years, for then he began to build the Temple. | The high-
Priests. | The Prophets. | |
| 3066. | <i>Roboam</i> reigned over <i>Juda</i> 17 years, 3 Reg. 14. | ding of the temple under <i>Salomon</i> , there were 12. | <i>Gad</i> in the dayes of <i>Salomon</i> . | |
| 3069. | <i>Abia</i> reigned over <i>Juda</i> 3 years, 3 Reg. 15. | high-priests as <i>Josephus</i> writeth, <i>Anti. l. 20.</i> | <i>Abias</i> in the dayes of <i>Roboam</i> 3 Reg. 14. | |
| 3109. | <i>Asa</i> reigned in <i>Jerusalem</i> 41 years, 3 Reg. 15. | cap. 18. <i>Johanan.</i> | <i>Addo</i> in the dayes of <i>Abia</i> . | |
| 3134. | <i>Josaphat</i> reigned in <i>Jerusalem</i> 25 years, 3 Reg. 22. | <i>Azarias</i> was high-priest at the building of the temple, 1 Paral. 6. | <i>Jehu</i> in the days of <i>Asa</i> . | |
| 3142. | <i>Foram</i> reigned over <i>Juda</i> 8 years, 4 Reg. 8. 2. <i>Paralip. 21.</i> Some learned Writers do think that he reigned 20 years more, and that the holy Ghost, because of the Kings wickedness concealed it in his son <i>Ochozias</i> his age, saying, (4 Reg. 8.) that he was 22 years old when he began to reign: but in 2 <i>Paralip. 22.</i> that he was 42 years old, &c. | <i>Maraioth.</i>
<i>Amaria.</i>
<i>Achisob.</i>
<i>Sadoch.</i>
<i>Sellum.</i> | <i>Helias</i> in the days of <i>Josaphat</i>
<i>Azelius</i> in the days of <i>Foram</i> . | |
| 3143. | <i>Ochozias</i> his son reigned one year, 4 Reg. 8. | <i>Foddas</i> otherwise | <i>Abdias</i> in the days of <i>Ochozia</i> . | |
| 3150. | <i>Athalia</i> his mother reigned 7 years, 4 Reg. 11. | <i>Fehoida</i> , who lived 130 years, | <i>Amos</i> in the days of <i>Foas</i> . | |
| 3190. | <i>Foas</i> reigned 40 years in <i>Jerusalem</i> , 4 Reg. 12. | <i>Axiara.</i>
<i>Phadens.</i> | <i>Fonas</i> in the days of <i>Amasia</i> . | |
| 3219. | <i>Amasias</i> was King of <i>Juda</i> 29 years, 4 Reg. 14. | | <i>Esay</i> in the days of <i>Azarias</i> or <i>Ozias</i> . | |
| 3270. | <i>Azarias</i> reigned over <i>Juda</i> 52 years, 4 Reg. 15. | <i>Sadaus.</i>
<i>Iculus.</i> | <i>Ozee</i> in the days of <i>Foathan</i> . | |
| 3286. | <i>Foathan</i> was King of <i>Jerusalem</i> 16 years, 4 Reg. 15. | <i>Foathan.</i> | <i>Foel</i> in the time of <i>Achaz</i> . | |
| 3302. | <i>Achaz</i> reigned 16 years over <i>Juda</i> , 4 Reg. 16. | <i>Urias.</i> | <i>Michas</i> in the time of <i>Ezechia</i> . | |
| 3330. | <i>Ezechias</i> reigned 29 years in <i>Jerusalem</i> , 4 Reg. 18. | | <i>Sophonias</i> in the time of <i>Manasjes</i> . | |
| 3385. | <i>Manasses</i> reigned in <i>Jerusalem</i> 55 years, 4 Reg. 21. | <i>Neri.</i>
<i>Foas.</i> | <i>Feremy</i> in the days of <i>Amon</i> . | |
| 3387. | <i>Amon</i> reigned 2 years, 4 Reg. 21. | <i>Selam.</i> | <i>Ezechiel</i> in the days of <i>Fofia</i> . | |
| 3418. | <i>Fofias</i> was King of <i>Juda</i> 31 years, 4 Reg. 22. | <i>Helchias.</i> | | |
| | <i>Foachus</i> was King three moneths, 4 Reg. 23. | <i>Sarcas.</i> | | |

Foachim

| | | | |
|---|---|---|--|
| The years of the world. | | The reign of the Kings. | |
| 3429. | <p><i>Joachim</i> otherwise called <i>Eliachim</i>, reigned over <i>Juda</i> 11 years, 4 <i>Reg.</i> 23</p> <p><i>Joachim</i> otherwise called <i>Jechonias</i>, reigned three moneths, 4 <i>Reg.</i> 24.</p> <p><i>Sedechias</i> reigned in <i>Jerusalem</i> 11 years, 4 <i>Reg.</i> 24. under whom the captivity befell, both City and Temple were destroyed, and the people led into <i>Babylon</i>.</p> <p><i>Euseb. Chronic.</i> saith, that from the first building of the Temple in the fourth year of <i>Salomon</i>, unto the captivity under <i>Nebuchodonozor</i>, there are 422 years, the which I find to be true, if we attribute twenty and eight years to King <i>Forams</i> reign.</p> | <p><i>The high-priests.</i></p> <p>From the building of the Temple under <i>Salomon</i>, unto the captivity under <i>Nebuchodonozor</i> in the time of <i>Sedechias</i> there were eighteen high-Priests, as <i>Iosephus</i> writeth, <i>Antiq.</i> l. 20. cap. 18.</p> | <p><i>The Prophets.</i></p> <p><i>Daniel</i> in the days of <i>Joachas</i>. <i>Habakkuk</i> in the days of <i>Joachim</i>. <i>Nahum</i> in the time of <i>Jechonias</i>. <i>Urias</i> in the days of <i>Sedechias</i>, Jer. 26. I would not have the times of these Prophets so precisely taken, but that they were also at other times.</p> |
| The captivity of Israel, and the Monarchy of the Chaldeans. | | | |
| 3510. | <p>The Captivity continued 70 years, <i>Zach.</i> 1. Jer. 25. 29. <i>Euseb. Chronic.</i> <i>Clemens Alexandrinus</i>. But some (as <i>Eusebius</i> saith) begin to tell the years from the 3 of <i>Joachim</i>, unto the 20 of <i>Cyrus</i>: some from the 13 of <i>Josias</i>, unto the first year of <i>Cyrus</i>.</p> | | |
| | <p><i>Nebuchodonozor</i> reigned 26 years after he led the people captive. The 11 year of <i>Sedechias</i> was the 19 of <i>Nebuchodonozor</i>, Jer. 32.</p> <p><i>Evilmerodach</i> his son reigned 30 years.</p> <p><i>Regazar</i> three years.</p> <p><i>Labarsadach</i> six years.</p> <p><i>Baltassar</i> five years.</p> | <p><i>The high-priests.</i></p> <p><i>Josedech</i>, with others.</p> | <p><i>The Prophets.</i></p> <p><i>Daniel</i>.</p> <p><i>Sidrach</i>.</p> <p><i>Misach</i>.</p> <p><i>Abednago</i>.</p> <p><i>Zachary</i>.</p> <p><i>Malachias</i>.</p> <p><i>Nehemias</i>.</p> <p><i>Aggeus</i> in <i>Zorobabels</i> dayes.</p> |
| The 70 years of the Captivity. | | | |
| The Monarchy of the Persians. | | | |
| 3510. | <p>King <i>Cyrus</i> released the Captivity, and gave them licence to build again their Temple in <i>Jerusalem</i>: but they were hindred, so that they could not begin afore the second year of <i>Darius</i>. The Temple was finished the first year of the reign of <i>Darius</i>, 1 <i>Esd.</i> 6. the Temple and the wals were a finishing untill the 32 year of <i>Darius</i>, 2 <i>Esd.</i> 5.</p> | | |
| | <p><i>Darius</i> reigned 36 years, <i>Euseb. Chronic</i>,</p> <p><i>Darius Hystaspis</i>, called both <i>Xerxes</i> and <i>Artaxerxes</i>. <i>Assuerus</i> reigned 20 years, <i>Euseb</i>.</p> | <p><i>The high-priests.</i></p> <p><i>Jesus</i> the sonne of <i>Josedech</i> was Priest 56 years.</p> | <p><i>Captains of the Jews.</i></p> <p><i>Artabanus</i></p> |

About the year 3577. Brennus took Rome, and made it tributary. *Func. Chronolog. Flor. hist.*

The end of the Monarchy of Persia.

| The years of the world. | The Monarchy of the Persians. | | |
|-------------------------|--|---|--|
| | Artabanus was King seven moneths, <i>Euseb.</i> | The high-Priests. | The Captains of the Jews. |
| | <i>Darius Artaxerxes</i> called <i>Maxesius</i> , or <i>Longimanus</i> , reigned 40 years, <i>Euseb.</i> | <i>Joachim</i> (in whose time was <i>Esdras</i>) was Priest 8 years. <i>Eliafif</i> was priest 21 years. | <i>Zorobabel</i> was over the Hebrews 38 years. |
| | <i>Xerxes</i> the second was King two moneths. | <i>Joachas</i> was priest 48 years : in his time were <i>Hester</i> and <i>Mardocheus</i> . | <i>Refa</i> 66 years. |
| | <i>Sogdianus</i> 8 moneths, <i>Euseb.</i> | | |
| | <i>Darius Nothus</i> reigned 19 years, <i>Euseb.</i> | <i>Jehojada</i> 24 years. | |
| | <i>Artaxerxes Memnon</i> reigned 40 years, <i>Euseb.</i> | <i>Foathan</i> 24 years. | <i>Foanna</i> 53 years. |
| | <i>Artaxerxes</i> , otherwise called <i>Darius Ochus</i> , reigned 26 years, <i>Euseb.</i> | <i>Faddaus</i> 10 years. | <i>Judas</i> 14 years, in his time the Persian Monarchy ended. |
| | <i>Arfes</i> , otherwise called <i>Arfanes</i> the son of <i>Ochus</i> , reigned 4 years, <i>Euseb.</i> | | |
| | <i>Darius</i> the last Monarch of Persia, in the 6 year of his reign, was slain by <i>Alexander Magnus</i> , <i>Euseb.</i> | | |

3700.

The Persian Monarchy lasted 191 years.

The Monarchy of the Macedonians, and confused reign of the Syrians.

| | <i>Alexander Magnus</i> | The high-Priests. | The Rulers over the Jews. |
|-------|--|--|--|
| | was Monarch 5 years : he had governed 7 years before. | <i>Onias</i> was high-priest 27 years. <i>Philo Jud.</i> | <i>Josephus</i> became Ruler over the Jews the first year of <i>Alexander Magnus</i> , and continued 7 years : in whose time <i>Alexander</i> did great reverence both unto the Temple and to the high-priest, <i>Philo Jud.</i> |
| 3724. | The space of twelve years after Syria was tossed. | | |
| 3755. | <i>Seleucus Nicanor</i> was the first King of Syria and Babylon : he reigned 32 years, <i>Euseb.</i> | <i>Simon</i> high-priest 23. <i>1 Machab. 13. 14. Philo Jud.</i> | <i>Abner Semei</i> 11 years : in his time <i>Ptolomaeus</i> ransacked Jerusalem, <i>Philo Jud.</i> |
| 3774. | <i>Antiochus Soter</i> was King in Syria 19 years, <i>Euseb. Chronic.</i> | <i>Eleazar</i> high-priest 20 years : he was enemy to <i>Antiochus Theos</i> : in his time at the request of <i>Ptolomaeus</i> , the | <i>Mattathias Eli</i> 12 years. <i>Aser Maath</i> 9 years. <i>Nagid Arphaxat</i> 10 years, in the time of <i>Eleazar</i> the high-priest and the Septuagint. |
| 3789. | <i>Antiochus Theos</i> reigned 15 years. | of <i>Ptolomaeus</i> , the | <i>Agar Heli</i> 8 years. |
| 3809. | <i>Seleucus Gallinicus</i> was King of Syria 20 years, <i>Euseb.</i> | Septuagint translated the old Testament out of Hebrew into the Greek, <i>Philo Jud.</i> | |
| | <i>Seleucus Kerannius</i> reigned 3 years. | | |

Antiochus

| The years of the world. | The Monarchy of the Macedonians, and confuse reign of the Syrians. | | |
|-------------------------|--|---|--|
| | Antiochus Magnus | The high-priests. | Rulers over the Jews. |
| | reigned in Syria 36 years, Euseb. | Manasses high-priest 27 years. He was a great friend of Seleucus Gallinicus. | Maslot Naum 7 years. Amon Syrach 14 years. The |
| 3848. | Seleucus Philopator reigned 12 years. | Simon Justus high-priest 28 years. He was honored of Antiochus Magnus. | Mattathias Siloa 10 years, Philo. Jud. of the |
| 3868. | Antiochus Epiphanes reigned 11 years. Euseb. | Onias high-priest 39 years: he was spoiled of Seleucus. Philo Jud. | Joseph Arses 60 years: he was honoured of Ptolomans and Antiochus magnus, Philo. Jud. of the |
| | Antiochus Eupator was King in Syria 2 years. | | From Antiochus Epiphanes unto Christ, hath |
| 3878. | Demetrius Soter reigned 10 years. | | the Captains of the Fewes became both kings and high-priests, Philo. Jud. of the |
| | Alexander reigned 5 years. | | Fudus Machabæus governed the Fewes five years. He took arms against Antiochus Epiphanes, Antiochus Eupator and Demetrius, Philo. Jud. of the |
| | Demetrius Nicanor 2 years. | Jason. Onias, in whose time Antiochus Epiphanes plagued the Fewes, Niceph. Alcimus. | 596 years: Aven- tin, An- nal. l. 2. |
| | Antiochus Sedetes 3 years. | | |
| | Triphon 3 years. | | |
| | Antiochus Pius 12 years. | Onias the son of Onias. | |
| | Demetrius Nicanor 4 years. | | |
| | Alexander 2 years. | | |
| 3907. | Antiochus Gryphius reigned 29 years. | Jonathas his brother, was both Priest and Prince 19 years, Philo. Jud. | |
| | Seleucus Gryphius together with others, strove 10 years for the Kingdom. | Simon Jonathas 8 years. Joannes Hircanus the son of Simon 34 years | |

Aristobulus his son 1 year. Alexander was Prince and Priest 27 years.

Hircanus Alexandria his wife governed the Fewes nine years after her husbands death. Hircanus after the decease of his mother was both Priest and Prince.

Aristobulus his brother deposed him both of his Priest-hood and Princely power.

The Syrians seeing that the Princes contended among themselves for the Crown, took it in ill part, and chose Tigranus King of Armenia to govern them, who ruled 18 years.

Pompeius the Roman Captain conquered Syria, overcame Tigranus,

The Preface to the Chronographie.

Kimbelinus
reigned in
Brittain when
Christ was
born, *Flor. hist.*

| The years
of the
world. | The Monarchy of the Romanes. | The Kings of the Jews. |
|-------------------------------|---|--|
| | brought all subject unto the Empire of Rome, led <i>Aristobulus</i> King of the Jews captive to Rome, made <i>Aircanus</i> high-priest, whom the other had deposed, and appointed <i>Antipater</i> Lieutenant of <i>Judea</i> . | But <i>Pompey</i> overtook this <i>Aristobulus</i> , and brought him captive to Rome. <i>Antigonus</i> , <i>Aristobulus</i> and <i>Hircanus</i> reigned 34 years by turns. |
| | <i>The Monarchy of the Romanes.</i>
<i>Caius Julius Caesar</i> (17 years after) was Emperor of Rome and raigned 5 years. | <i>Herod</i> an alien in the tenth year of <i>Augustus</i> the Emperor was made King of <i>Judea</i> . In the 34 year of his reign Christ Jesus was born into the world. |
| 3970. | <i>Augustus</i> was Emperor 56 years: in the two and fortieth year of his reign of our Saviour Christ Jesus was born into the world. | |

Eusebius.
Hierom.
Epiphanius.
Nicephorus.
Rabbins.
Ludovicus.
Carettus.
Carion.
Phrygio.
Theodorus.
Zuinger.
Citraus.
Luther.
Eliot.
Ecol. Tigur.
Demochares.
Pantaleon.

Touching the year of the world when Christ was born, divers men be of divers opinions. *Eusebius* in his *Chronicon*, laid down 5199 contrary to the supputation of the Hebrews, as *Hierom* noteth reckoning two thousand for one thousand, *Hierom* 3965. *Epiphanius* advers. hæres. lib. 2. tom. 2. 5480. *Nicephorus* eccles. hist. lib. 1. c. 10. 5505. The old Rabbins 3759. *Ludovicus Caretus* a Jew 3760. *Carion* 3944. *Phrygio* 3962. *Theodorus Zuinger* 3964. *Citraus* 3962. *Luther* 3960. *Eliot* 3962. The Ministers of *Tigurine* 3974. *Demochares* 3959. but saith he, there be some which count 3969. As I herein can gather by supputation of the years from *Adam* to Christ there are 3970. Neither do I herein prejudice all the rest, neither arrogate singularity unto my self. *Pantaleon* a learned Chronographer of this our age is of mine opinion, and methinks it standeth with good reason. If ye refer the age of *John* who began to preach when he was thirty years old, unto the latter number, to wit, 3970. it will rise just to 4000. And so gathereth *Marianus Scotus*, *Chronic.* lib. 2. The received opinion, namely of *Augustine*, *Iustine Martyr*, quæst. 71. *Irenæus*, l. 5. *Munster*, *Ludovicus Carettus*, with other is, that the world shall last six thousand years: two thousand before the Law, two thousand under the Law, and two thousand under *Messias*, that is, Christ. Again, I read that our Saviour said in the Gospel, the Law and the Prophets to have ended in *John*. And if the common opinion be true, then were the four thousand years expired. From thence let us begin with Christ, as it is in the Chronography following.

| The acts of The reign of Christ, and the Emperors. years of the incarnation. | The famous men and favours of the truth. | The Kings of Judæa. | The High-priests of the Jews in Jerusalem. | The Councils, sometimes of the wicked, as of the Pharisees & hereticks, sometimes of the godly, as of the Apostles and Apostolick men. | Sells and hereticks, as well among the Jews, as afterwards among the Christians. |
|--|---|---------------------|--|---|--|
| | <p>place in the Temple to pray. <i>Mary</i> after she was delivered, and known to have had a son, resorted thither nevertheless. The Pharisees withstood her.</p> <p><i>Zachary</i> affirmed she was a Virgin, therefore was he slain, <i>Jos. Bell. Jud. lib. 5. cap. 1.</i> writeth that there was one <i>Zacharias</i> the son of <i>Beris</i>, wrongfully slain in the Temple by <i>Zelota</i>: it is like it was he whom Christ did mean.</p> <p><i>Elizabeth</i> the wife of <i>Zachary</i>, the mother of <i>John Baptist</i>, uttered a piece of the <i>Hayle Mary</i>, the Angel <i>Gabriel</i> the rest.</p> <p><i>Joseph</i> a Carpenter, to whom <i>Mary</i> was betrothed. <i>Luc. 1.</i> <i>Mary</i> the mother of Christ the author of magnificat. The <i>wise men</i> came twelve dayes after, and offered their gifts, <i>John Huss. Anton. part. 1. tit. 5. c. 1. paragr. 3. Epiph. li. 1. tom. 1. lib. 2. rom. 1. hares. 51.</i> saith, that it was the second year after Christ his birth, when the <i>wise men</i> came. The which I see not how it can stand.</p> <p><i>Simeon</i> a man that feared God, took the babe <i>Jesus</i> in his arms, when he came to the Temple to be presented, and sung <i>Nunc dimittis</i>, <i>Luc. 2.</i></p> | | <p>of a woman, therefore the day following he could not play the high-priest, <i>Jos. Antiq. 1.17.c. 8.</i></p> <p><i>Forazarus</i> the son of <i>Berthus</i> is chosen High-priest by <i>Herod</i>, after that the said <i>Herod</i> had deposed also <i>Mathias</i> for suspicion of conspiracy, <i>Jos. Antiq. 1.17.c. 8.</i></p> | <p>they think (<i>Bel. Jud. 1.2.c. 7.</i>) that no woman will keep herself to one man: they have nothing proper, but all common. They are in number above 4000. <i>Antiq. 1.18.c. 2.</i></p> <p>There is a second sort of <i>Essians</i>, saith <i>Josephus</i>, (<i>Bel. Jud. 1.2.c. 7.</i>) which agree with the other in all things, marriage only excepted. They commend marriage for the maintenance of succession, their manner is for three years space, to behold the health and behaviour of maidens; then if they see them healthy and fit for procreation, they marry them.</p> <p>The <i>Galileans</i>, as I suppose, were they, of whom certain had shewed unto Christ (<i>Luc. 13.</i>) that <i>Pilate</i> had mingled their blood with their sacrifices. Whereupon <i>Ambr.</i> in <i>Luc.</i> noteth their sacrifice to have been abominable, <i>Ezech. Eccles. hist. 1.1. c. 6.</i> mentioneth the heresie of the <i>Galileans</i> out of <i>Josephus</i>, to have sprung up of one <i>Judas Galileus</i> in the time of <i>Augustus</i>, when <i>Cyrenius</i> was President of <i>Judæa</i>, and under the said Emperor, of another called <i>Simon Galileus</i> under <i>Cyprianus</i> the President. They exhorted the <i>Jews</i> to a lawless and carnal liberty, affirming, that tax and tribute was nothing else but slavish servitude. They disliked moreover with the <i>Jews</i>, that they suffered mortal men under God to reign over them. Of the same opinion were the <i>Galileans</i> in the time of <i>Pilate</i>, under the Emperor <i>Tiberius</i>. Wherefore <i>Judas</i> (as <i>Josephus</i> writeth) was hanged, together with his complices, <i>Simon</i> came to naught, and <i>Pilate</i> rewarded them under him as rebels deserved, <i>Antiq. 1.20.c. 5. Bel. Jud. 1.2.c. 7. Luc. 13.</i></p> <p>The <i>Hemerobaptists</i> were <i>Jews</i> in all points, they affirmed that it was impossible for any man to attain unto everlasting life, unless he were every day purified and baptized, <i>Epiph. Præfat. 1.1. de hares.</i></p> <p>The <i>Samaritans</i>, as <i>Joseph. Antiq. 1.11. c. ult.</i> deny the</p> | |
| Die 8.
Christ was the 8. day after his birth circumcised, <i>Luc. 2.</i> | | | | | |
| Die 13.
Christ was presented in the Temple 33. dayes after, that is, the 40 day after his birth; for that was the time of his mothers purifying, <i>Lev. 12. Luc. 2. Anton. Chron. part. 1.</i> | | | | A Council of the chief Priests and Scribes was gathered together by <i>Herod</i> to sit out of the Law and Prophets where Christ | |

| The Acts of Christ, & the years of the Incarnation. | The reign of the Emperors. | The famous men & fauourers of the truth. | The Kings of Judza. | The High-priests of the Jews in Jerusalem. | The Councils sometimes of the wicked, as of the Pharises and hereticks, sometimes of the godly, as of the Apostles and Apostolick men | Sells and hereticks as well among the Jews, as afterwards among the Christians. |
|---|--|--|---|---|---|---|
| Anno 3. Christ was carried into Egypt the 3 year after his birth. Epiph. contra hæres. l. 2. tom. 1. hæres. 51. Christ tarried in Egypt 2 years, Epi. lib. 1. tom. 1. | Anno 44 of the reign of Augustus, Euseb. Chronic. | Anna a Prophetess being a widow of many years, continually giuen to fasting and praying in the Temple, at that instant praised God and spake of Jesus, Luc. 2. | Herod commandeth the infants to be slain, l. 2. c. 9. Anno Christi 3. Herod when he had reigned 37 years over the Jews, dieth miserably. Euseb. l. 1. c. 9. Joseph. Antiq. l. 17. c. 10. Euseb. Chronic. | Eleazar was appointed high-priest by Archelaus, after that this Archelaus had deposed Joseph for suspicion of conspiracy. Joseph. Ant. l. 17. c. 19. Jesus the son of Sea succeedeth Eleazar. Joseph. Antiq. l. 17. c. 19. | should be born, which made answer that he should be born in Bethlem Juda, Mat. 2. | Jews in aduersity, in prosperity they call them cosins, deriving their pedigrees from Joseph, Ephraim, Manasser, &c. they onely receive the five books of Moses, denying all the prophecies after him. They retain all the Jewish ceremonies, except the abhorring of the Gentiles. They deny moreover, the resurrection of the dead, Epiph. præfat. l. 1. de hæres. |
| Anno 6. Christ the 6 year after his birth came out of Egypt. Joseph hearing that Archelaus did reign in his stead, feared to go to Israel, and went to Galilee, Mat. 2. | Anno 47 Augusti. Euseb. Chronic. | | Archelaus afterwards is deposed by Augustus Caesar, and appointed ruler over certain Provinces, as Idumæa, Judæa, and Samaria, Euseb. l. 1. c. 10. Joseph. Antiq. l. 17. c. 17. | Ananas, otherwise called Ananias, was appointed high-priest by Cyrenius that was sent by Augustus into Judæa after the exile of Archelaus. This Cyrenius first deposed Eleazar & substituted Ananias. Joseph. Antiq. l. 18. c. 3. Belike Eleazar was afterwards admitted, and the second time deposed. Ismael the son of Baphus is placed high-priest, and Ananias deposed by Valerius Gratus, who was sent from Caesar into Judæa, Euseb. l. 1. c. 11. | There were a Council of Priests gathered together at Jerusalem, a little before Christ revealed himself, to chuse a Priest in the room of one that was deceased. Look how many letters there were in the Hebrew tongue, so many Priests there were in the Temple: to wit, 22. the manner was to register in a certain book reserved in the Temple, the day of the election, the name of the elected, the name of his father, of his mother, and of his tribe, whilst that they thought some on one man, some on another, there stepped forth a Priest, one of the company, and said, My will is, that Jesus the son of Joseph the Carpenter be elected Priest, who though he be young in years, yet excelleth he in utterance, wisdom, and manners. I think truly there was never seen in Jerusalem such a one, both for eloquence, life, and manners, the which I am sure all that inhabit Jerusalem do. | The Sadduces calling themselves after the etymology of their name just men, affirmed (as Josephus writeth, lib. 2. Bell. Jud. cap. 7.) that man had free-will, that it lay in man to do good or bad, Matth. 22. and Luc. Acts 23. say, that they denied the resurrection, affirming there was neither Angel, nor Spirit. The Pharisees according unto the etymology of their name, were a sect divided from the rest of the people, Theophilus. in Luc. cap. 11. likeneth them to the Monks of his time. Joseph. (Antiq. l. 18. c. 2.) saith they maintained fatal destiny. Our Saviour telleth us in the Gospel, Luc. 11. that they were wholly set upon outward cleansing, they washed the outer side of the cup, they bragged of their alms, they fasted twice a week, they washed their hands when they came from the market before meat. They rythed mint and rewe, their attire was superstitious, they wore phylacteries, Luc. 11. Marc. 7. Epiph. præfat. lib. 1. de hæres. |
| Anno 12. Christ being 12 years old went up with his parents to Jerusalem, at the feast of the passeo-ver, and was found disputing among the Doctors, Anno Christi 15. | Anno 56 Augusti. Euseb. Chron. Tiberius succeeded Augustus Caesar in the Empire of Rome. Valerius Gratus was sent from Tiberius in to Judæa there to be President: and after him Pilate. Joseph. Ant. l. 18. c. 4. Euseb. lib. 1. c. 10. | | Herod the Tetrarch King of the Jews succeedeth Archelaus. Herod heard of the fame of Jesus, yet believed he not in him, Matth. 14. Herod married Herodias the wife of his brother Philip, his brother being alive. John Baptist reprehended him for it, which cost him his head, Mat. 15. | | | The Scribes were the Doctors of the Law, foolish and superstitious. |

| The acts of Christ, and the years of the incarnation. | The reign of the Emperors. | The famous men and favourers of the truth. | The Kings of Judæa. | The High-priests of the Jews in Jerusalem. | The Councils sometimes of the wicked, as of the Pharisees and heretics, sometimes of the godly, as of the Apostles & Apostolick men. | Sects and heresies as well among the Jews, as afterwards among the Christians. |
|--|---|---|--|---|--|--|
| Anno Dom. 30. Christ was baptized the 30. year of his age, the 15. of Tiberius the Emperor, the 4. of the Procuratorship of Pontius Pilate, Herod being Tetrarch of Galilee, Philip Tetrarch of Ituraea, Lyfanius Tetrarch of Abilene. Luc. 3. Euseb. lib. 1. cap. 11. | Anno 15. Tiberij. Vitellius the Procurator of Syria, is sent from Tiberius to aid Herod against Antioch. Antioch. 1. 19. c. 7, 8. | About this time John the Baptist preached in the wilderness of Judæa, he pointed at Christ with the finger, he baptized Christ in Jordan, he reprehended Herod for marrying his brother's wife, he is beheaded in prison by the commandment of Herod. Matth. 3. John 1. Matth. 14. Josephus giveth of him a notable report. Euseb. l. 1. c. 12. | Herod had to wife the daughter of Aretas King of Arabia, the which he dismissed and married Herodias, for which cause Herod and Aretas warred one against the other, in the which Herod's host was utterly foiled as it was thought for a plague, for beheading John Baptist. Euseb. l. 1. c. 12. out of Josephus. | Eleazar the son of Annas not long after was placed by the same Gratius and Ismael removed. Euseb. l. 1. c. 11. Simon the son of Camithus, the year after was placed, and Eleazar deposited by the same Gratius. Euseb. l. 1. c. 11. | known as well as I. The which was no sooner spoken, but was allowed of and the party, I mean Jesus, chosen to be a Priest. They doubt of his tribe, again they were therein resolved. They call for his parents to register their names. The priest that favoured Jesus made answer, that Joseph his father was dead, yet Mary his mother was alive. She was brought before them, she affirmed that she was his mother, and that Jesus was her sonne: but she said moreover, that he had no father on earth, that she was a Virgin and that the holy Ghost had overshadowed her. They sent for the midwives, and also for such as had been present at the birth. She was found to be a Virgin: in the end they concluded with one voice, that he should be registered, Jesus the sonne of God, and of Mary the virgin. We remember moreover Josephus to have said, that Jesus sacrificed in the Temple together with the Priests. Hereupon also it fell out, that as Jesus entered into the Synagogue of the Jews, the book was delivered unto him where he read of the Prophet Esay: whereby we gather, that if Jesus had not been Priest among the Jews, the book would not have been delivered unto him. Neither is it permitted among us Christians for any to read holy Scripture in the open Assembly, unless he be of the Clergy. So far Suidas as he learned of a Jew. | ous glossers, maintainers of blind customs contrary to the truth. Epiph. de haref. The Gortians were sects celebrating their festival days at other times than the Jews did. Epiph. præfat. l. 1. de haref. The Schuarians were in their ceremonies contrary to the Jews and to the Gortians. Epiph. The Dosubians were such as in divers ceremonies severed themselves from the Jews: some of them would marry, yet live & continue virgins, they fasted from all living creatures: they began of Dosubus, who shewing his followers an example of fasting, fasted himself to death, & thereby proved himself a fool. Epiph. l. 1. tom. 1. haref. 13. The Ossians after the Erymology of their name, signifie impudent persons: they offered other Scriptures besides the Law, they rejected the greater part of the later Prophets, Epiph. præfat. l. 1. de haref. The Nazareans were such as used no living creatures, they abhorred the eating of flesh, they allowed of Moses and of the Law written by him, but they denied that the five books under his name were written by him, affirming themselves to have found other books, Epiph. l. 1. tom. 1. haref. 18. The Herodians were those Jews, which thought, that Herod was Christ, and applied unto him the prophecy of Jacob, Gen. 40. the keeper shall not depart from Judæa, &c. which is verified in none other, but in He |

Christ being baptized in the first year of his preaching, was led into the wilderness, and having fasted 40. days and 40 nights (Mat. 4.) was seen of John who pointed at him with the finger, and said: Behold the Lamb of God, the which when Andrew heard he followed him, John 1. The next day the Lord found Philip and said: Follow me, Joh. 1. The third day there was a marriage in Cana of Galilee, there Christ wrought his first miracle, John 2. The Jewes Pasche was at hand: then Jesus went up to Jerusalem, and threw the buyers and sellers out of the Temple, John 2. He came thence to Judæa, Joh. 3. He walked about the Sea of Galilee, Luk. 5. He chose 12. Disciples, whom he called Apostles, Mar. 10. He appointed also other 70 Luke 10. Christ went about the countrey, preached many Sermons, wrought many miracles. About this time John Baptist is imprisoned. Hac & alia Anno sue prædicationis primo. John Huff.

Christ in the second year of his preaching came to his own countrey, Mat. 13. Herod was desirous to see him. This Herod beheaded John Baptist in prison, Mar. 14. Jesus went thence into the wilderness: he also and his Disciples went into the land of Genazareth through Bethsaida, Matth. 14.

The acts of Christ, and the years of the incarnation.

The Councils, sometimes of the wicked, as of the Pharisees and hereticks, sometimes of the godly, as of the Apostles and Apostolick men.

Sells and hereticks as well as among the Jews, as afterwards among the Christians.

He passed through the coasts of *Tyre* and *Sidon*, *Matthew* 15. This being done, he went up to *Jerusalem* at the feast of *Pentecost*, *Joh.* 5. *Jesus* went away thence, and came near unto the *Sea of Galilee*, from thence he took ship, and came to the parts of *Magdala*, *Matth.* 15. Afterwards into *Casarea Philippi*, *Luc.* 9. After six days, *Mat.* 17. after eight days he transfigured himself in mount *Thabor*, *Luk.* 9. Thence he went to *Capernaum*, *Mat.* 17. After these things he came from *Galilee* into *Judaea*, *Matth.* 19. Again, he went to *Galilee*, *Joh.* 7. They bid him go out of *Galilee*, for *Herod* sought to slay him, *Luc.* 13. He went up to the feast of *Tabernacles*, although he told his brethren he would not, *Joh.* 7. He preached many sermons, he wrought many miracles, &c. *Hac anno predicationis sue* 2 *John Huss*.

Christ in the 3^d year of his preaching went up to *Jerusalem* to the feast of *Dedication*; it was winter, and he walked in the temple in *Salomons* porch, *Joh.* 10. Thence he went beyond *Jordan*: afterwards he came to *Bethania*, where he raised *Lazarus*, *Joh.* 10. *John Huss*.

The Scribes and the Pharisees gathered a Council at *Jerusalem*, and sent from them Scribes, Pharisees, and Levites, unto *John Baptist*, to know who, and what he was, *Joh.* 1.

Christ, *Epiph.* lib. 1. tom. 1. hazel. 20.

The High-priests and Pharisees gathered a Council in the Hall of the High priest, to advise them what was best to be done touching the doings of Christ: if they let him alone, then feared they the *Romanes* would come and take their place and nation: they decreed therein, that whosoever knew the place of his abode, he should informe them thereof: they decreed also, that whosoever confessed Christ, should be excommunicated. They consulted how they might put *Lazarus* to death, and how they might take *Jesus* by subtilty, and kill him. Then *Judas* went in to them, and said: What will ye give me, and I will deliver him into your hands? and they appointed him thirty pieces of silver, *Joh.* 11. 12. *Mat.* 26.

Judas *Gaulonites*, and *Saduchus* a Pharisee, maintained the heresie of the *Galilaans*, *Joseph.* *Antiq.* l. 18. c. 1.

In the beginning of the 4002 year of the world, the 10 day of the moneth *March*, Christ came over *Jordan* into *Bethabara*, *Joh.* 10. The 11 day hearing of the diseale of *Lazarus*, he continued there two days, *Joh.* 11. The 13 day *Lazarus* died, and Christ took his journey to go and raise him, *Joh.* 11. The 14 day he entred into *Jericho*, and healeth the son of *Timans*, *Marc.* 10. The 15 day he spendeth by the way. The 16 day he cometh to *Bethania*, where he raised *Lazarus* now four days dead, *Joh.* 11. The 17 day he goeth near the desert into the City of *Ephraim*, *Joh.* 11. The 18 day he contineth in the desert. The 19 day, being six days before the *Passover*, he returneth to *Bethania*, and suppeeth with *Lazarus*, *Joh.* 12. The 20 day was *Palm-Sunday*, so called because the multitude took branches of *Palm-trees*, and went to meet *Jesus* coming to *Jerusalem*, *Joh.* 12. That evening he returned to *Bethania*, *Mat.* 21. The 21 day coming out of *Bethania*, he cursed the figg-tree, *Mat.* 21. In the evening he goeth out of the City, *Marc.* 11. The 22 day in the morning he passeth by the withered fig-tree, *Marc.* 11. That night Christ supped in *Bethania* in the house of *Simon* the leper, and two dayes after was the feast of the *Passover*, *Mat.* 26. *Marc.* 14. The 23 day *Judas* covenanted to betray him, *Luc.* 22. The 24 day in the evening Christ celebrated the *Jews* *Passover*. Afterwards his own called the *Lords Supper*. He washeth his Disciples feet: he goeth out into *Mount Olivet*: he prayeth, he sweateth blood: he is taken: he is brought to *Cainphas*: *Peter* denieth him, *Mat.* 26. *Marc.* 14. *Luc.* 22. *Joh.* 18. *Cytrius* in the 21 cap. *Matth.* *John Huss*.

Simon Galileus taught the heresie of the *Galilaans* above mentioned, *Enseb.* *Eccles.* hist. lib. 1. cap. 6. *Joseph.* bell. *Jud.* lib. 2. cap. 7.

| The acts of Christ, and the years of his incarnation. | The reign of the Emperors. | The famous men and favourers of the truth. | The Kings and favourers of Judæa. | The High-priests of the Jews in Jerusalem. | The Convents sometimes of the wicked, as of the Pharisees and heretics, sometimes of the goodly, as of the Apostles and Apostolick men. | Sells and heretics of the well among the Jews, or afterwards among the Christians. |
|---|---|--|--|---|--|--|
| <p>Our Saviour Christ Jesus, when he had lived here on earth: 33 years full and somewhat more, suffered death for the salvation of mankind the 25th day of March, the 18th year of the reign of Tiberius, Pontius Pilate being Prefect of Judæa, Herod the Tetrarch, King of the Jews, Caiaphas High Priest, Citreus in 21 c. Mat. Euseb. Chronic. Carion Chronic. Euseb. Eccl. hist. l. 1. c. 10.</p> <p>Christ rose from the dead the third day, being the 27 day of March; the same day he shewed himself diversly</p> <ol style="list-style-type: none"> 1. To Mary Magdalen. 2. To other women. 3. To the Disciples as they went to Emmaus. 4. To James. 5. To Peter. 6. To all the Apostles when the doors were shut. 7. To more than 500 brethren, Mar. 28. Marc. 16. Luc. 24. Joh. 20. 1 Cor. 15. <p>Eight days after, that is, the 3 of April, he appeared unto Thomas: afterwards he shewed himself at the Sea of Tiberias, Joh. 20. 21. Citreus in 21 cap. Mat.</p> <p>Fourty days after, that is, the first of May, he ascended into the heavens, A. 1. Mat. 28. Mar. 16. Luk. 24. Citreus in 21 cap. Mat.</p> | <p>Anno 18 Tiberij Euseb. Chron. Pilate certifieth the Emperor Tiberius of the doings of Christ, his passion and resurrection. Euseb. Ec. hist. l. 2. c. 2.</p> <p>Tiberius would have had Christ to be canonized by the Senate of Rome, in the catalogue of the Gods: the Senate would not, Euseb. l. 2. c. 2.</p> <p>Marcellus is sent into Judæa in the room of Pilate (Jof. Ant. l. 18. c. 7.) by Vitellius President of Syria.</p> | <p>When Christ was on the cross, there stood by his mother, and Mary Cleophas his mothers sister, & Mary Magdalen, and the Disciple whom Christ loved, Joh. 19.</p> <p>Joseph of Arimathea, who was a Disciple of Jesus, but secretly for fear of the Jews, came to Pilate and begged the body of Jesus, Joh. 19. Nicodemus also came (who at the first came to Christ by night, Jo. 3.) and brought precious ointments, Joh. 19. The names of the 12 Apostles, Matth. 10. Mar. 3. Luk. 6. A. 1.</p> <ol style="list-style-type: none"> 1. Peter called both Simon and Cephas. 2. Andrew, Peter his brother. 3. James the son of Zebedæus the brother of John the Evangelist. 4. John the Evangelist the brother of James. 5. Philip of Bethsaida. 6. Bartholomæus. 7. Matthew the son of Alphaeus, Mar. 2. called Levi and a Publicane. 8. Thomas called Didymus. 9. James the son of Alphaeus called Justus and Oblivious, and the brother of the Lord, touching whom look Euseb. l. 2. c. 23. and the century following. 10. Jude the brother of James called | <p>Herod the Tetrarch, when he had mocked Christ (whom Pilate sent unto him) sent him back to Pilate again, Luk. 23.</p> | <p>Caiaphas, otherwise called Joseph, was High-priest when Christ suffered, next after Simon, placed by Gratian, Euseb. l. 1. c. 11. Joseph. Antiq. l. 18. c. 4.</p> <p>The holy Evangelists do record Annas and Caiaphas to have been high priests in the compass of our Saviours preaching and passion, so they might very well be both placed and displaced, & placed again within that time: these five Annas, Ismael, Eleazar, Simon and Caiaphas are said to have been within 4 years. The cause of so great a change of Priests was the often alteration of Prefects sent from the Emperor into Judæa. Euseb. l. 1. c. 11.</p> <p>Jonathan the son of Anna succeeded Caiaphas by the commandment of Vitellius President of Syria, who deposed Caiaphas for his lewdness, Jof. Antiq. l. 18. c. 8.</p> <p>Theophilus brother to Jonathan is placed high-priest, and Jonathan removed by the same Vitellius, Zuinger Thehu. vit.</p> | <p>The Scribes, Pharisees and Elders, hearing that Christ was risen from the dead, gathered a Council to suppress the rumour thereof, and concluded that a piece of money should be given to the soldiers, for saying that his Disciples stole him away by night, Mar. 28.</p> | <p>Judas Iscariot being one of the twelve, was the first Apostate that fell from the truth in Christ, he sold his master for 30 pieces of silver, Mat. 26.</p> |

| The acts of
Christ, and
the years
of the in-
carnation. | The reign
of the Em-
perors. | The Fathers
of the Church. | The Kings
of Ju-
dæa. | The High-
priests of
the Jews
in Jerusa-
lem. | The Coun-
cels. | The Bishops of
Jerusalem. | The Bishops
of Anti-
och. | The Bi-
shops of
Rome. | The Bi-
shops of
Alex-
andria | The hereticks. |
|---|--|--|-----------------------------|---|---|---|--|------------------------------|---|----------------|
| | | led Lebbaus
and Thaddæ-
us.
11. <i>Simen</i> the
brother of
<i>James</i> and
<i>Jude</i> , called
the <i>Cananite</i>
and <i>Zelotes</i> .
12. <i>Judas Is-
cariot</i> , who
slew his fa-
ther, married
with his mo-
ther, and be-
trayed his
master, in
the end he
hanged him-
self, <i>Chron.</i>
<i>Albon. Anton.</i>
<i>Chron. tit. 6.</i>
<i>cap. 15. Flor.</i>
<i>hist. ad an. 31</i>

<i>Mathias</i> is
added to the
eleven in the
room of <i>Ju-
das</i> the tray-
tor, <i>Acts</i> 1.
Besides these
12 <i>Christ</i> ap-
pointed 72
Disciples,
their names
are found in
this volume
before this
Chronogra-
phy written
by <i>Dorotheus</i> ,
<i>Luc. 10.</i>

Seven Dea-
cons are cho-
sen by the A-
postles, <i>Ste-
ven</i> , <i>Philip</i> ,
<i>Prochorus</i> ,
<i>Nicanor</i> , <i>Ti-
mon</i> , <i>Parme-
nas</i> , <i>Nicolas</i> ,
<i>Acts</i> 6.

<i>Steven</i> was
stoned to
death, <i>Acts</i> 7. | | | The Apo-
stles im-
mediatly
after the
ascension
of our Sa-
viour re-
turned
from
mount
<i>Olivet</i> to
<i>Jerusa-
lem</i> , and
there as-
sembled
together
for the e-
lection of
one to
succeed
in the
room of
<i>Judas</i> the
traytor,
where
they
chose <i>Ma-
thias</i> , <i>Acts</i>
1.

A Coun-
cil is sum-
moned of
the Apo-
stles and
Disciples
of <i>Christ</i>
at <i>Jerusa-
lem</i> for the re-
moving of
the tu-
mult ri-
sen be-
tween
the <i>Greci-
ans</i> and
the He-
brews a-
bout the
contemn-
ing of
their wi-
dows,
wherein
they
chose 7
Deacons,
<i>Acts</i> 6. | <i>James</i> called
the brother
of <i>Christ</i> , as
<i>Clemens</i> writ-
teth, was im-
mediatly af-
ter the as-
sumption of
our Saviour
chosen Bi-
shop of <i>Jeru-
salem</i> , by
<i>Peter</i> , <i>James</i>
and <i>John</i> the
Apostles,
<i>Eusl. 1. 2. c. 1.</i>
he continued
Bishop of
that See 30
years, <i>Anton.</i>
<i>Chron. par. 1.</i>
<i>tit. 6. cap. 8.</i>
<i>paragr. 1.</i> He
was martyr-
ed, <i>An. Dom.</i>
63. <i>Euseb.</i>
<i>Chron.</i> The
Jews, but es-
pecially <i>Ana-
nias</i> the
High-priest
set him up to
preach unto
the people.
When he
had done,
they threw
him down
headlong,
and brained
him with a
Fullers club,
<i>Euseb. lib. 2.</i>
<i>cap. 23. Jose-
phus</i> thought
that the de-
struction of
<i>Jerusalem</i>
was partly
because of
the martyr-
dome of this
<i>James</i> . | The Anti-
ochians, as
<i>Luke</i> re-
porteth,
were first
called
Christi-
ans.
<i>Paul</i> and
<i>Barnabas</i>
preached
there one
whole
year, <i>Acts</i>
11. <i>Euseb.</i>
<i>Eccles. hist.</i>
<i>1. 2. c. 3.</i>

<i>Peter</i> the
Apostle
was the
first Bi-
shop of
<i>Antioch</i> .
He con-
tinued
there se-
ven years,
and se-
ven other
years a-
bout <i>Jeru-
salem</i> , and
the ea-
stern regi-
ons, <i>Anton.</i>
<i>Chron.</i>
<i>par. 1. tit.</i>
<i>6. cap. 4.</i>
<i>paragr. 1.</i>
<i>Eusl. Eccl.</i>
<i>hist. lib. 3.</i>
<i>cap. 14.</i>

<i>Evodius</i>
one of the
70 Disci-
ples whom
<i>S. Paul</i> re-
membered
in his Epi-
stles, was
Bishop of
<i>Antioch</i> af-
ter <i>Peter</i> .
<i>Eusl. Eccl.</i>
<i>hist. lib. 3.</i>
<i>cap. 19.</i> | | <i>Ananias</i> together
with <i>Saphira</i> his
wife, fell from the
faith into hypo-
crite and dissimu-
lation: they cons-
pired together to
delude the Holy
Ghost in retain-
ing back some
part of the sold
possession. <i>Peter</i>
espied them, and
after examination
had of them, they
both fell stone
dead down at his
feet, <i>Acts</i> 5. | |
| The 15 th
day of
May he
sent the
holy
Ghost
upon the
Apostles
on the
day of
Pentecost
<i>Acts</i> 2. <i>Cy-
renus</i> in
21. cap.
<i>Mat.</i> | | | | | | | | | | |
| Anno Chri-
sti 34. <i>Euseb.</i>
<i>Chron.</i> | Anno Ti-
berij 19.
<i>Euseb.</i> in
<i>Chron.</i> | | | | | | | | | |

| The acts of Christ, & the years of the Incarnation. | The reign of the Emperors. | The fathers of the Church. | The Kings of Judaea. | The High-priests of the Jews in Jerusalem. | The Councils. | The Bishops of Jerusalem. | The Bishops of Antioch. | The Bishops of Rome. | The Bishops of Alexandria. | The hereticks. |
|--|---|---|---|---|---------------|---------------------------|-------------------------|----------------------|---|----------------|
| Jesus from heaven cryed unto Saul as he went a persecuting: Saul, Saul, why persecutest thou me? Act. 9. | When Tiberius had reigned 23 years he died. | Paul is converted to the faith. The Eunuch converted by Philip, preached the Gospel to the Æthiopians his countrymen. <i>Al. 8. Euseb. lib. 2. cap. 18.</i> | | | | | | | of Peter, was the first Bishop of Alexandria, being at Rome, he was intreated of the brethren to write a Gospel: the which when Peter heard of, he allowed and committed the said Gospel with his authority to be read in the Church. Mark was not always resistant at Alexandria, for he preached also in the countries about. | |
| Anno Christi 39. | | | Herod the Tetrarch, when he had been King of the Jews 24 years, is banished by Caius the Emperor, together with his harlot Herodias, <i>Euseb. lib. 2. cap. 4.</i> into Lions a City in France, <i>Euseb. Antiq. lib. 18. cap. 14.</i> | | | | | | | |
| Anno Christi 41. Euseb. Chron. | Caius Caligula succeedeth Tiberius. Pilate which gave the sentence upon Christ fell into such misery, being accused for his cruelty, that he slew himself in the time of Caius, <i>Euseb. lib. 1. 2. c. 7.</i> Caius Caligula called himself God, <i>Euseb. lib. 1. 2. c. 6.</i> Caius when he had reigned three years and ten months is slain of his Guard in his palace. <i>Euseb. lib. 1. 2. c. 8.</i> <i>Euseb. in Chronic.</i> | <i>Philos. Judaeus</i> flourished about this time, he is sent in embassy unto Caius from the Jews in Alexandria, <i>Euseb. lib. 2. cap. 5.</i> he came first to Rome under Caius, the second time under Claudius, <i>Euseb. lib. 2. cap. 18.</i> <i>Philos.</i> wrote a notable book of the Christians at that time in Ægypt, called worshippers, <i>Euseb. lib. 2. c. 16, 17</i> his own are to be seen. <i>Euseb. lib. 1. 2. c. 18.</i> | | | | | | | | |
| Anno Christi 42. Euseb. Chronic. Anno Dom. 44. | Claudius succeedeth Caius Caligula. Anno Claudii 2. There was | <i>Philos. Judaeus</i> talked at Rome with Peter the Apostle in the time of | Agrippa the son of Aristobulus, nephew to Herod the great, brother to Herodias, by the commandment of Caius Caligula, succeedeth Herod the Tetrarch King of the Jews, <i>Euseb. lib. 2. c. 4.</i> <i>Jos. Antiq. lib. 18. c. 11, 14.</i> <i>Bell. Jud. lib. 1. cap. 10, 11.</i> Agrippa beheaded James the brother of John, <i>Acts 12.</i> | Simon otherwise called Canthara, is by the commandment of King Agrippa placed high-priest and Jonathan deposed, <i>Jos. Antiq. lib. 19. c. 5.</i> | | | | | | |
| | | | | Jonathas the sonne of Anna is now the | | | | | | |

| The reign of the Emperors. | The Fathers of the Church. | The Kings of Judæa. | The High-priests of the Jews in Jerusalem. | The Councils. | The B. of Jerusalem. | The B. of Antioch. | The Bishops of Rome. | The Bishops of Alexandria. | The Hereticks. |
|---|--|---|---|--|----------------------|--------------------|---|---|---|
| <p>great famine. An. 4. Claudij. Claudius came to Britain, and warred with K. Arviragus, peace being concluded, Arviragus married his daughter, and in remembrance of Claudius, and that solemnity, he builded the City of <i>Karlow</i>, but now called <i>Glocester</i>. Flor. hist. ad an. 44. Claudius subdued the Isles <i>Orca</i>. Claudius commanded all Jews to depart from Rome, A.D. 18. because a certain Jew seduced one <i>Fulvia</i> a noble matron to believe in their ceremonies <i>Iosef</i>. Ant. lib. 18. cap. 7. Claudius after the death of <i>Agrippa</i> major sendeth <i>Cuspius Fadus</i> Lieutenant into Judæa, <i>Ioseph</i>. Antiq. l. 19. c. ult. <i>Tiberius Alexander</i> succeedeth <i>Fadus</i>, and <i>Cumanus</i> succeedeth <i>Tiberius Alexander</i>, Anno 9. Claudij. <i>Ioseph</i>. Antiq. lib. 20. cap. 5. <i>Felix</i> is sent by Claudius into Judæa after <i>Cumanus</i>, Antiq. lib. 20. cap. 9.</p> | <p><i>Claudius</i>, Euseb. lib. 2. cap. 16. <i>James</i> the brother of <i>John</i> is beheaded, A.D. 12. <i>Peter</i> came to Rome in the time of <i>Claudius</i>, Euseb. lib. 2. cap. 14. confuted <i>Simon Magus</i>, and preached, cap. 16. It may very well be, that <i>Peter</i> at this time came to Rome; but that he staid there the full space of five and twenty years (as it is reported. I take it for a fable. I read (A.D. 18.) that <i>Claudius</i> gave commandment that all Jews should depart from Rome: <i>Peter</i> being a Jew, he must needs give place, or abide the danger thereof. Trouble I find he suffered none; his absence stood him in stead: no doubt he went</p> | <p><i>Agrippa</i> when he had reigned 7 years died miserably, Euseb. l. 2. c. 10. <i>Iosephus</i> Antiq. lib. 19. cap. 7. <i>Agrippa</i> the son of <i>Agrippa</i> major called <i>minor</i>, by the appointment of <i>Claudius</i> succeedeth his father in the Kingdom over the Jews, being of the age of seventeen, when his father died, Euseb. lib. 2. ca. 19. <i>Iosephus</i> Antiq. lib. 19. cap. 8.</p> | <p>second time placed, and <i>Simon Canthara</i> removed by <i>Agrippa</i>. This <i>Jonathan</i> requested that his brother <i>Matthias</i> (being the worthier and holier man) might enjoy his place. <i>Agrippa</i> was intreated, and admitted <i>Matthias</i>. <i>Iosephus</i> Antiq. lib. 19. cap. 6. <i>Elioneus</i>, the son of <i>Agrippa</i>, by <i>Agrippa</i> is placed, and <i>Matthias</i> deposed, <i>Zeinger</i>. Theat. h. u. vit. <i>Simon Canthara</i> again is placed, <i>Zeinger</i>. <i>Iosephus</i> the sonne of <i>Cainus</i> is made high-priest, and <i>Simon Canthara</i> deposed by the commandment of <i>Herod</i> king of <i>Chalch</i>, brother to <i>Agrippa</i> major, who received authority of <i>Claudius</i>.</p> | <p>The Apostles, Elders and brethren, gathered a Council at Jerusalem, (an. 4. Claudij) to determine what was to be done touching the doctrine of the Pharisæes which came from Judæa: affirming that circumcision was necessary and the observation of the Law. This news <i>Paul</i>, <i>Barnabas</i> & <i>Titus</i> brought unto them, Ga. 2. where they decreed that the faithful should abstain from things offered to Idols, from blood, from that that is strangled, and from fornication, the which they published by their letters unto the Churches of Antioch, Syria and Cilicia with <i>Silas</i> and <i>Judas</i> which accompanied <i>Paul</i> &</p> | | | <p><i>Peter</i> the Apostle (An. Dom. 44. and the second year of <i>Claudius</i>) came to Rome, and as they say continued there Bish. 25 years, twelve under <i>Claudius</i>, and 13 under <i>Nero</i>, Hieron. catalog. Eccles. Scri. Euseb. Eccl. hist. l. 2. c. 14. 16. He foiled <i>Simon Magus</i> in the City of Rome, and in the presence of <i>Nero</i>. He was crucified at Rome the last year of <i>Nero</i>, with his head downwards, which kind of death he himself desired, not presuming to have his head upwards, because his Master <i>Christ</i> was so handled, Euseb. hist. Eccl. lib. 2. cap. 25. lib. 3. cap. 1. & in Chron.</p> | <p>The Christians under him at Alexandria (as <i>Philostorgius</i> writeth) used the like trade with them of whom <i>Luk</i> reported, A.D. 4. they had all things common. Euseb. Eccl. hist. l. 2. c. 15, 16. 4. Hieron. catalog. Eccles. Scri. Dorotheus B. of Tyrrus saith, that in the time of <i>Trajan</i> he had a cable rope tied about his neck at Alexandria, by the which he was drawn from the place called <i>Bucolus</i> unto the place called <i>Angels</i>, where he was burned to ashes, and buried at <i>Bucolus</i>. But <i>Philostorgius</i> saith, it was the 1 year of <i>Nero</i>, Hieron. saith it was the 8 year of <i>Nero</i>, Anton. Chron. par. 1. tit. 6. c. 16. saith it was An. Dom. 57. the second of <i>Nero</i>.</p> | <p>Certain Pharisees after they believed in <i>Christ</i>, taught that circumcision was necessary, and the observation of the law, A.D. 15. Gal. 2, 3, 4, 5. <i>Simon Magus</i> the forcerer being a Samaritan, of the village <i>Gitton</i>, was baptized by <i>Philip</i> the Deacon in <i>Samarita</i>. He would have bought of <i>Peter</i> the gift of the Holy Ghost. Of him rose the word <i>Simonie</i>, Acts 8. Euseb. l. 2. c. 1. He came to Rome in the time of <i>Claudius</i>, he called himself a god, he was honoured there with a picture, having this superscription. <i>Simoni Dei sancti</i>. He had to his yoke-mate one <i>Helen</i>, whom <i>Irenæus</i> calleth <i>Selen</i>, a witch and a common harlot, whom he called the principall understanding, Euseb. l. 2. c. 12, 13, 14. He said unto the Samaritans that he was the Father, unto the Jews that he was the Sonne descended from heaven, unto the Gentiles that he was the holy Ghost, <i>Irenæus</i> l. 1. c. 30. <i>Epiphanius</i> l. 1. tom. 2. baref. 21. <i>Peter</i> foiled him in <i>Samarita</i>, where for shame he fled, and leaving <i>Samarita</i> and <i>Judæa</i>, he sailed from East to West, thinking to live at his hearts ease, and came to Rome under <i>Claudius</i>, where <i>Peter</i> also being sent (no doubt) by the holy Ghost, met him, Eusebius Eccles. hist. This</p> |

| Anno Domini. | The reign of the Emperors. | The Fathers of the Church. | The Kings of Judæa. | The High-priests of the Jews in Jerusalem. | The Councils. | The Bishops of Jerusalem. | The Bishops of Antioch. | The Bishops of Rome. | The Bishops of Alexandria. | The hereticks. | | |
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| | | away, when as also the <i>Jews</i> , namely, <i>Priscilla</i> and <i>Aquila</i> departed <i>Rome</i> , and left <i>Paul</i> at <i>Corinthus</i> , <i>Acts</i> 18. Again, <i>Eusebius</i> writeth, that he suffered martyrdom at <i>Rome</i> , together with <i>Paul</i> , under the Emperor <i>Nero</i> . So it may very well be, at his second return unto <i>Rome</i> , so that the reader may count so many years, that is, 25 from his first coming under <i>Claudius</i> , unto the end of his passion or martyrdom under <i>Nero</i> . And thus it were better to reconcile writers, than flatly to deny all, or to say he was never at <i>Rome</i> . | | (during the nonage of young <i>Agrippa</i>) to consecrate priests. <i>Joseph</i> . <i>Antiq</i> l. 20. c. 1. <i>Ananias</i> the son of <i>Zebedæus</i> (before whom <i>Paul</i> pleaded in the <i>Acts</i>) is by the said <i>Herod</i> placed High-priest, and <i>Joseph</i> removed. This <i>Ananias</i> is sent to <i>Rome</i> together with <i>Cumanus</i> the Prefident, to render before <i>Claudius</i> an account of his doings. <i>Joseph</i> . <i>Antiq</i> l. 20. c. 1. 5. <i>Bell. Jud.</i> l. 2. c. 11. <i>Jonathan</i> , (whom I suppose now the third time to have been placed) being High priest, and freely reprehending, according unto his duty, is by the commandment of <i>Felix</i> cruelly and spitefully put to death, <i>Antiq</i> l. 20. c. 11. <i>Euseb</i> l. 2. c. 20. | <i>Barnabas</i> <i>Acts</i> 15. <i>Beda Lyra</i> . <i>James</i> Bishop of <i>Jerusalem</i> <i>Paul</i> and the Elders summoned a Council at <i>Jerusalem</i> for the removing of the slander bruited by the <i>Jews</i> of <i>Paul</i> , that he was no observer of the law, and that he spake against <i>Moses</i> : wherefore for the removing of this suspicion, and for the winning of the brethren, the Council decreed that <i>Paul</i> should clear and purifie himself according unto the law, yielding a little for a time unto the ceremonies of the law, <i>Acts</i> 21. | | | | | | | lib. 2. cap. 1, 14, 15. <i>Peter</i> had much to do with him in the presence of <i>Nero</i> , as <i>Anton</i> . <i>Chron</i> . writeth, he had three conflicts with him: in the end, <i>Simon</i> seeing himself foyled, and his witchcraft prevailing not at all, told them he would leave their City, and flie up into the heavens whence he came, wherefore upon a certain day appointed he climbed up into the high Capitol, whence he took his flight, by the means of his witchcraft, and the spirits which bare him in the ayre. The people at the sight hereof were amazed. But <i>Peter</i> fell down and prayed unto God, that his witchcraft might be revealed unto the world. He had no sooner prayed, but down cometh <i>Simon Magus</i> , and bruisset himself in pieces, so that thereby he dyed miserably. <i>Abdi.</i> <i>Babylon</i> . <i>Apost. hist.</i> l. 1. <i>Egefp.</i> l. 3. c. 2. <i>Epiph.</i> tom. 2. hæref. 21. <i>Anton</i> . <i>Chron</i> . part. 1. tit. 6. cap. 4. |
| 56. | This <i>Felix</i> trembled at the preaching of <i>Paul</i> , <i>Acts</i> 24. <i>Claudius</i> when he had been Emperor 13 years, 8 months, and 20 dayes died, <i>Euseb</i> l. 2. c. 19. <i>Joseph</i> . <i>Antiq</i> l. 20. c. 10. <i>Nero</i> succeeded <i>Cladius</i> in the Empire of <i>Rome</i> , <i>Euseb</i> l. 2. c. 19. | | | | | | | | | <i>Thend</i> as a sorcerer called himself a Prophet, he made the <i>Jews</i> believe the River <i>Jordan</i> would divide it self at his commandment: he seduced many of them, and drew many after him. But <i>Fadus</i> Lieutenant of <i>Judæa</i> , met him unawares with great power, slew many of his company, took many alive, <i>Thend</i> as himself he beheaded, and brought his head to <i>Jerusalem</i> , <i>Acts</i> 5. <i>Euseb</i> . lib. 2. cap. 11. <i>Joseph</i> . <i>Antiq</i> l. 20. c. 4. | | |
| | About the beginning of the reign of <i>Nero</i> , it is thought that <i>Joseph</i> of <i>Arimathea</i> came to <i>Britain</i> , and converted many of the <i>Britains</i> to the faith in the time of King <i>Arvirgus</i> , which married the Emperor <i>Claudius</i> daughter. <i>Func.</i> <i>Chron</i> . | <i>Mary</i> the mother of <i>Christ</i> (as it was revealed unto some, saith <i>Eusebius</i> in <i>Cronic</i> .) about this time departed this life, | | | | | | | | <i>Ananus</i> the high-priest was a <i>Saducie</i> , <i>Euseb</i> l. 2. c. 23. | | |
| | | | | | | | | | | An <i>Egyptian</i> sorcerer, who called himself a Prophet, drew after him unto mount <i>Oliver</i> (as <i>Josephus</i> saith) thirty thousand, as <i>Luke</i> writeth, four thousand <i>Jews</i> . <i>Felix</i> met him with power, which over- | | |

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| Anno Christi 58. Eusebii Chron. | Nero sent Porcius Festus into Judaea to succeed Felix two years after, A.D. 15. Antiq. lib. 20. cap. 13. Euseb. lib. 3. cap. 22. | where tell who can. Paul cometh to Rome now the first time, being sent by Festus: and cleareth himself, so that he escaped the lions mouth, meaning Nero, A.D. 25. 2 Tim. 4. Euseb. lib. 2. c. 22. | | Ishmael the sonne of Siab is created high-priest by Agrippa minor, and being sent as legate unto Nero, he is stayed for a pledge. Joseph Antiq. lib. 20. cap. 13. and 15 Josephus called Gaddis is placed high-priest in Ishmaels room by Agrippa minor. Antiq. lib. 20. cap. 15. | | | | | | threw the seduced Jews, took many alive, but the forcerer himself escaped away, A.D. 21. Euseb. lib. 2. cap. 21. Joseph. Bel. Jud. lib. 2. cap. 12. |
| Anno Dom. 63. Euseb. Chron. | Festus being dead, and Albinus coming from Rome, Ananus the high-priest in the vacancy of the Lieutenantship the faithful martyred James the brother of Christ, Bishop of Jerusalem. Euseb. lib. 2. cap. 23. Joseph. Antiq. lib. 16. | James the brother of Christ, called the just, whom the Apostles had placed overseer of the faithful at Jerusalem, is a brother of this time Christ, martyred by the Jews, especially by Ananus the High-priest, who being a Sacerdotee (as Albinus, a Josephus cruell. Lieu. faith) was tenant unto the Jews. Euseb. lib. 2. cap. 23. Joseph. Antiq. lib. 20. cap. 15, 16. | | Ananus the sonne of Ananus is by Agrippa placed, and Joseph displaced. This Ananus stoned James the brother of Christ Bishop of Jerusalem: wherefore when he had been Priest 3 moneths, he is by the same Agrippa deposed. Antiq. lib. 20. cap. 15, 16. Euseb. lib. 2. cap. 23. | After the death of James, the Apostles from every where gathered themselves together at Jerusalem for the election of a Bishop, and they chose Simon Cleopas. Euseb. lib. 3. c. 11. | Simon Cleopas the Lords cousin germane, one of the seventy disciples, & which saw Christ with his eyes, was the second Bishop of Jerusalem, being chosen of the Apostles themselves to succeed James. This Simon was crucified in the time of the Emperor Trajan. Anno Dom. 110. being an hundred and twenty years old. Euseb. Ecc. hist. lib. 3. cap. 11, 19, 29, and in Chron. | | | Anianus was Bishop of Alexandria after Marke, where he continued 22 years. Euseb. Ecc. hist. lib. 3. c. 13. & in Chron. | Elimas Bariesus a Jew, being a false Prophet and a forcerer, went about to pervert and turn from the faith Sergius Paulus the Deputy. Paul the Apostle reprehended him, so that the forcerer was smitten with blindness, and the Deputy converted, of whom Paul borrowed his name, A.D. 13. Beda. |
| Anno Dom. 65. | Florus succeedeth Albinus, a Josephus cruell. Lieu. faith) was tenant unto the Jews. Euseb. lib. 2. cap. 26. Joseph. Antiq. lib. 20. cap. 17. | Ananus the High-priest, who being a Sacerdotee (as Albinus, a Josephus cruell. Lieu. faith) was tenant unto the Jews. Euseb. lib. 2. cap. 23. Joseph. Antiq. lib. 20. cap. 15, 16. | | Jesus the son of Dannaus is chosen high priest. Antiq. lib. 20. cap. 16. | | | | | | Alexander the Copper-smith became an Apostate, and resisted the preaching of the Word of God, 1 Tim. 1. 2 Tim. 4. |
| Anno Dom. 68. | Neronis an. 12. Flori. Praef. 2. Joseph. Antiq. lib. 20. cap. 18. the warres between the Romans and the Jews began. | | Anno Agrippa 17. Joseph. Bello Jud. lib. 2. cap. 13. | Jesus the son of Gamaliel is placed high priest by Agrippa, and Jesus Dannaus deposed. Antiq. lib. 20. cap. 16. | | | | | | Hymenaeus and Philetus said that the resurrection was already past, 2 Tim. 2. |
| | | | | Matthias the sonne of Theophilus is | | | | | | Demas became an Apostata, forsook Paul, and fell after the world, 2 Tim. 2. |

Matthias the sonne of Theophilus is

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| | Nero sent Vespasian and his son Titus into Judaea, who plagued the Jews. Joseph. Bell. Jud. lib. 3. cap. 1. | | Agrippa entertained Vespasian in the warres at Tiberias. Joseph. Bell. Jud. lib. 3. cap. 16. | chosen, and Jesus the son of Gamaliel deposed by Agrippa: in the time of this Matthias the wars between the Romans and the Jews began. Joseph. Antiq. lib. 20. cap. 17. | | | Ignatius the disciple of John, was the third Bishop of Antioch. He wrote, as they say, unto Mary the mother of Christ, & Mary unto him again. He wrote unto John the Evangelist, and to Polycarpus his disciple. Besides, he wrote sundry other notable Epistles, which are extant both in Greek and Latine. Last of all, in the eleventh year of the Emperor Trajan, Anno Dom. 111. he was brought to Rome, and torn in pieces of wild beasts. Euseb. Eccl. hist. lib. 3. cap. 19, 32. & in Chro. Tritem. | Linus one of the 70. disciples, of whom St. Paul made mention, succeeded Peter in the Bishops See of Rome, where he continued Bishop 12. years. Euseb. Eccl. hist. lib. 3. cap. 2, 13, 19. and in Chronic. | | Phygellus and Hermogenes sought Paul, and made shipwreck of their faith, 2 Tim. 1. Addias Rabbanis saith, that Phileas and Hermogenes said that Jesus was not the Son of God. |
| Anno Dom. 70. Euseb. Chron. | Nero when he had reigned 13. years and 8. daies, died. Euseb. lib. 3. cap. 5. Joseph. Bell. Jud. lib. 5. cap. 6. | Paul at his second coming to Rome was beheaded the last year of Nero. Euseb. lib. 2. cap. 25. lib. 3. cap. 1. E. piphanius saith 12. an. Neron. | Agrippa is sent to Rome by Vespasian to Galba the Emperor: he went also to Otho. Joseph. Bell. Jud. lib. 5. cap. 6. | | The canons of the Apostles agreed upon, as they say, by them in a certain assembly, were published by Clement afterwards B. of Rome: the perfect number of them is no where found: some receive them, and some other reject them, as invented and forged by hereticks. Const. 1. tom. 1. | | | | | Nicolas one of the 7. deacons in by St. John abhorred. Apocal. 2. He was accused of jealousy over his wife, and to clear himself of this crime, he brought forth his wife and bid marry her who would. This fact of his is excused by Eusebius. His followers, by occasion hereof, do practise their wandering lust without respect of wife or maid. Euseb. Eccl. hist. lib. 3. cap. 26. |
| | Galba succeeded Nero. This Galba reigned but 7. moneths & 7. daies, but he was beheaded at Rome. Euseb. lib. 3. cap. 5. Joseph. Bell. Jud. lib. 5. cap. 6. Euseb. Chron. | Peter was crucified at Rome the last year of Nero with his head downwards: which kind of death himself decreed. Euseb. lib. 2. ca. 25. lib. 3. cap. 1. Epiph. saith 12. An. Neron. About this time Joseph a Jew flourished, one that first rebelled against the Romans, together with his countrey-men: he is taken by Vespasian, and committed to Titus his sonne, with whom he grew in dispareh. great credit. Joseph. Bell. Jud. lib. 5. Bell. Jud. | Otho succeeded Galba. This Otho continued but 3. moneths, and he was slain Joseph. Bell. Jud. lib. 5. cap. 6. Euseb. Chronic. | | | | | | | |
| | Vitellius succeeded Otho. This Vitellius was Emperor but 8. moneths, and he was dispatched. great credit. Joseph. Bell. Jud. lib. 5. Bell. Jud. | | | Phomes the son of Samuel of the village Apastha, of the tribe Eniachim, a country | | | | | | |

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| | cap. 6. <i>Euseb. Chronic.</i> | lib. 5. cap. 12. he exhorted his own countreymen to yield unto the Romans with many orations. He gave a notable testimony of <i>Jesus</i> , of <i>John Baptist</i> . He attributed the cause of the destruction of <i>Jerusalem</i> to have been for the death of <i>James</i> . He was present in the warres. He wrote the warres, and came to <i>Rome</i> in the time of <i>Titus</i> and <i>Vespasian</i> , shewed them his books; they were commended of <i>Titus</i> , <i>Vespasian</i> and <i>Agrippa</i> ; they were chained in the library, and he himself honoured with a picture. <i>Euseb. lib. 1. cap. 12. lib. 2. cap. 23. lib. 3. cap. 9, 10.</i> | <i>Agrippa</i> saw the books which <i>Josephus</i> wrote of the warres of the Jews, and commended them, <i>Euseb. lib. 3. cap. 10. Josephus</i> saith this <i>Agrippa</i> was a good man, he was learned, he wrote 62. Epistles. <i>Euseb. lib. 3. cap. 10. Joseph. bel. Jud. lib. 2. cap. 17.</i> | <i>Fellow</i> is taken from the <i>Cart</i> and arrayed in priestly attire, as it were a stage-player, and by lot chosen High-priest, he knew nothing that belonged thereunto. The seditious persons called <i>Zelota</i> (as though they were zealous for that which good was) chose him as an instrument for their practices in those troublesome times. <i>Joseph. bel. Jud. lib. 4. cap. 5.</i>
From <i>Aaron</i> which was the first High-priest unto the last at the overthrow and burning of the temple under <i>Titus</i> , there were 83. High-priests. <i>Joseph. Antiq. lib. 20. cap. ult.</i> |

An. Dom. 73. forty years just after the passion of Christ. *Euseb. Chronic.* *Jerusalem* was destroyed the second year of the reign of the Emperor *Vespasian*, the 8th day of September, as *Josephus* writeth, *bell. Jud. lib. 7. cap. 18.* and *Eusebius Eccles. Histor. lib. 3. cap. 7.* whereby we gather, that although God winked a long time at their sin and iniquity, yet at length he payed them home for the villany they practised against his Sonne, in putting him to death, for persecuting, and stoning, and martyring, and murdering of his Apostles, Disciples, Saints, and such as served him. Before his passion he beheld *Jerusalem* and wept over it, and said, that there should not one stone be left upon another that shall not be destroyed. The signes prognosticating the destruction thereof, thou maiest see (gentle Reader) in the Evangelists, and in *Eusebius Eccles. Histor. lib. 3. cap. 7, 8.* alledged partly out of the Gospel, and partly also out of *Josephus* a Jew, who was present at the warres. All which signes were in number many, and in shew most terrible and dreadfull, yet the Jews had not the grace to repent. Wherefore the lamentable overthrow, the utter ruine, the ransacking of the City, the burning of the Temple, the propbanning of the sacred Scriptures, the slaughter of the Priests, the dissention of the people, the death of all, and the famine worse than death it self, thou maiest rew, and read with wet cheeks and watrish eyes, laid down at large by *Josephus* and *Eusebius Eccles. Histor. lib. 3. cap. 5, 6, 7, 8, &c.* Now therefore the Temple being spoiled and overthrowne, their High-priests ceased, the countrey also being subdued and overrunne, their Kings failed, as many Jews as were left were disperfed. Their wickedness no doubt hath deserved, that from the passion of Christ unto this day, the name of a Jew is become very odious.

Vespasian the Emperor after the overthrow of *Jerusalem*, commanded that all such as were of the line of *David*, should diligently be sought out. He reigned ten years, and died of a lask in the 69. year of his age. *Euseb. lib. 3. cap. 12, 13. Europ. lib. 7. Euseb. Chronic.*

Anno 75. the *Picts* came first into Britain being a Scythian nation. But *Marinus* King of Britain slew *Roderick* their King, and of pity gave his people certain wast countreys in *Albania* (now called *Scotland*) to dwell. These *Picts* took Irish women to their wives, and of a long time plagued the Britains. *Flor. hist.*

DIONYSIUS AREGO. *PAGITA* was by *St Paul* placed Bishop of *Athens*. There are extant sundry works under his name, but suspected not to be his, and sundry Epistles, of the which one to *John* the Evangelist, another unto *Polycarpus*: he was martyred, as *Tritemius* writeth, Anno Domini 96. *Act. 17. Euseb. lib. 3. cap. 4. lib. 4. cap. 22.*

The Hereticks.

Cerinthus or *Merinthus* being a Jew taught throughout *Asia* wicked doctrine, he preached circumcision, he taught that the Prophets and the law was given by Angels, and that the world was made by them. *Cerinthus* moreover said, that *Jesus* was not born of a virgin, which was impossible, but of *Mary* and *Joseph*. That *Jesus* was not Christ, but that *Christ* came upon him in the form of a Dove. That *Jesus* suffered and rose again, but not *Christ*. For *Christ* (said he) did fly away from him before his passion. *Epiph. hazref. 28. Irenaus lib. 1. cap. 25.* We dreamed that the kingdome of *Christ* should become earthly: that after the resurrection *Christ* should raige over us here on earth one thousand years. He lusted after the satisfying of the belly, and

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| 81. | <i>Titus</i> the son of <i>Vespasian</i> succeeded his father in the Empire; he reigned two years and two moneths, and died in the 42. year of his age, leaving his brother <i>Domitian</i> to succeed <i>Euseb.</i> lib. 3. ca. 13 & in <i>chron.</i> <i>Entrop.</i> lib. 7 | <i>JOSEPH</i> of <i>Arimathæa</i> together with his companions came into <i>England</i> , and there preached. <i>Polydor.</i> lib. 2.

<i>JOHN</i> the Evangelist preached in <i>Asia</i> , he was banished into the <i>Isle Patmos</i> , in the time of <i>Domitian</i> , where he wrote his Revelation. In the first year of <i>Nerva</i> he returned from <i>Patmos</i> , and dwelt again at <i>Ephesus</i> . He ruled the Churches of <i>Asia</i> after the death of <i>Domitian</i> , <i>Euseb.</i> lib. 3. cap. 16, 18. <i>Irenæus</i> lib. 2. cap. 39. lib. 3. cap. 3. Of him is reported a notable History in <i>Eusebius</i> , lib. 3. cap. 20. <i>John</i> saw the three Gospels of the Evangelists published and allowed of them. Afterwards wrote his own to the confutation of <i>Gerimus</i> , <i>Menander</i> and <i>Ebion</i> the hereticks. <i>Euseb.</i> lib. 3. cap. 21. <i>Abdias</i> saith, he was thrown into a tunne of hot scalding oile, yet took no harm. <i>Jerome</i> saith, he died in the 68. year after the passion of <i>Christ</i> , Anno Domini 99. <i>Dorotheus</i> saith he went alive into his grave, and there died being 120. year old.

<i>ALEXIPPACASTOR</i> confuted <i>Basilides</i> the heretick. <i>Euseb.</i> lib. 4. cap. 7. | | | | 3.
<i>Anacletus</i> was Bish. of <i>Rome</i> after <i>Linus</i> in the 2. year of <i>Titus</i> the Emperor. <i>Ann. Dom.</i> 81. he continued there twelve years. <i>Euseb.</i> lib. 3. cap. 13, 14, 19. and in <i>Chronie.</i>

There be somewhich next unto <i>Linus</i> do place <i>Clement</i> , and so <i>Cletus</i> , then <i>Anacletus</i> ; some other before <i>Clement</i> do place <i>Cletus</i> ; but we following the ancient writers next unto the Apostles, to wit, <i>Irenæus</i> , <i>Eusebius</i> , <i>Epiphanius</i> do place them thus; <i>Peter</i> .

<i>Abilius</i> was Bish. of <i>Alexandria</i> after <i>Anianus</i> , in the fourth year of <i>Domitian</i> . <i>Euseb.</i> lib. 3. cap. 13.

<i>Clemens</i> was Bish. of <i>Rome</i> after <i>Anacletus</i> in the twelfth year of <i>Domitian</i> , Anno Domini 92. He wrote from <i>Rome</i> a worthy Epistle unto the <i>Corinthians</i> , the which was used to | the things under the belly, with meat, drink, marriage. <i>John</i> the Apostle is said to have abhorred the presence of <i>Cerintus</i> . <i>Euseb.</i> lib. 3. cap. 25. lib. 4. cap. 14. lib. 7. cap. 24. <i>Epiphanius</i> heres. 51. saith, that certain hereticks called <i>Alogi</i> , affirmed <i>Gerintus</i> to have been the author of the Revelation.

<i>Menander</i> a forcerer and the disciple of <i>Simon Magus</i> , a Samaritane, said, that he was the great power of God come down from heaven; that the world was made by Angels: he called himself a Saviour; he said salvation was to be purchased by his baptism, and that such as were therewith baptized should never die, no not in this world. <i>Euseb.</i> lib. 3. cap. 23. <i>Irenæus</i> lib. 1. cap. 21. <i>Epiphanius</i> heres. 22.

<i>Saturninus</i> of <i>Antioch</i> , called also <i>Saturninus</i> , boded out of <i>Menander</i> , and preached throughout <i>Syria</i> in manner the like doctrine as <i>Menander</i> did before him. He said moreover that marriage and procreation was of the devil. <i>Irenæus</i> lib. 1. cap. 22. <i>Euseb.</i> lib. 4. cap. 6.

<i>Basilides</i> , whereof <i>Basilidiani</i> , agree in divers points with <i>Simon Menander</i> , and <i>Saturninus</i> , he blazed throughout <i>Egypt</i> that there were 365. heavens: he said that <i>Simon</i> of <i>Cyrene</i> suffered in stead of <i>Christ</i> , and not <i>Christ</i> himself; that <i>Christ</i> taking the form of <i>Simon</i> , laughed them to scorn. <i>Irenæus</i> lib. 1. cap. 23. <i>Epiphanius</i> heres. 24.

<i>Basilides</i> the heretick wrote 24. books upon the Gospel. He fained unto himself Prophets, whom he called <i>Barabbus</i> and <i>Battaph</i> . He taught that things offered to Idols might indifferently be eaten, that in the time of persecution faith with perjury may be | |
| 83. | <i>Domitian</i> the sonne of <i>Vespasian</i> succeeded <i>Titus</i> . He was the second after <i>Nero</i> which persecuted the Christians: he exiled many noble personages: in the end he was slain in his palace, and after his death ignominiously used, when that he had reigned 15. years. <i>Euseb.</i> lib. 3. cap. 13, 15, 16, 17, 18. <i>Entrop.</i> lib. 7. | | | | | | | |
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| | | Certain kinsmen of Christ according unto the flesh, rendered an account of their faith before <i>Dominian</i> the Emperor; he despised them because they were simple. They depart thence and afterwards govern Churches, and became Martyrs. <i>Euseb. lib. 3. cap. 17.</i> FLAVIA DOMITILLA , a noble gentlewoman, was banished into the Isle <i>Pontia</i> , in the fiftieth year of <i>Dominian</i> , for that she was a Christian. <i>Euseb. lib. 3. cap. 17.</i> POLYCARPUS Bishop of <i>Smyrna</i> , was placed there by such as saw the Lord. He was the disciple of <i>St John</i> whose time he saw <i>Gerimus</i> and <i>Roman Senate Marcion</i> the here-decreed that ticks. He came to the honours of <i>Rome</i> in the time exhibited unto of <i>Anicetus</i> , and <i>Dominian</i> questioned with him touching the That such as feast of <i>Easter</i> . This were exiled <i>Polycarpus</i> being should return old, was seen of <i>Irenaeus</i> being young-tive soil, and In the end being receive their 86. years old, he substance. He was burned to ashes raigned one in the seventh year and four of <i>Verus</i> the Empe-monethis, and ror. Anno. Dom. died in the 72. 170. <i>Euseb. lib. 3. year of his age. cap. 22. lib. 4. cap. 14. Euseb. lib. 3. c. 18. 15. lib. 5. cap. 23 and Euseb. lib. 8.</i> TRAJAN suc-ceeded <i>Nerva</i> in the Empire. Under him was the third persecution of <i>John</i> the Apostle, the companion of <i>Polycarpus</i> . He wrote five books entituled the expositions of the Lords Sermons. | | | be read in the Church. He was thought to have translated the Epistle unto the Hebrews, from Hebrew into the Greek tongue. There is fathered upon him another Epistle, with certain dialogues touching <i>Peter</i> and <i>Apion</i> . He governed the church 9. years. <i>Euseb. lib. 3. ca. 14, 19, 31, 33.</i> | | | renounced. He commanded silence unto his scholars for the space of five years, after the manner of <i>Pythagoras</i> . <i>Euseb. lib. 4. cap 7.</i> <i>Carpocrates</i> , as <i>Irenaeus</i> (<i>lib. 1. cap. 24.</i>) writeth, lived in the time of <i>Saturninus</i> and <i>Basilides</i> . He gloried of charmed love-drinks, of devillish dreams, of associate spirits. <i>Euseb. lib. 4. cap. 7.</i> <i>Carpocrates</i> patched his opinion out of <i>Simon</i> , <i>Menander</i> , <i>Nicolas</i> , <i>Saturninus</i> , <i>Basilides</i> , besides the wicked doctrine of these hereticks which he maintained: he worshipped (as <i>Epiphanius</i> saith) the images of <i>Iesus</i> , of <i>Paul</i> , <i>Pythagoras</i> , <i>Plato</i> , <i>Aristotle</i> , &c. He denied that the body should be saved. <i>Epiphanius. heres. 27. Aug. lib. de heres.</i> <i>Ebion</i> , of whom the <i>Ebionites</i> are called, affirmed Christ to be but a bare man, born of <i>Ioseph</i> and <i>Mary</i> : he thought that faith only did not justifie: he affirmed the corporall observation of the law to be necessary. He denied the Epistles of <i>Paul</i> , accusing him that he fell from the law. The Jewish Sabbath and other ceremonies he observed together with the Jews, only the Sunday he celebrated as we do in remembrance of the resurrection. <i>Euseb. lib. 3. cap. 24.</i> <i>Epiphanius</i> saith, <i>heres. 30.</i> that <i>John</i> the Evangelist hearing that <i>Ebion</i> was in the bath, refrained his company. <i>Abdias</i> Bishop of <i>Babylon</i> saith, that <i>Philip</i> the Apostle overthrow this heresie of <i>Ebion</i> at <i>Hierapolis</i> . <i>Simachus</i> , a translator of the Old Testament from the Hebrew into the Greek, was an <i>Ebionite</i> . <i>Euseb. lib. 6. cap. 16.</i> <i>Gnostici</i> were hereticks, which with swelling pride that they knew all things, so termed themselves. Some call them <i>Barbaites</i> for their beastly life. Some write, that they budded out of the <i>Nicolaites</i> : some other, that they sprung out of <i>Carpocrates</i> . <i>Epiphanius</i> saith, that the <i>Valentinians</i> called themselves <i>Gnostici</i> . All women among them are common. Their sacrifices were too too beastly, as <i>Epiphanius</i> |
| 99. | <i>Nerva</i> succeeded <i>Dominian</i> in the Empire, In whose time he saw <i>Gerimus</i> and <i>Roman Senate Marcion</i> the here-decreed that ticks. He came to the honours of <i>Rome</i> in the time exhibited unto of <i>Anicetus</i> , and <i>Dominian</i> questioned with him touching the That such as feast of <i>Easter</i> . This were exiled <i>Polycarpus</i> being should return old, was seen of <i>Irenaeus</i> being young-tive soil, and In the end being receive their 86. years old, he substance. He was burned to ashes raigned one in the seventh year and four of <i>Verus</i> the Empe-monethis, and ror. Anno. Dom. died in the 72. 170. <i>Euseb. lib. 3. year of his age. cap. 22. lib. 4. cap. 14. Euseb. lib. 3. c. 18. 15. lib. 5. cap. 23 and Euseb. lib. 8.</i> TRAJAN suc-ceeded <i>Nerva</i> in the Empire. Under him was the third persecution of <i>John</i> the Apostle, the companion of <i>Polycarpus</i> . He wrote five books entituled the expositions of the Lords Sermons. | | There were two Synods summoned in <i>Asia</i> for the reformation of the Churches, and consecration of Bishops, where <i>John</i> the Evangelist being sent for was present. <i>Euseb. lib. 3. cap. 20.</i> | <i>Clement</i> is said to have sent into <i>France</i> and the West countries worthy preachers, to wit, <i>Dionysius</i> , <i>Nicetas</i> , <i>Regulus</i> , <i>Taurinus</i> , <i>Trophimus</i> , <i>Paulus</i> <i>Saturninus</i> , <i>Astremonius</i> , <i>Martianus</i> , <i>Gratianus</i> , <i>Iulianus</i> , <i>Lucianus</i> , <i>Firminus</i> and <i>Pho-tinus</i> . <i>Flor. hist. ad Ann 94.</i> | | | <i>Cerdo</i> was Bishop of <i>Alexandria</i> after <i>Abdion</i> in the first year of <i>Trajan</i> , where he continued 13. years. <i>Euseb. lib. 3. cap. 18.</i> | |
| 100. | <i>Trajan</i> succeeded <i>Nerva</i> in the Empire. Under him was the third persecution of <i>John</i> the Apostle, the companion of <i>Polycarpus</i> . He wrote five books entituled the expositions of the Lords Sermons. | PAPAS B of <i>Hierapolis</i> , a man passing eloquent, and expert in the Scriptures. He was the auditor of <i>John</i> the Apostle, the companion of <i>Polycarpus</i> . He wrote five books entituled the expositions of the Lords Sermons. | | | <i>Evaristus</i> succeeded <i>Clement</i> in the 3. year of <i>Trajan</i> , Anno Dom. 102. He was Bishop of <i>Rome</i> 8. years. <i>Euseb. lib. 3. c. 31. lib. 4. cap. 1.</i> | | | |

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| | persecuting of the Christians 35. which proved themselves to be innocent: he reigned nineteen years and six months, then died of a lask being 63. years old. <i>Euseb. lib. 3. cap. 18, 29, 30. lib. 4. c. 3.</i> | <i>Euseb. lib. 3. cap. 32.</i> | | | | | | <i>phanim writeth, they abhorred fasting, saying it was of the devil. They said Christ was not born of Mary, but revealed by Mary: that he took not flesh in deed, but according unto appearance. Epiphanius haret 26.</i> |
| 110. | | | | Of the Church of Jerusalem, <i>Euseb. lib. 3. c. 29.</i> writeth, that unto this time she was called a pure and an uncorrupted virgin: for as yet being Anno Dom. 110. there was no false doctrine sown there. <i>lib. 4. c. 21.</i> | | | | <i>Papias Bishop of Hierapolis was a Chiliasit. Euseb. lib. 3. cap. 35.</i> |
| | | | | <i>Justus a Jew Heros was ALEXANDER was Bish. of Jerusalem after Antioch Simeon. Euseb. lib. 3. cap. 32. Zachaus.</i> | <i>Bishop of B of Rome after Euseb. lib. 3. cap. 32. tius, about the eleventh year of Trajan. Euseb. lib. 3. cap. 32.</i> | <i>PRIMUS was Bish. of Alexandria about the 12. year of Trajan, after Cerdo, where he continued ten years, and died the third year of Adrian the Emperor. Euseb. lib. 4. cap. 1, 4.</i> | <i>Ophites were hereticks which worshipped the Serpent; and thought that the Serpent which deceived Adam and Eve was Christ: they chesed a live Serpent, which with opening of the chest and charming of the Priest, came forth, licked the bread upon the altar, wrapped in self about it. Their manner was to kiss the bread, and so to eat, believing verily that the Serpent had consecrated it. They defended themselves that the Nicolaites and Gnostics delivered them this service. Epiphanius haret. 37. August. lib. de haret.</i> | |
| 119. | <i>ÆLIUS ADRIANUS</i> succeeded Trajan in the Empire: he besieged and conquered Jerusalem in the 18. year of his reign, so that after his name Jerusalem was called <i>Ælia</i> . He wrote unto <i>Minutius Fundanus</i> Proconsull of Asia, at the request of <i>Sere-ni Granianus</i> in the behalf of the Christians. He reigned | <i>Quadratus</i> one endued with the gift of prophesie, wrote an Apology in the defence of the Christian faith unto <i>Adrian</i> the Emperour. <i>Euseb. lib. 3. cap. 33. lib. 4. cap. 3.</i> | | <i>Tobias.</i>
<i>Benjamin.</i>
<i>John</i> in the 19. and last year of Trajan Epiphanius haret 66. | | | | |
| | | <i>Aristides</i> an Athenian Philosopher, dedicated likewise an Apology unto the said Emperour. <i>Euseb. lib. 4. cap. 3. and in Chronic.</i> | | <i>Matbias.</i>
<i>Philip.</i>
<i>Sennecas.</i>
<i>Justus</i> 52.
<i>Levi.</i>
<i>Ephrem.</i>
<i>Joseph.</i> | | <i>Xystus</i> was B. of Rome after Alexander, about the third year of Adrian, Anno Dom. 121. He was Bish. of Alexandria ten years, after <i>Pri-mus</i> , where he continued 11. years. <i>Euseb. lib. 4. cap. 4, 5.</i> | | |
| 121. | | <i>Ægesippus</i> lived under <i>Adrian</i> . He wrote of the siege of Jerusalem, comprising the Ecclesiastical History | | <i>Judas</i> continued unto the eleventh year of <i>Antoninus</i> Epiphanius haret 66. | | | <i>Justus</i> was Bish. of Alexandria ten years, after <i>Pri-mus</i> , where he continued 11. years. <i>Euseb. lib. 4. cap. 4, 5.</i> | <i>Nazarai</i> were Jews which believed in Christ, and so called themselves of <i>Nazareth</i> . They contrariet the Jews in that they confessed <i>Jesus Christ</i> to be the Sonne of God. They erred in Christian Religion, for that they addicted themselves wholly to the observation of the whole law. <i>Epiphanius haret. 39.</i> |

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| 130. | | 21. years. and then died, being above 60. years old. <i>Euseb. lib. 4. cap. 3, 6, 9, 10. and in Chron.</i> | from the Apostles unto his time. <i>Euseb. lib. 4. cap. 8.</i> There is a counterfeit volume of five books under his name, the translator whereof they say <i>S^t Ambrose</i> was, nay it is liker that <i>Ambrose</i> himself was the author. <i>Agesippus</i> saith of himself, that he came to Rome in the time of <i>Anicetus</i> , and continued there unto the time of <i>Eleutherius</i> . Anno Domini 197. <i>Euseb. lib. 4. cap. 11.</i> | | | | <i>Cayni</i> were hereticks which honoured <i>Cayn</i> , and took him for their father: they highly esteemed of <i>Esau</i> , <i>Chore</i> , <i>Datham</i> , <i>Ahyram</i> , with the <i>Sodomites</i> . They called <i>Indas</i> the traitor their cousin, honouring him for betraying of Christ, affirming that he foresaw how great a benefit it would become unto mankind. They read a certain gospel, written (as they said) by <i>Judas</i> : they reviled the law, and denied the resurrection. <i>Epiphanius</i> hæref. 38. <i>August. de hæref.</i> |
| | Anno 18. Adriani. | <i>Justinus Martyr</i> lived under <i>Adrian</i> . He wrote an Apologie unto <i>Adrian</i> and to <i>Antoninus Pius</i> Emperors. He wrote also against <i>Marcion</i> which lived at that time. He was martyred under <i>Verus</i> the Emperor <i>Euseb. lib. 4. cap. 8, 11, 12, 16.</i> but as <i>Epiphanius</i> hæref. 46. writeth, it was under <i>Adrian</i> . | | | <i>Telephorus</i> succeeded <i>Xystus</i> in the See of Rome, Anno Domini 130. where he continued eleven years. <i>Euseb. lib. 4. cap. 5, 10.</i> | <i>Eumenes</i> was Bishop of Alexandria after <i>Iustus</i> , and continued there 13. years. <i>Euseb. lib. 4. cap. 5, 11.</i> | <i>Sethiani</i> were hereticks, deriving their pedigree of <i>Seth</i> the sonne of <i>Adam</i> , whom they honoured, and called <i>Christ</i> and <i>Jesum</i> , that in the beginning of the world he was called <i>Seth</i> , but in the latter dayes <i>Christ Jesum</i> . <i>Epiphanius</i> (hæref. 39.) saith, that he disputed with some of them in <i>Aegypt</i> , and that the last of them were in his time. <i>August. lib. de hæref.</i> |
| 140. | | <i>Antoninus Pius</i> succeeded <i>Adrianus</i> in the empire. He wrote unto the commons of <i>Asia</i> in the behalf of the christians. He reigned 22 years and odde moneths. | From the passion of our Saviour unto the eighteenth year of the Emperor <i>Adrian</i> , there were fifteen Bishops in the Church of Jerusalem, all Jews. In the which year, after the utter overthrow, the siege and conquering of the city, under the said <i>Adrianus</i> , Jerusalem was called <i>Ælia</i> , after his name, and began to be inhabited of strange nations. <i>Euseb. lib. 4. cap. 5, 6.</i> | | | | <i>Marcion</i> of Pontus increased the doctrine of <i>Cerdon</i> , he lived in the time of <i>Justinus Martyr</i> , which wrote a book against him. He met <i>Polycarpus</i> , and asked of him, Knowest thou us? <i>Polycarpus</i> answered, I know thee for the first begotten of Satan. <i>Euseb. lib. 4. cap. 11, 14.</i> He said, the soul only should be saved, and not the body. He thought that <i>Cain</i> with the <i>Sodomites</i> and <i>Egyptians</i> , &c. were saved when Christ went down to hell. <i>Irenæus</i> lib. 1. cap. 29. <i>Epiphanius</i> (hæref. 42.) writes of him, that he was a Bishops son, who when he had deflowered a virgin, was by his own father excommunicated the Church, and afterwards he fled to Rome: being there, because they admitted him not into the Church, he began to preach detestable doctrine: that there were three beginnings, good, just and evil: that the New Testament was contrary to the Old. He denied the resurrection of the body. |
| 141. | | | <i>Marcus</i> of the <i>Gæ</i> tiles the first Bishop of Jerusalem. <i>Euseb. lib. 4. c. 6. lib. 5. c. 11.</i> | | <i>Hyginus</i> was Bishop of Rome after <i>Telephorus</i> , in the first year of <i>Antoninus Pius</i> . Anno Domini 141. where he continued four | <i>Marcus</i> was Bishop of Alexandria after <i>Eumenes</i> . He governed the Church ten years. <i>Euseb. lib. 4. cap. 11.</i> | <i>Barchochibas</i> a Captain of the Jews, alluding unto his name, affirmed that he was the light, or a starre come down from heaven to comfort the Jews. He led them to rebellion; so that (as <i>Dion Cassius</i> in <i>Adrianus</i> writeth) there were slain of them above fifty thousand. <i>Euseb. lib. 4. cap. 6.</i> <i>Gordon</i> gat him from Syria to Rome when <i>Hyginus</i> was Bishop there; |

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| | | | | Publius. | | year. Euseb. lib. 4. cap. 10, 11. | | and taught that God, preached of the law & Prophets, was not the father of our Lord Jesus Christ. Moreover he said that Christ was known, the father of Christ unknown. He denied the resurrection, and the Old Testament. Euseb. lib. 4. c. 10, 11. Epiph. h. ref. 41. |
| 144. | | Modestus wrote against Marcion. Euseb. lib. 4. cap. 24. | | Maximus. | | Pius was Bishop of Rome after Hyginus. Anno Dom. 144. and continued 15 years. Euseb. lib. 4. cap. 11. | Celadion was Bi. of Alexandria after Marcianus, and continued 14 years. Euseb. lib. 4. cap. 11, 19. | Valentinus was openly known at Rome in the time of Hyginus, he lived under Pius, & continued unto Anicetus. Euseb. li. 4. cap. 10, 11. Irenaeus confuted this heretic at large. Epiphanius saith that Valentinus thought Christ to have brought a body down from heaven, and to have passed through the virgin Mary as water through a conduit. h. ref. 31. Marcellina was of Carpocrates opinion, and lived at Rome in the time of Anicetus, she worshipped and offered incense unto the images of Jesus and Paul, &c. Aug. lib. de h. ref. Epiphanius. h. ref. 27. |
| 163. | Marcus Antoninus Verus was chosen Emperor after Pius. He persecuted the Church of God, and reigned 19 years. Euseb. lib. 4. cap. 14, 15. li. 5. cap. 9. | Apollinarius wrote unto Verus the Emperor, and against the heretic of Montanus, which then began to bud in Phrygia. Euseb. lib. 4. cap. 20. lib. 5. cap. 14, 15. Dionysius B. of Corinth, Pinyrus B. of Creta were famous about this time. Euseb. lib. 4. cap. 20. Musanus then flourished, and wrote against the Encratites which then newly sprang; the author of which heretic was Tatianus. Euseb. lib. 4. cap. 26. Germanicus martyred and torn in pieces of wilde beasts. Metrodorus and Pionius were burned for her faith. Euseb. lib. 4. cap. 15. | There was a Synod at Ancyra in Galatia gathered together of the faithfull, where the figments of Montanus were confuted by Apollinarius. Euseb. lib. 5. cap. 14. | Julianus continued unto the 10. year of Antoninus Pius. Epiphanius. h. ref. 66. Caius whom Epiphanius (h. ref. 66.) doth call Gratianus. Symachus. | Theophilus was Bishop of Antioch after Cornelius. He wrote of elementall institutions and dedicated them unto Autolycus. Also against the heretic of Hermogenes and Marcion. Euseb. lib. 4. cap. 19, 23. about the 8. year of Marcus Antoninus. | Anicetus was Bishop of Rome after Pius, Anno Dom. 159. he had conference with Egestus which came thither to him. He governed the Church 11. years, & died the eight year of Verus. Euseb. lib. 4. cap. 11, 19. | Agrippa was B. of Alexandria about the eight year of Verus, where he governed 12. years. Euseb. lib. 4. cap. 19. Soteri was B. of Rome after Anicetus, Anno Dom. 167. and continued eight years. Euseb. lib. 4. cap. 19. lib. 5. in proem. | Montanus, whereof the Montanists are called, taught in Phrygia: hereof is it that the heretic is called Phrygian. Epiphanius saith it began about the 19. year of Antoninus Pius which succeeded Adrian. This Montanus was taken in Phrygia for the holy Ghost; Priscilla & Maximilla his women for prophetesses. He forbade marriage, and commanded abstinence from certain meats as unlawful. In the end Montanus and Maximilla hanged themselves. Euseb. lib. 5. cap. 13, 14, 15, 16, 17. The Montanists (otherwise called Cataphrygians) pricked a boy with bodkins, drew blood out of his body, soaked therein the bread, and made a sacrament thereof: if the boy died, he was counted a martyr; if otherwise, a great priest. Epiphanius. h. ref. 48. August. lib. de h. ref. Secundianus of Secundus, together with Epiphanius & Isidorus taught the like with Valentinus: in life they were beastly; all women among them were common: they denied the resurrection of the flesh. Epiph. h. ref. 32. Ptolomaeus of whom Ptolomaeus are called, taught the heretical opinions of the Gnostics & of Valentinus, adding thereto of his own certain heathenish doctrine out of Homer: he wrote unto Flavia a woman of his faith, & endeavored to pervert her. Epiph. h. ref. 33. |
| 167. | | | | Julianus 2. | | | | |

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| | | <i>Garpus, Pappus, and Agathonica</i> a woman were martyred, also <i>Ptolomæus</i> and <i>Lucius</i> . <i>Euseb. lib. 4. cap. 14, 15, 16.</i> <i>Bardeanes</i> of <i>Mesopotamia</i> wrote in the Syrian tongue against <i>Marcion</i> . <i>Euseb. lib. 4. cap. 8.</i> | | <i>Caprio.</i> | | | | <i>Marcus</i> of whom <i>Marcellus, Colurbasus</i> of whom <i>Colurbasus</i> , and <i>Heracleon</i> after whom the hereticks are called <i>Heracleonites</i> , sacrificed with witchcraft, to amaze their auditory they pronounced Hebrew words: they said unto the women, open your mouths and prophetic through the power which cometh from us. Many women came to the Church, and under colour of prophetic confessed that they were abused of them. <i>Marcus</i> ran away with another mans wife: they pour oil and water upon the head of the departed, hoping so to redeem them: they said that the life and generation of man consisted in seven starres: that Christ suffered not in deed, but was so thought: and that there was no resurrection of the flesh. <i>Epiph. hæref. 34, 35, 36. Irenæus Aug. lib. de hæref.</i> |
| 179. | Anno 17. of <i>Vermis</i> the Emperor. | <i>Vegetius Epagathus</i> martyred. <i>Santus</i> a Deacon beheaded. <i>Matheus</i> beheaded. <i>Attalus</i> fried to death. <i>Blandina</i> a woman after sundry tortments beheaded. <i>Biblis</i> a woman pitcously handled. <i>Polibinus</i> Bishop of <i>Lions</i> dieth in prison. <i>Alexander</i> torn in pieces of wilde beasts. <i>Ponticus</i> of 15. years old martyred. <i>Euseb. lib. 5. cap. 1.</i> | The Brethren in France assemblable together, and lay down their censures touching the opinions of <i>Montanus</i> writing unto <i>Eleutherius</i> B of Rome, that he would maintain the peace of the Church against such hereticks. <i>Euseb. lib. 5. cap. 3.</i> | <i>Epiph. hæref. 66.</i> | <i>Maximus</i> was Bishop of Antioch after <i>Theophylus</i> . <i>Euseb. lib. 4. cap. 23.</i> | <i>Eleutherius</i> was B of Rome after <i>Soter</i> in the 17. year of <i>Vermis</i> the Emperor, Anno Domini 178. where he continued thirteen years. <i>Euseb. lib. 5. in proem. and cap. 20.</i> This <i>Eleutherius</i> sent Preachers into Britain, so that <i>Larcus</i> the King and his people received the faith. <i>Flor. Hist. Puns. Bedæ.</i> | | <i>Alcibiades</i> refrained the use of Gods creatures. He is reformed by <i>Attalus</i> the Martyr. <i>Euseb. lib. 5. cap. 3.</i> |
| | | <i>Irenæus</i> was Bishop of <i>Lions</i> in France after the martyrdom of <i>Polibinus</i> , in his youth he saw <i>Polycarpus</i> the Disciple of St. John. He was at Rome with <i>Eleutherius</i> , he endeavoured to confute <i>Blasius</i> and <i>Florinus</i> the Schisma- | There were held in Asia sundry Synods, in the which <i>Montanus</i> was excommunicated and his heresie condemned. <i>Euseb. li. 5. cap. 14.</i> | <i>Antoninus.</i> | <i>Valens.</i> | Touching the purity of the Church of Rome, <i>Egesippus</i> reporting of himself faith thus: When I came to Rome, I stayed there until that <i>Anicetus</i> was chosen Bishop, whose Deacon was <i>Eleutherius</i> , whom <i>Soter</i> succeeded, and after him <i>Eleutherius</i> . In all their successions and in every one of their cities, it is no otherwise than the law and the Prophets and the Lord himself preached. <i>Euseb. lib. 4. cap. 21.</i> <i>Irenæus</i> also having laid down those 12. aforesaid Bishops of Rome, concludeth thus: now <i>Eleutherius</i> was the twelfth Bishop from the Apostles, after the same order, the same doctrine and tradition of the Apostles truly said that a woman was of the daughter in the Church at this day conjured unto our time. <i>Euseb. lib. 5. cap. 6.</i> | <i>Archontici</i> were hereticks in <i>Palestina</i> , which referred the creation of all things unto many powers. They said that the Sabbath was the God of the Jews; and that the devil was the son of the Sabbath. <i>Epiph. hæref. 40. Aug. lib. de hæref.</i> <i>Irenæus</i> was a Chilian. <i>Euseb. lib. 3. cap. 35.</i> | |
| | | | | <i>Dolychianus</i> continued unto the time of <i>Comodus</i> . <i>Epiph. hæref. 66.</i> | | <i>Encratites</i> were hereticks after the etymologie of their name continent. The author of their heresie was <i>Tatianus</i> of <i>Mesopotamia</i> , the disciple of <i>Justinus</i> Martyr. He abhorred marriage, he forbade the use of living creatures, he offered water in stead of wine in the Sacrament. He denied that Adam was saved. The <i>Encratites</i> prevailed in <i>Pisidia</i> and <i>Phrygia</i> . <i>Euseb. lib. 4. cap. 27. Epiph. hæref. 45, 47.</i> | <i>Severus</i> an <i>Encratite</i> , of whom <i>Severiani</i> , maintained the opinions of <i>Tatianus</i> , adding thereto of his own, reviling Paul, rejecting his Epistles, and denying the Acts of the Apostles. He of the Apostles truly said that a woman was of the daughter upwards was of God, and beneath of the devil. <i>Epiph. hæref. 45. Euseb. lib. 4. cap. 27.</i> | |

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| 182. | Commodus succeeded Antoninus Verus in the Empire: he reigned 12 years, and was smothered to death, or as Eutrop. writeth, poisoned Euseb. lib. 5. ca. 9. 24. & in chro. | tikes, and to appease the schisme raised at Rome, he sharply reprehended Viſtor Bi. of Rome, for excommunicating the Churches of Asia. Euseb. lib. 5. cap. 4, 5, 18, 23. Pantenus Moderator of the School of Alexandria in the time of Julianus Bish. there, was the master of Clements Alexandrinus. He went about preaching as farre as India Euseb. lib. 5. cap. 9, 10. Rhodon an Asian, the disciple of Tatianus wrote against the heresie of Marcion, he disputed with Apelles face to face. Euseb. lib. 5. ca. 12. Miltiades wrote against the Phrygian heresie of Montanus. Euseb. lib. 5. ca. 15. Apollonius a Phrygian wrote against the Montanists. Euseb. lib. 5. cap. 16. Thraseas a Martyr. lib. | | Serapion held a Synod at Antioch, where togeth with many other Bishops he condemned the Montanists. Euseb. lib. 5. cap. 17. There was a Synod held at Rome in the time of Viſtor touching the time of the celebration of the feast of Easter, where he excommunicated all the Eastern Churches, for which cause he was reprehended of divers, but sharply of Irenaeus. Euseb. lib. 5. cap. 21, 22, 23. | Narcissus of him are many things written. First, that he turned water into the lamps of the Church. He was accused of a hainous crime, and although he was innocent, yet left he his Church, & fled away into the wilderness, where he continued a long time. In the mean while his accusers were wonderfully plagued from above, to the example of all perjured persons. Euseb. lib. 5. cap. 11. lib. 5. cap. 7, 8. | Serapion succeeded Maximinus in the See of Antioch; he remembered the works of Apollinaris against Montanus, whom he also together with many other Bishop condemned. Euseb. lib. 5. cap. 17, 20. about the tenth year of Commodus. | Viſtor was B. of Rome after Eleutherius in the tenth year of Commodus the Emperor, Anno Dom. 293. where he continued ten years. Euseb. lib. 5. cap. 20. 25. | Julianus was Bishop of Alexandria after Agrippas in the first year of Commodus, where he continued ten years. Euseb. lib. 5. cap. 9, 20. Demetrius was Bishop of Alexandria after Julianus. He governed the Church 43 years. Euseb. lib. 5. cap. 20. li. 6. cap. 25. | Apelles was a Marcionite, he said that prophecies were of a contrary spirit: he was guided by one Philumena a woman. He thought it was not for men to reason of religion, but every one to continue as he beleaved. Euseb. lib. 5. cap. 12. Pontinus, Basilicus, Lycus, Symernus, were Marcionites, whom Rhodon confuted. Euseb. lib. 5. c. 12. Pepuziani were hereticks which came out of the village Pepuza, their abiding was in Galatia and Cappadocia; they were called Quintilianis and Priscilianis, because that Christ in the form of a woman lay with Quintilla a maid (or as some say Priscilla) and revealed unto her divine mysteries. Women are Priests among them: their sacrifice is alike with the Montanists above. Epiph. herel. ref. 49. Artotyrita were hereticks which offered bread and cheese in the Sacrament. Epiph. herel. 49. Aug. Alagi were hereticks which denied Christ to be the Word. They condemned the Gospel after John: they said that Gerastus the heretick wrote the Revelation. Epiphanius herel. 51. August. Adamites were hereticks which devised them a Church after an hor-house to keep them from cold, for the space of an hour or service time: they were all naked men and women: the Virgins preached unto the rest. Their Church they called Paradise, and themselves Adam and Eve. Epiph. herel. 52. Theodotus a Montanist through sorcery took his flight towards heaven; but down he fell and died miserably. Euseb. lib. 5. cap. 14. Florinus and Blasius fell from the Church, and taught at Rome that God was the Authour of evil, whom Irenaeus confuted. Euseb. lib. 5. cap. 13, 18. |
| 193. | Anno 10. Comodi. | | | | | | | | |

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| 194. | Pertinax was Emperor after Commodus, as Euseb. writeth, six moneths. lib. 5. cap. 24. Eutrop. lib. 8. saith it was but 3. moneths. Jul. Capitol. saith, he lived 60. years, 7. moneths, and 16. dayes. He reigned two moneths and 25. dayes. | Apollonius a Christian Philosopher at Rome exhibited an Apology unto the Roman Senate. Afterwards he was beheaded under Commodus. Euseb. lib. 5. cap. 19. Theophilus B. of Casarea in Palestina. | At Casarea in Palestina there was a Synod held touching the feast of Easter: where Theophilus Bi. of Casarea, and Narcissus Bi. of Jerusalem were present, and the chief Pastors. Euseb. lib. 5. cap. 21, 24. | | | | | Theodotus a Tanner denied the Divinity of Christ: he was the first author of the heresie of Artemon, for which cause Victor Bishop of Rome excommunicated him. Euseb. lib. 5. cap. 25. |
| 194. | Didim Julianus, whom Eutrop. calleth Salvius Julianus, reigned after Pertinax (as Elian Spartian writeth) two moneths. Eutrop. saith 7. moneths. Belike his time was short, for Euseb. maketh no mention of him. | Banchyllus B. of Corinth in Heliodora. Polycrates B. of Ephesus flourished about this time. Euseb. lib. 5. ca. 20. Clemens called Alexandrinus, because he was of Alexandria, was the Disciple of Pantenus, and the Master of Origen. He moderated after Pantenus the school of Alexandria. He flourished chiefly in the time of Severus, and his son Antoninus. Euseb. lib. 6. cap. 5, 12, 13. Hierom. catalog. Heraclytus wrote upon the Epistles of Paul. | In Pontus there was a Synod touching the afore-said feast of Easter: where Polycrates was chief. Euseb. lib. 5. cap. 21. In France there was a Synod touching the feast of Easter: where Irenaeus was chief. Euseb. lib. 5. cap. 21. In Obitus there was a Synod touching the feast of Easter, where Banchyllus Bishop of Corinth was chief. Euseb. lib. 5. cap. 11. | Dion was Bishop of Jerusalem after the departure of Narcissus. Euseb. lib. 6. cap. 9. unto the reign of Severus. Epiphani. hzref. 66. | | | | Artemon took Christ but for a bare and a naked man. He lived in the time of Victor and Zephyrinus B. of Rome. He was the disciple of Theodotus the Tanner, and had to his companions Asclepiodorus and Marcianus, which repented himself, and fell at the feet of Zephyrinus B. of Rome for absolution. Euseb. lib. 5. cap. 25. |
| 195. | Severus was Emperor after D. Jul. He began to persecute the Church of God the 10th year of his reign. He was Emperor 18. years, and died at York in England. Euseb. lib. 5. cap. 24. lib. 6. cap. 1, 2, 7. and in Chronie. | Maximus wrote of the author of the evil, and against Artemon. Candidus wrote of the six dayes works. Appion wrote of the same argument. Arabians wrote sundry good volumes. All flourished the same time. Euseb. lib. 5. cap. 24. Tertullian a priest of Carthage in Africa, flourished in the time of Severus, and his son Antoninus, at length through | At Ephesus many of the Bishops of Asia met, touching the celebration of the feast of Easter: where Polycrates B. of Ephesus was chief. Euseb. lib. 5. cap. 22. In the afore-said six Synods held Ann. Dom. 195. the Bish. of Rome had no more authority, than the other Bishops. He in his City, and they in theirs were chief. And whenas he went about | | | | | Marcianus the heretick maintained a self-opinion out of the Gospel after Peter. Whom Serapion Bishop of Antioch confuted. Euseb. lib. 6. cap. 11. Noetus denied that there were three persons, saying, all three were one. He called himself Moser, and said that Aaron was his brother. He said the Father, the Son and the holy Ghost suffered in the flesh. Epiphani. hzref. 57. |
| 198. | | | | | | Zephyrinus was Bishop of Rome after Victor. An. Dom. 202. and continued there 18. years. Euseb. lib. 5. cap. 25. lib. 6. cap. 20. | | Tertullian was a Montanist. Hierom. catalog. Melchisedechians were hereticks which honoured Melchisedech, and said that he was greater than Christ, and that he was no man. Epiphani. hzref. 55. Proclus a captain of the Cataphrygian heresie, was confuted by Gaius a Roman in the time of Zephyrinus Bishop of Rome. Euseb. lib. 2. cap. 25. lib. 6. cap. 20. |

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| 205. | Anno 10. Severi. | emulation between him and the Roman Clergie, he fell into the opinion of <i>Montanus</i> . Hier. catalog.

Jude a famous writer wrote upon the 70. weeks of <i>Daniel</i> , ending the 10 year of <i>Severus</i> . <i>Euseb</i> . lib. 6. cap. 5.

<i>Leonides</i> the father of <i>Origen</i> was beheaded the tenth year of <i>Severus</i> , leaving <i>Origen</i> very young, of 17 years old. <i>Euseb</i> . lib. 6. cap. 1, 2. | to challenge authority over the Eastern Churches, <i>Irenaeus</i> B. of <i>Lions</i> in France, reprehended him sharply for it. <i>Euseb</i> . lib. 5. ca. 23. | <i>Garmamon</i> was Bishop of <i>Jerusalem</i> after <i>Dios</i> . <i>Euseb</i> . lib. 6. cap. 9. | | | | |
| 213. | <i>Antoninus Caracalla</i> was Emperor after <i>Severus</i> , he reigned 7 years & 6 months. <i>Euseb</i> . lib. 6. c. 7, 20. | <i>Origen</i> being a child, exhorted his father in prison to persevere constant. Being of the age of 18. he catechized in the school of <i>Alexandria</i> , as he taught, so he lived, and as he lived, so he taught. For to embrace chastity, he gelded himself. He was made Minister at <i>Casarea</i> . He came to Rome in the time of <i>Zephyrinus</i> , he preached many Sermons, he confuted many hereticks, he traveled many countries. In the end he fell from the faith, yet he repented him, & died under <i>Gallus</i> and <i>Volusianus</i> , being 69. years old. <i>Euseb</i> . lib. 6. cap. 2, & lib. 7. cap. 1.

<i>Africanus</i> a famous writer flourished about this time. <i>Euseb</i> . lib. 1. cap. 8. lib. 6. cap. 30.

<i>Plutarchus</i> was martyred. <i>Heracles</i> , <i>Heron</i> , <i>Serenus</i> , beheaded, <i>Serenus</i> burned, together with <i>Khais</i> a woman out of the school of <i>Origen</i> . <i>Euseb</i> . lib. 6. c. 3. | There was a Synod held at <i>Bosra</i> , where <i>Origen</i> confuted <i>Beryllus</i> . <i>Euseb</i> . lib. 6. c. 32.

<i>Origen</i> was sent for to <i>Arabia</i> , where the <i>Arabians</i> were condemned which denied the immortality of the soul. <i>Euseb</i> . lib. 6. cap. 36. | <i>Gordius</i> was Bishop of <i>Jerusalem</i> after <i>Garmamon</i> . <i>Euseb</i> . lib. 6. cap. 9. untill the reign of <i>Antoninus</i> . <i>Euseb</i> . lib. 6. cap. 66. | <i>Asclepiades</i> was Bishop of <i>Antioch</i> after <i>Serapion</i> . <i>Euseb</i> . lib. 6. c. 11. about the first year of <i>Antoninus Caracalla</i> . <i>Philetus</i> was Bishop of <i>Antioch</i> after <i>Asclepiades</i> . <i>Euseb</i> . lib. 6. c. 20. about the first year of <i>Macrinus</i> . | | | <i>Ambrose</i> , not he that was Bishop of <i>Milain</i> , was of the heresie of <i>Valentinus</i> , whom <i>Origen</i> converted. <i>Euseb</i> . lib. 6. cap. 17. <i>Epiphanius</i> heret. 64. saith he was partly a <i>Marcionist</i> , and partly a <i>Sabellian</i> .

<i>Beryllus</i> Bishop of <i>Bosra</i> in <i>Arabia</i> , denied <i>Christ</i> to be the second person in the Trinity before he was made man. <i>Origen</i> confuted him. <i>Euseb</i> . lib. 6. cap. 32.

The <i>Arabians</i> taught that the soul died with the body, and rose again at the generall resurrection. <i>Origen</i> converted them. <i>Euseb</i> . lib. 6. cap. 36.

<i>Hellesianus</i> (called of <i>Epiphanius</i> <i>Sampsai</i> , the first author of them was <i>Elxais</i> a false Prophet) they rejected part of the old Testament. They denied the Apostles. They counted it a thing indifferent in case of necessity to deny with the mouth, so that thou believe with the heart. <i>Origen</i> confuted them. <i>Euseb</i> . lib. 6. c. 37.

<i>Gelsus</i> the Philosopher an heretick was confuted by <i>Origen</i> in eight books.

<i>Valesii</i> were hereticks, which had their original of one <i>Valens</i> that lived in <i>Bacabris</i> , a countrey of <i>Philadelpia</i> : their manner was to geld themselves, and as many strangers as lodged among them: they abused the saying in the Gospel: If thy member offend thee, cut it off, &c. <i>Epiphanius</i> heret. 58. |
| 220. | <i>Macrinus</i> succeeded <i>Caracalla</i> , and died in the first year of his reign. <i>Euseb</i> . lib. 6. c. 20. | | | | | | | |

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| 221. | Antoninus Heliogabalus reigned after Macrinus the space of four years, and he died, Euseb. l. 6. c. 20. | Potamiana a virgin, together with Marcella her mother burned. Basilides beheaded, Euseb. l. 6. c. 4. Gregorius, Neocaesariensis, and Athenodorus heard Origen in Caesarea the space of five years. Although they were both young men, yet were they chosen Bishops in Pontus. Euseb. l. 6. c. 29. Socr. l. 4. c. 22. | | Narcissus cometh home again, and is intreated after Gordius to take his former room, and because he was an hundred and sixteen years old, they joyined with him Alexander, who afore was B. of Cappadocia. Euseb. l. 6. c. 7, 9, 10. Alexander, who afore was B. of Jerusalem, together with Narcissus, now after his death is there Bish. alone, and died in the persecution under Decius. Euseb. l. 6. c. 38. He governed the Church alone, in the reign of Alexander the Emperor. Epiph. heref. 66. | | Calistus was B. of Rome after Zephyrinus, in the first year of Antoninus Heliogabalus, Anno Dom. 221. and continued there five years. Euseb. l. 6. c. 30. | | |
| 224. | Alexander was Emperor after Heliogabalus, and reigned thirteen years, Euseb. l. 6. c. 20, 27. | | | | Zebinus was Bishop of Antioch after Philletus, Euseb. l. 6. c. 21. about the 7 year of Alexander. | Urbanus was B. of Rome in the first year of Alexander, Anno Dom. 226, and governed the Church eight years. Euseb. l. 6. c. 20, 21. Pontianus was Bish. of Rome after Urbanus, Anno Dom. 236, and continued there six years. Euseb. l. 6. c. 21, 27. | Heraclius was first Origen's Usher in the School of Alexandria, afterwards B. of that See about the 11 year of the Emperor Alexander: where he continued sixteen years. Euseb. l. 6. c. 14, 25, 34. | Nepos a Bishop of Egypt was a Gbilist, and wrote thereof a book, the which Dionysius Bishop of Alexandria confuted after his death. Euseb. l. 7. c. 22. |
| 237. | Maximinus was Emperor after Alexander. He persecuted the Church of God and reigned three years. | | | | | Anterus after Pontianus was Bish. of Rome the space of one moneth, Euseb. l. 6. c. 27, 28. | | |
| 240. | Gordianus was created Emperor after Maximinus: he reigned six years. Euseb. l. 6. c. 27, 33. | | There was a Synod held at Rome in the time of Fabianus, where he together with sixty other Bish. removed the schism of Novatus, Sabel, Pantal, | | Babylon was B. of Antioch, after Zebinus, and died in prison in the persecution under Decius, Euseb. l. 6. c. 28, 38. | Fabianus was B. of Rome after Anterus, Anno Dom. 241. being a country Minister, he was miraculously chosen in the Church, by reason that a Dove lighted upon his head. He suffered martyrdom under Decius. Euseb. l. 6. c. 38. | | |
| 246. | Philip was crowned Emperor after Gordianus, he was the first Christian Emperor, and reigned seven years, Euseb. l. 6. c. 33, 38. | | | | | | Dionysius the disciple of Origen, was B. of Alexandria after Heraclius the third year of Philip the Emperor. He reporteth the peril he stood in, and the persecution he suffered under Decius. He wrote of the martyrs at Alexandria | Coracion a Gbilist, was in open dispute confuted by Dionysius Bishop of Alexandria. Euseb. l. 7. c. 23. |

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| 254. | Decius was Emperor after Philip, he persecuted the Church of God, and reigned not full two years, Euseb. l. 2. c. 38: l. 7. c. 1. | Cyprian B. of Carthage flourished about this time. He erred in the re-baptizing of hereticks, and suffered martyrdom under Valerianus and Gallienus. Euseb. l. 7. c. 3. Hieron. Catalog. Martyr. and Quinta a woman were stoned to death. Apollonia a virgin, Julianus, Cremon, Macar, Epimachus, Alexander, and four women burned. Serapion had his neck broken. Amonarian a virgin, Mercuria and Dionysia beheaded, Heron, Ater, and Isidorus burned. Nemesion a Martyr, Dioscorus, Ammon, Zenon, Ptolomaeus, Ingenus, Theophilus, Confessors. Ischyron beaten to death with a cudgel. Chere-mon B. of Nilus fled into the desert with his wife. Euseb. l. 6. c. 40, 41. | There was a Synod held at Rome in the time of Cornelius, where Novatus the heretick was condemned. Euseb. l. 6. c. 42. Another Synod was held at Antioch, where Elenus B. of Tarsis, Firmilianus B. of Cappadocia, Theodistus B. of Palastina, and Dionysius B. of Alexandria, were present to the condemnation of Novatus, Euseb. l. 6. c. 45. There was a Synod held at Carthage, which erred about the re-baptizing of hereticks, in the which Cyprian was chief. Euseb. l. 7. c. 3. Another at Iconium and Synadus, for receiving of hereticks after repentance. Euseb. l. 7. c. 6. | Marabanes was B. of Jerusalem after Alexander Euseb. l. 6. c. 38. until the reign of Gallus and Volusianus, Euseb. l. 6. c. 66. | Fabius was Bish. of Antioch, after Babylon in the time of Decius, Euseb. l. 6. c. 38. | Cornelius was Bish. of Rome in the time of Decius, he condemned and excommunicated Novatus the heretick, and continued Bishop three years, Euseb. l. 6. c. 38. l. 7. c. 2. | unto Fabius B. of Antioch: he wrote unto the heretick Novatus, unto Hermammon, Steven and Xristus Bishops of Rome, unto Philemon Minister of Rome: afterwards unto Dionysius B. of Rome. He was persecuted under Valerianus the Emperor: He confuted the book of Nepos the Chilianist, and confounded in open disputation Coracion his disciple. He was Bishop of Alexandria 17 years, and died the 12 year of Gallienus, Euseb. l. 6. c. 28, 34, 39, 40, 44, 45. l. 7. c. 1, 2, 4, 5, 6, 7, 10, 12, 23, 27. | Novatus a Priest of Rome fell from his order, and called his sect Catbarous, that is, Puritans. He would not admit unto the Church such as fell after repentance. He was condemned by sundry notable men, and in sundry Councils, Euseb. l. 6. c. 42. He abhorred second marriage, Epiph. h. ref. 59. Cyprian did erre in re-baptizing of hereticks, Euseb. l. 7. c. 3. |
| 255. | Gallus was Emperor after Decius, and reigned not full two years, Euseb. l. 7. c. 1, 9. Emilianus was Emperor three moneths after Gallus Euseb. l. 7. c. 1, 9. | | | | | | | A whole Council held at Carthage, in the time of Cyprian did erre, Euseb. l. 7. c. 3. Angelici were hereticks which worshipped Angels, Aug. l. de heres. Apostolici were hereticks in Pisidia, which arrogantly termed themselves, because they allowed not the company of married men, and such as had proper possessions: for the Catholick Church hath (saith Augustine) many such religious and Clergy-men, Aug. lib. de heres. Epiph. h. ref. 61. |

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| 256. | Valerianus together with Gallienus his son, was created Emperor: he persecuted the Church of God. Not long after his son Gallienus ruled alone, and restored peace unto the Christians. He continued Emperor fifteen years, Euseb. l. 7. c. 9, 12, 28. | Priscus, Malchus, Alexander and a woman were torn in pieces of wild beasts, Euseb. l. 7. c. 11. Marius beheaded, Euseb. l. 7. c. 14. Atrius a Senator of Rome was a great favourer of the Christians, l. 7. c. 15, 16. Agapius B. of Caesarea in Palestina, Pterus a Minister of Alexandria, Meletius Bish. of Pontus flourished at one time, Euseb. lib. 7. cap. 5. Malchion in open disputation confuted Samosatenus the heretick at Antioch, Euseb. l. 7. c. 18. | There was a Synod held at Antioch about the 12 year of Gallienus, where Samosatenus was condemned, Euseb. l. 7. c. 26, 27. | Hymenaeus was Bishop of Jerusalem after Me- zabanus in the time of Valerianus, Euseb. l. 7. c. 13. and continued untill the reign of Aurelianus, Epiph. hares. 66. | Demetrius was B. of Antioch after Fabius, in the time of Valerianus, Euseb. l. 7. c. 13. | Steven was B. of Rome after Lucius, Anno Dom. 256. He reprehended Cyprian B. of Carthage, for re-baptizing of hereticks, and governed the Church two years, Euseb. l. 7. c. 2, 3, 4. Xystus the second of that name, was B. of Rome after Steven, where he continued eleven years, Euseb. l. 7. c. 4, 26. Dionysius was B. of Rome after Xystus, Anno Dom. 265. and continued nine years, Euseb. l. 7. c. 26, 29. | Sabellius of whom the Sabellians have their appellation, saith Augustine, was the disciple of Novatus, & taught the like doctrine with Novatus, that the three persons in the Trinity were one; but saith Epiphanius, they differed in that Sabellius said not the Father to have suffered. The heresie of Sabellius began at Penopolis in Ptolemais, & was impugned by Euseb. l. 7. c. 27, 28, 29, 30, 31. | |
| 271. | Glandius was Emperor after Valerianus two years, Euseb. l. 7. c. 28. Quintilius was Emperor after Glandius 17 days, Eutrop. l. 9. Aurelianus was Emperor after Quintilius. In the beginning of his reign he was well affected towards Christian Religion, so that the heretick Samosatenus was through his help banished the Church, but in the end he persecuted the Church of God, and when as he | | A second Synod was held at Antioch under Aurelianus, where Samosatenus the heretick was condemned and deprived the Church, Euseb. l. 7. c. 28, 29. | Zambadas B. of Jerusalem, Euseb. l. 7. c. 31. | Domnus the son of Demetrius, was by the second Synod held at Antioch appointed to succeed Samosatenus in the See of Antioch, Euseb. l. 7. c. 29. | Felix was Bish. of Rome after Dionysius, and continued five years, Euseb. l. 7. c. 29, 31. | | that there was a Trinity, Epiph. hares. 62. Aug. de heres. Paulus Samosatenus B. of Antioch denied the Divinity of the Son of God, Euseb. l. 7. c. 26. Origenians were hereticks, called after one Origen, (not he that was the great clerk of Alexandria,) they condemned marriage, yet lived they beastly, their manner was to have among them religious women like Nuns, whom they defiled, yet used means to keep them from swelling. Epiph. hares. 63. |

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| From Christ unto the end of Aurelianus the Emperor, when Nemes the heretick lived, there are 296 years. E. piph. b. ref. 66. 279. | went about to subscribe unto an edict against the Christians, the crane took him, so that he was not able to hold pen in hand. He reigned six years. Euseb. l. 7. c. 28, 29. | | | | | | | Origenism again were hereticks, which so called themselves of Origen. Adamantius the great clerk of Alexandria they taught, as Epiphanius saith, (heref. 64.) that there was no resurrection, that Christ was a creature, that the holy Ghost alike: That the souls were first in heaven, and came down into the bodies, as it were into prison: That in the end the devils should be saved. Epiphanius, as I read in Socrates (Ecclesiastical history l. 6. c. 11.) was become the enemy of Origen, through the spite and malice of Theophilus B. of Alexandria. |
| 285. | Carni was Emperor scarce 3 years. Euseb. l. 7. c. 29. | Anatolius B. of Laodicea flourished under Probus and Carinus. Jerom. catalog. The infinite number of martyrs, which suffered in the persecution under Diocletian are to be seen throughout the 8. book of Eusebius ecclesiastical history. | There was a Council of 300 Bishops called together at Sinuessa, where Marcellinus B. of Rome was condemned for denying Christ, and sacrificing to idols, tom. 1. concil. | Hermon B. of Jerusalem, and the last before the persecution under Diocletian. Euseb. l. 7. c. 31. The See of Jerusalem was always honoured, and the succession continued unto the days of Eusebius himself, Euseb. l. 7. c. 18. | Time-m was B. of Antioch after Domnus. Euseb. l. 7. c. 31 | Entychianus was Bishop of Rome scarce 10 moneths, Euseb. l. 7. c. 11. Gains was B. of Rome, An. Do. 283. 15 years. Euseb. l. 7. c. 31. | Theonas was B. of Alexandria after Maximinus, and continued eleven years, Euseb. lib. 7. ca. 31. | The devil bare Origen a displeasure, he procured hereticks to father upon him lewd opinions. He complaineth himself in a certain Epistle, how that hereticks corrupted his works. Pamphilus Martyr the great friend and familiar of Eusebius, wrote an Apology in his behalf. Eusebius (l. 6. c. 3, 18, 20, 26.) reporteth of the famous men that favoured Origen. Socrates (Ecclesiastical history l. 6. c. 12.) writeth in his commendation. Athanasius gave of him a notable testimony. Chrysostome would in no wise be brought to condemn either Origen or his Works. Socrates l. 6. c. 11, 12, 13. |
| 287. | Diocletian was Emperor, and persecuted the Church of God. In the 19 year of his reign he began to overthrow the Churches, burn the Bibles, persecute the Christians. When he had reigned together with Maximianus, who persecuted with him 20 years, he deposed himself voluntarily, and lived a private life. From that time unto his end he pined and wasted away with diseases. But Maximianus hanged himself. Euseb. l. 7. c. 29. l. 8. c. 2, 3, 14, 19. Soc. l. 1. c. 2. | Arnobius flourished in the time of Diocletian. Jerom. catalog. | | | Cyrillus B. of Antioch, Euseb. l. 7. c. 31 | Marcellinus was Bishop of Rome about the 10 year of Diocletian, An. Do. 295. Euseb. l. 7. c. 31. He denied Christ, offered sacrifice unto idols in the persecution under Diocletian, and was condemned of 300 Bishops, 30 Priests. Afterwards he repented him, and was martyred under Diocletian. Tom. 1. Concil. | | Buddas otherwise called Terebinthus, was a little before Manes the heretick: he taught about Babylon, that he himself was born of a virgin, that he was bred and brought up in the mountains. He wrote four books, One of Mysteries, 2. incircled, The Gospel. 3. The Saviour: The 4. A Summary, Through witchcraft he took his |
| 307. | | | | | Dorotheus B. of Antioch. | | | |
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| 310. | Constantine and Maximianus ruled the Empire after the deposition of Diocletian. Constantine died at York in England, when he had ruled sixteen years, Anno Dom. 310. Euseb. l. 8. c. 14. & in Chron. Constantinus Magnus the son of Constantine, born in Britain, was there proclaimed Emperor after the decease of his father. He maketh Licinius who married his sister his fellow Emperor. At the same time, Maximianus played the tyrant at Rome, and Maximinus in the East. He saw in the air the sign of the Cross: he fully persuaded himself to fight against the tyrants, and in the behalf of Christian Religion. | Lactantius the disciple of Arnobius flourished in the time of Diocletian: in his old age he was the master of Crispus the son of Constantinus. Hier. Pamphilus martyr suffered under Maximus. Hieron. | A Council was held at Ancyra in Galatia in the time of Vitalis, where such as sacrificed were received with certain conditions, and the Deacons that cannot contain suffered to marry. Tom. 1. Concil. | | | About this time Licinia an holy maid of Rome dying, made Marcellus Bish. of that See her heir and executor, gave him all her great substance. From that time forth (saith Polydore, l. 1. de invent. cap. ult.) the B. of Rome were greatly enriched. Marcellus was Bishop of Rome after Marcellinus a very short while. Some take him for the former, and so it may be, for Eusebius made no mention of him. Yet in Damas. Pont. I find that he governed five years. Eusebius a Grecian was Bish. of Rome after Marcellus one year and seven moneths, Euseb. Chron. Tom. 1. Concil. Miltiades was Bishop of Rome after Eusebius, in the time of Constantine the great, An. Dom. 312. and continued six years, Euseb. Chron. Eccles. hist. l. 10. c. 5. Silvester was B. of Rome after Miltiades, An. Dom. 314. and continued 20 years, Euseb. Chron. When Constantine offered him a golden scepter, he refused it, as a thing not fit for the priestly function, Sabel. | Peter was B. of Alexandria, about the 7 year of Diocletian, where he continued twelve years. He was beheaded, and crowned a martyr in the persecution under Diocletian. Euseb. l. 7. c. 31. Socr. l. 1. c. 3. Achilles was B. of Alexandria after Peter, Socr. l. 1. c. 3. Alexander was B. of Alexandria after Achilles. By preaching of the Trinity somewhat curiously, he gave occasion to Arius, one of his Clergy to fall from the faith, Socr. l. 1. c. 3. He was at the Council of Nice. | flight into the air to offer sacrifice, but the Devil threw him down and broke his neck, so that he dyed miserably, Socrat. lib. 1. cap. 17. Manes the heretick whereof the Manichees have their appellation, had his original in Persia, (as Epiphanius heret. 66. writeth,) about the fourth year of Aurelianus: he called himself Christ, and the Comforter: he chose unto himself twelve Apostles: he said that Christ was not truly born, but phantastically, Euseb. lib. 7. cap. 30. Socrat. lib. 1. cap. 17. saith of him, that at the first he was called Gubrius, afterwards changing his name, he went into Persia, found the books of Buddas, and published them in his own name. He taught that there were many gods: that the Sun was to be worshipped: that there was farall destiny: that the souls went from one body into another. The King of Persia his sonne fell sick, Manes thorough sorcery took upon him to cure him, and killed him. The King caused him to be clapt in prison, but he brake prison, and fled into Mesopotamia, was there taken and flayed alive, his skin filled with chaffe, and hanged at the Gates of the City. Hierax taught in Egypt, That there was no resurrection: he abhorred marriage: he said, the children that died before the years of discretion were damned: he thought that Melchisedech was the holy Ghost, Epiphanius heret. 67. Meletius Bish. of some City in Egypt, sacrificed to the idols in time of the persecution under Diocletian; and was |
| 311. | Suidas saith, that from Christ unto Constantine Magnus there are 318 years: the which is true after Eusebius computation, if we take the time after the overthrow of the tyrants, when he ruled alone. | Antony the Monk flourished in the days of Constantine: he wrote seven Epistles, the which are at this day to be seen: he lived 105 years. Hieron. catalo. Socr. l. 1. c. 17. Ammon a Monk, yet married, Didymus, Arsenius, Pior, Isidorus, Pambo, Petrus, Macarius, Evagrius, were famous about that time, Socr. l. 4. c. 18. Ofius Bish. of Corduba in Spain, a grave father was sent by Constantine to reconcile Alexander and Arius: he was at the Council of Nice. The Arians in the Council | There was a Council held at Neocæsarea, where among other things it was decreed, That none should be made Priest before he were 30 years old. Tom. 1. Con. A Council was called by Constantine at Rome, in the time of Miltiades, to reform the variance between Gacilianus Bish. of Carthage and his colleagues, Euseb. l. 10. c. 4. Constantine called a Council at Orleans, to remove the dissention risen between Bishops, Euseb. l. 10. c. 5. Alexander B. of Alexandria, called there a Council of many Bishops, | Mararius was B. of Jerusalem after Hermon, he was the means with Helena, that the cross of Christ was found there: he was at the Council of Nice. Constantine the great wrote unto him sundry Epistles, Socrat. l. 1. c. 6, 9. | Vitalis was B. of Antioch after Tyranus. | | | |

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| 330. | He foyled <i>Maxentius</i> upon the river <i>Tiberis</i> . <i>Licinius</i> overcame <i>Maximianus</i> , they joyntly published edicts in the behalf of the Christians. In the end <i>Licinius</i> rebelled against him, <i>Constantinus</i> overcame him, ruled alone, restored peace unto the whole world, gave money unto the Church, delivered the Bish. from paying tax or tribute: he wrote unto <i>Alexander</i> B. of <i>Alexandria</i> , &c. to <i>Arius</i> the heretick, exhorting them to unity. When he was 65 years old, he died, after he had reigned 31 years. <i>Euf.</i> l. 8. c. 14, 15, 16. l. 9. c. 9, 10. l. 10. c. 5, 6, 7, 8, 9. <i>Soc.</i> l. 1. c. 2, 4, 26. He deferred his baptisme unto his last end, purposing | of <i>Sirmium</i> scourged his bare sides, because he would not subscribe unto their heretical opinions, <i>Soc.</i> l. 1. c. 4, 8, 9. l. 2. c. 26. <i>Paphnurgus</i> B. of the upper <i>Thebas</i> , had one of his eyes pulled out in the time of perfection. <i>Constantine</i> was wont to kiss the empty place, he was present at the Council of <i>Nice</i> , and turned the whole assembly from separating married priests from their wives. <i>Soc.</i> l. 1. c. 5, 8. <i>Spiridion</i> a man of great fame in those dayes, was at the Council of <i>Nice</i> , though he were a B. yet kept he sheep in the fields. <i>Athanasius</i> being a young man, was at the Council of <i>Nice</i> . Look more of him in the column of the Bishops of <i>Alexandria</i> . <i>Eusebius Pamphilus</i> B. of <i>Cæsarea</i> in <i>Palestina</i> wrote the Ecclesiastical history from the birth of <i>Christ</i> unto the reign of <i>Constantine</i> the great. He was at the Council of <i>Nice</i> , wrote the <i>Nicene Creed</i> , sent it to <i>Cæsarea</i> , condemned <i>Arius</i> with his own | where he condemned <i>Arius</i> , and accursed his heresie, writing unto the Bishops thorough Christendome what opinions he held, <i>Soc.</i> l. 1. c. 3. A general Council was called at <i>Nice</i> in <i>Bithynia</i> of 318 B. by <i>Constantinus Magnus</i> , as <i>Nicæphorus</i> saith, the 20 year of <i>Constantine</i> , <i>An. Dom.</i> 328. Some say 326, some other 324, in the time of <i>Silvester</i> Bishop of <i>Rome</i> , where they condemned <i>Arius</i> , debated the controversy of <i>Easter</i> , laid down the form of faith, commonly called the <i>Nicene Creed</i> , ratified the clause of <i>One substance</i> , and wrote unto the Church of <i>Alexandria</i> , that they had deposed <i>Arius</i> . <i>Soc.</i> l. 1. c. 5, 6. There was at <i>Rome</i> in the time of <i>Silvester</i> , a Council of 277 Bish. which ratified the <i>Nicene Council</i> , and condemned <i>Arius</i> , <i>Photinus</i> , and <i>Sabellius</i> , <i>Tom. 1. Conc.</i> In the time of <i>Constantine</i> , saith <i>Marianus Scotus</i> , <i>Helen</i> his mother writeth unto him, that he should renounce <i>Christ</i> , and become | | <i>Philogonus</i> was B. of <i>Antioch</i> after <i>Vitalis</i> , and died a martyr, <i>Nicep.</i> | | | deposed by <i>Peter</i> Bishop of <i>Alexandria</i> . He railed at <i>Peter</i> after his death: he reviled <i>Achillas</i> , last of all, he fell to backbiting of <i>Alexander</i> , and to take part with the <i>Arians</i> : the true Church was called the Catholic Church, but he called his Church, the Church of Martyrs. The Council of <i>Nice</i> condemned him, and took from him all authority that belonged to a Bishop: and thereupon the <i>Meletians</i> were divided from the Church. <i>Socrat.</i> lib. 1. cap. 3, 6. <i>Epiph.</i> hær. 68. <i>Arius</i> born in <i>Lybia</i> , yet a Priest of <i>Alexandria</i> , hearing <i>Alexander</i> the Bishop intreating curiously of the Trinity, thought verily that he maintained the opinion of <i>Sabellius</i> , set himself against the Bishop, and said, That the Sonne of God had a beginning of essence, that there was a time when he was not; He said, That God was not always a Father: That the Sonne was not from everlasting, but had his beginning of nothing. Being called before the Emperor, he would subscribe unto the <i>Nicene Council</i> , and swear too. His deceit was to carry in his bosome his hereticall opinion, written in a piece of paper; and when he came to the book, he would swear that he thought as he had written, meaning in his bosome. His end was lamentable, for coming from the Emperor after the oath he had taken with great pomp thorough the streets of <i>Constantinople</i> , he was taken with a sudden fear, and withall he felt a lask, immediately he asked of them, where fully |
| | | | | | <i>Marcus</i> was B. of <i>Rome</i> after <i>Silvester</i> , and continued eight moneths. <i>Hierom.</i> | | <i>Athanasius</i> was B. of <i>Alexandria</i> after <i>Alexander</i> , and the breaking up of the <i>Nicene Council</i> . Being a Heathen boy, he played the part of a Christian Bishop in a certain play, which prognosticated, that he would prove a notable man being Deacon, he went to the Council of <i>Nice</i> , and disputed against the <i>Arians</i> . <i>Socrat.</i> l. 1. c. 1, 11. Being Bishop, the <i>Arians</i> falsely accused him of bribery and treason, that he sent of his clergy into <i>Mareotes</i> , which beat the altar with their feet, overthrowed the Lords Table, brake the holy cup, and bur- | |
| | | | | | <i>Eusebius</i> was B. of <i>Amnuch</i> after <i>Philogonus</i> . He was at the Council of <i>Nice</i> . But he fell in to the heresie of <i>Sabellius</i> , and was deposed in a Council held at <i>Antioch</i> . <i>Eusebius Pamphilus</i> confuted him. After his deposition the See was void the space of 8 years, <i>Soc.</i> l. 1. c. 9, 18 | | | |

| Anno Dom. | The reign of the Emperors. | The Fathers of the Church. | The Councils. | The Bishops of Jerusalem. | The B. of Antioch. | The Bishops of Rome. | The Bishops of Alexandria. | The Hereticks. |
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| 336. | fully to have it in Jordan, where Christ was baptized. It was Eusebius B. of Nicomedia, as Eusebius, Jerom, and Socrates do write, that baptized him, notwithstanding all the travel that Cardinal Pool took to prove the contrary. The donation that is fathered upon him, is but a meer fable, in the judgment of the best writers. | hand, yet was he thought to be an Arian: and to clear him of the suspicion, Socrates wrote an apology in his behalf, which is to be seen in his history. Constantine had him in great reverence. Because of his familiarity with Pamphilus the martyr, he was called Eusebius Pamphilus. He wrote many notable books, and died in the time of Constantine the younger. Socrat. lib. 1. cap. 1, 5, 18. lib. 2. cap. 3, 17. Jerom Catalog. Frumentius was made Bishop by Athanasius, and sent to convert the Indians. Socrates lib. 1. cap. 15. Eusebius Emisenus a godly Bishop, was a great Clerk, and a profound Philosopher in the days of Constantine. Socrat. lib. 1. cap. 18. lib. 2. cap. 2. Alexander Bishop of Constantinople a godly father, set himself against Arius: he trusted not to the quirks of Logic, but to the power of Christ: he locked himself in the Church, and praised thus unto God: I beseech thee (O Lord) if the opinion of Arius be true, that I my self may never see the end of this dispute; but if the faith which | a Jew. To try the truth, Helen brought with her an hundred twenty Jews: and Constantine brought Silvester Bishop of Rome, with twenty four other Bishops: they disputed of Christ: in the end, the Jews were overthrown. Tom. 1. Concil. Silvester called at Rome 284. Bishops, in the presence of Constantine and Helen his mother, where they laid down Canons for the government of the Clergy. Tom. 1. Concil. A Council held at Antioch, deposed Eusebius B. of Antioch, for maintaining the heresie of Sabellius. Socrat. l. 1. c. 18. A Council held at Elberin in Spain, in the time of Constantine, decreed that the usurer should be excommunicated: that rapers should not burn in the day time in Churchyards: that women should not frequent Vigils: that images should be banished the Church: that nothing should be painted on the wall to be worshipped: that every one should communicate thrice in the year. Tom. 1. Concil. The first Council of Arles decreed with | was B. of Jerusalem after Macarius: he detested the Arians and refused to come to the Council of Antioch, lest he should condemn the Nicene Creed. In the end, the Arians deposed him. Socrat. l. 2. c. 5, 30. | Julius was Bishop of Rome, after Mark. An. Do. 336. where he continued 16 years. Jerom Chron. Socrat. lib. 2. cap. 5, 27. faith, it was 15 years. | ned the Bible: they accused him of murder and magic. And to answer unto those crimes, he was constrained to come to the Council, held at Tyrs, where he was deposed. Socrat. l. 1. c. 20. They accused him at Constantinople before the Emperor, that he should say he would stay the carriage of corn from Alexandria to Constantinople: for the which Constantius Magnus banished him into Treve a City of France, l. 1. c. 23. Constantine the younger called him home from exile, li. 2. ca. 2. The Council of Antioch charged him that he took the bishoprick after his exile, without the warrant of a Council: they deposed him, and chose En- | there was any house of office, thither he went and voided his gurs: as many as went by, were wont to point at the place with the finger, and say, In yonder jakes died Arius the heretick. Socrat. l. 1. c. 3, 25. Epiph. hær. 68, 69. Acesius a Novatian Bishop was of Constantine called to the Council of Nice, to render an account of his opinion. Socrat. l. 1. c. 7. Marcellus B. of Ancyra in Galatia, taught the heresie of Paulus Samosatenus, that Christ was but bare man: the Bishops in the Council of Constantinople deposed him, and Eusebius Pamphilus confuted him in three books. Socrat. l. 1. c. 24, &c. Audius was a schismatick, a man of a hot spirit: he rebuked the Clergy men to their faces, for their disordered life; and being counselled to deal modestly, nay, chastised, he devided himself from the Church, and fell to raising of private Conventicles. He kept Easter with the Jews. Epiph. hær. 70. Eusebius of Nicomedia, not only in Arius time, but also after his death, maintained the heresie of Arius, together with Macedonius Bishop of Constantinople, Theognius B. of Nice, Maru B. of Chalcedon, Theodorus B. of Heraclea, Ursacius Valens, &c. Socrat. l. 2. c. 2, 9, 15. | Constantius |

| Anno Dom. | The reign of the Emperors. | The Fathers of the Church. | The Councils. | The Bishops of Jerusalem. | The Bishops of Antioch. | The Bish. of Rome. | The Bishops of Alexandria. | The hereticks. |
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| | | hold be true, that <i>Arius</i> may receive due punishment for his blasphemous opinion: which indeed fell out, as it is to be seen in <i>Arius</i> end. <i>Alexander</i> was 118 years old, when he died. <i>Socr.</i> l. 1. c. 25. l. 2. c. 4. | ther things, that <i>Easter</i> should be kept at one certain time. <i>Tom.</i> 1. <i>Concil.</i>
A Council of <i>Arian</i> Bishops met at <i>Tyrus</i> , and deposed <i>Athanasius</i> , but <i>Constantine</i> removed them to consecrate the Temple lately built at <i>Jerusalem</i> , and called them afterwards to <i>Constantinople</i> in his presence to determine <i>Athanasius</i> causes, <i>Socr.</i> l. 1. c. 20, 22
There was a Council held at <i>Cæsarea</i> in <i>Cappadocia</i> , where <i>Eulalius</i> B. of that See condemned his own son <i>Eustathius</i> B. of <i>Sebastia</i> in <i>Armenia</i> for many crimes. <i>Socr.</i> l. 2. c. 33.
The Council of <i>Gangra</i> condemned the heretical opinions of <i>Eustathius</i> , allowing the marriage of Priests, <i>Socr.</i> l. 2. c. 33. <i>Tom.</i> 1. <i>Concil.</i> A Council held at <i>Carthage</i> decreed there should be no rebaptizing, That Clergy-men should not meddle with temporal affairs. <i>Tom.</i> 1. <i>Concil.</i>
<i>Julius</i> held a Provincial Synod at <i>Rome</i> , where he condemned <i>Arius</i> , & ratified the <i>Nicene Creed</i> . <i>Tom.</i> 1. <i>Concil.</i> | | <i>Exetalius</i> an <i>Arian</i> , was B. of <i>Antioch</i> after <i>Eustathius</i> . <i>Nicephor.</i> | | <i>sebinus Eusebius</i> : when he refused it, they chose <i>Gregorius</i> an <i>Arian</i> , who was brought thither with armed soldiers: so that <i>Athanasius</i> fled away to save his life. Afterwards they disliked him, and placed <i>Gregorius</i> in his room, who had a miserable end, <i>lib.</i> 2. cap. 5, 6, 7, 8, 10. l. 3. c. 2.
He went to <i>Julius</i> B. of <i>Rome</i> , and came to enjoy his Bishoprick by virtue of his letters, l. 2. c. 11. Again, the <i>Arians</i> accused him to the Emperor, that he had taken the corn which the Emperor gave to the poor, and sold it to his own use: so that he was fain the second time to flee unto <i>Julius</i> B. of <i>Rome</i> , where he continued one year and six months, until the council of <i>Sardice</i> where he was restored to his Bishoprick, <i>lib.</i> 2. c. 13, 16. But <i>Constantinus</i> being an <i>Arian</i> , ba- | <i>Eustathius</i> Bishop of <i>Sebastia</i> in <i>Armenia</i> went in such attire as was not decent for a Priest. He forbade marriage: made laws of fasting: he parted married couples asunder: he caused such as restrained the Churches to raise Conventicles at home: he took servants from their Masters, under colour of religion: he commanded his followers to wear the Philosophers habit: he caused the women to be shaven: he forbade the accustomed fasting dayes, and commanded they should fast on the Sunday. He detested the prayers of married men: he abhorred the offering and communion of the married priests, not remembering that his own father was a Priest and Bishop of <i>Cæsarea</i> in <i>Cappadocia</i> . He was first condemned of his own father, in a Council held at <i>Cæsarea</i> , afterwards by the Council of <i>Gangra</i> : last of all at <i>Constantinople</i> . <i>Socr.</i> l. 2. c. 33 |
| 340. | <i>Constantinus</i> the younger being made <i>Cæsar</i> the 10 year of his fathers reign: <i>Constantinus</i> being made <i>Cæsar</i> the 20 year of his fathers reign, and <i>Constantinus</i> being made Emperor the 30 year of his fathers reign, succeeded their father after his decease, and divided the Empire among them. <i>Constantinus</i> enjoyed it but a little while: for he was slain by the soul- | <i>Rheticus</i> a learned Writer flourished in <i>France</i> about this time. <i>Fero.</i> <i>Catal.</i>

<i>Juvencus</i> a priest of <i>Spain</i> , who wrought the four Evangelists in heroyical verse, flourished about this time. <i>Ferom.</i> <i>catalog.</i> | | | <i>Euphronius</i> an <i>Arian</i> was B. of <i>Antioch</i> after <i>Eulalius</i> . <i>Socr.</i> l. 1. c. 18. | | | |

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thers of the
Church. | The Councils. | The Bi-
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tioch. | The Bi-
shops of
Rome. | The Bishops of
Alexandria. | The hereticks. |
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| 350. | <p>diers of his brother Constantians, when he fought to invade his brother Constant's dominions. Constantians not long after was slain by Magnentius the tyrant. These two were godly Emperors, but Constantian was an Arian. In the end Constantian died, being 45 years old. He reigned 38 years, 13 with his father Constantine the great, and 25 after his fathers death, Socrat. l. 1. c. 25, 26. l. 2. c. 3, 20, 27 Hieron. Chronic.</p> | <p>Maximus B. of Trevere in France entertained honourably Athanasius B. of Alexandria being exiled in to France. Hier. chro</p> <p>Hilarinus B. of Poitiers in France, a great adversary of the Arians, wrote sundry notable books, whereof he delivered one into Constantian's hand at Constantinople. He died in the time of Valens and Valentinianus. Hier. cat. Socrat. l. 3. c. 8.</p> | <p>A Council of Arian Bishops met at Antioch, the first year after Constantines decease, where they deposed Athanasius, and endeavoured to abrogate the Nicene Creed, Socrat. l. 2. c. 5, 6, 7. The Bishops of the East called a Council together, laid down their Creed with long expositions, and sent it to the West Churches by three Bishops, Socrat. l. 3. c. 15. A Council held at Colein in Germany condemned Euphrata the Bishop, for denying that Christ was God, Tom. 1. Conc. A general Council was summoned at Sardis by Constantian and Constantians the Emperors, for the hearing of Athanasius B. of Alexandria, and Paulus B. of Constantinople, whom the Arians had exiled. The Council restored them, deposed their accusers, condemned the Arians, and confirmed the Nicene Creed, Socrat. l. 2. c. 16. A Council summoned at Jerusalem by Maximus B. of that See, where he received Athanasius unto the Communion, and ratified the Nicene Creed, Socrat. l. 2. c. 19. A Council called together at Alexandria by Athanasius, where the acts of the Council of Sardis, and of Jerusalem were confirmed, Socrat. lib. cap. 21.</p> | <p>Cyrillus an Arian was chosen B. of Jerusalem, after the deposition of Maximus: he was deposed for certain heinous crimes, & would not come and purge himself. Socrat. l. 2. c. 30, 31, 32.</p> <p>Placitus an Arian was B. of Antioch, Socrat. l. 2. c. 5, 6, 7.</p> <p>Herenius.</p> <p>Heraclius.</p> | <p>Placitus an Arian was B. of Antioch, Socrat. l. 2. c. 5, 6, 7.</p> <p>Steven an Arian succeeded Placitus, Socrat. l. 2. c. 21.</p> | <p>Liberius was B. of Rome after Julius, Anno Dom. 351. and continued seventeen years: he was banished by Constantian the Arian Emperor, yet restored again, Socrat. l. 2. c. 27, 29. Damas. pontif. tom. 1. concil. Hieron. in chron. & cat. eccles. script. in fortunati. ano. Ant. chro. part. 22. tit. 9. c. 4. § 5. do say, that he yielded to the Arians, subscribed unto their heresie, and recovered his Bishoprick again. Ant. saith, he exhorted others to constancy but did not persevere himself,</p> | <p>nished him again, so that Constantian his brother threatened him with wars, and constrained him to do it. Socrat. l. 2. c. 18. After the death of Constantian, Constantianus exiled him, Socrat. l. 2. c. 21. After the death of Constantianus he came to Alexandria, but he was slain to flee in the time of Julian Apostata, l. 3. c. 4, 12. He came home in the time of Julianus, and fled away in the time of Valens the Arian: he was Bishop six and forty years, and died Anno Dom. 375. Socrat. l. 4. c. 12, 26.</p> <p>Hieron. in chron. & cat. eccles. script. in fortunati. ano. Ant. chro. part. 22. tit. 9. c. 4. § 5. do say, that he yielded to the Arians, subscribed unto their heresie, and recovered his Bishoprick again. Ant. saith, he exhorted others to constancy but did not persevere himself,</p> | <p>Maccedonius at the first being an Arian, and deposed by Acacius sect, could not quiet himself, but fell from the Arians into another heresie. He denied the god-head of the holy Ghost, terming him the servant and the drudge of the Father, and of the Son. This opinion, they say, Marcellinus Bishop of Nicomedia taught before him. These hereticks are called Pneumatomachoi, Socrat. l. 2. c. 25. Epiph. hær. 73.</p> <p>Euphrata B. of Colein denied that Christ was God: he was condemned in a Council held at Colein. Tom. 1. concil.</p> <p>Athanasius the master of Eunomius the heretick, was made Deacon by Leontius the Arian Bishop of Antioch: yet saith Epiphanius, by Georgius the Arian B. of Alexandria. He was an Arian, yet fell he from them, because they received Athanasius into the communion after his feigned recantation. He was counted a great Logician, and called an Atheist for reviling the ancient Fathers. He was excommunicated, yet would he seem of his own accord to leave the Church. He taught that the substance of the Father and of the Sonne were not like one the other, Socrat. l. 2. c. 28. l. 3. c. 8. The hereticks of this opinion were called Anomeioi, Epiphani. hær. 76.</p> <p>Eunomius B. of Cyricum, and the scribe of Athanasius, said, that God had no more knowledge than man. He termed Actius the man of God, and re-baptized all that came to him in the name of the uncreated God, in the name of the Son crea-</p> |

| Anno Dom. | The reign of the Emperors. | The Fathers of the Church. | The Councils. | The Bishops of Jerusalem. | The Bishops of Antioch. | The Bishops of Rome. | The Bishops of Alexandria. | The hereticks. |
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| 355. | | Dydymus Alexandrinus a notable Clerk, was in his youth time troubled with sore eyes, and became blind. He left behind him many notable works. Antony the Monk came out of the desert into Alexandria, and comforted him. Soc. l. 4. c. 20. | A Council held at Antioch decreed, That such as were present at Service, should communicate, otherwise depart, tom 1. concil.
A Council held at Sirmium in the time of Constantius, condemned Photinus Bishop of that See, which maintained the heresie of Sabellus and Paulus Samosatenus. This council was of Arians: they scourged among them Osim B. of Corduba in Spain, and made him subscribe unto Arianism, Socrat. l. 2. c. 24, 26.
A general Council was summoned to meet at Milan, where the East and West Churches brawled about Athanasius, and dissolved the Council agreeing upon nothing. Constantius seeing the countries were far asunder, commanded the East Churches to meet at Nicomedia in Bythinia, and the West at Ariminum in Italy, Socrat. l. 2. c. 29.
The Council of Ariminum condemned the Arians, Socrat. lib. 2. cap. 29.
A Council of Arian B. met at Nice in Thracia, where, in stead of Nice in Bithynia, they bleared the eyes of the godly with the found of the Nicene Creed, Soc. l. 2. c. 29.
A Council was held at Seleucia in Isauria, where the Arians were condemned, Socrat. l. 2. c. 31.
A Council of fifty Arian Bishops was called at Constantimople, where they condemned the Nicene Creed, Eustathius B. of Sebastia in Armenia, and Cyril B. of Jerusalem. Soc. l. 2. c. 32. | Hilarium. | Leontius an Arian succeeded Steven: he gelded himself to avoid the suspicion of a woman whose company he kept: Wherefore he was by Constantius made Bishop of Antioch, Soc. l. 2. c. 21.
Eudexius B. of Germanicia in Syria crept thorow wiles into the Bishoprick of Antioch, after the decease of Leontius: but the Council of godly Bishops held at Seleucia deposed him. Afterwards he got to be Bishop of Constantinople, Soc. l. 2. c. 29, 32, 33.
Anianus was by the Council of Seleucia made B. of Antioch after they had deposed Eudoxius the Arian: but the Arians exiled him immediately, Soc. l. 2. c. 32. | Felix was Bishop of Rome by the commandment of Constantinus; and the procurement of the Arians one year, while Liberius was in exile. He was an Arian, as Socrates writeth, l. 2. c. 29.
Hierom in chron. and Ruff. lib. 1. cap. 22. yet Antoninus saith he was a godly man. | ted, and in the name of the sanctifying Spirit created of the created Son, Socrat. l. 4. c. 7. Theodoret. l. 2. c. 29. Epiphan. hæref. 76.
Photinus B. of Sirmium maintained the heresie of Sabellius and P. Samosatenus, that Christ was not God before Mary bare him. He said the word was at the beginning with the Father, but not the Son, Socrat. l. 2. c. 24. Epiphan. hæref. 71.
Arian an Arian heretic condemned (saith Augustine) the prayer for the dead, which Epiphanius doth call the commemoration for the dead: He abhorred the prescribed fasting dayes: He said that a Bishop was not better than a Priest, condemning therein the Canon of the Church, Aug. l. de hæref. Epiphan. hæref. 75.
Lucifer B. of Sardinia, fell from the Church upon a stomack: he believed saith Augustine, that the soul came by transfusion, to wit, by pouring out from the one into the other. Moreover they say, that the soul is of the flesh, and the substance of the flesh, Socrat. l. 3. c. 1. Aug. l. de hæref. Theod. l. 3. c. 5.
Audeus the heretic lived in Cælosyria in the time of Constantius, as Hierom saith in chron. He thought that God had the shape of man, misconstruing the saying, Let us make man after our image, &c. Theodor. l. 4. c. 10. These hereticks in the time of Chrysostome were called Anthropomorphites.
Donatus of whom the Donatists have their originall, was in the time of Constantius. There was another of the same | |
| 363. | | | | | | | | |
| 366. | | | | | | | | |

| Ann. Dom. | The reign of the Emperors. | The Fathers of the Church. | The Councils. | The Bishops of Jerusalem. | The Bishops of Antioch. | The Bishops of Rome. | The Bishops of Alexandria. | The hereticks. |
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| | | | A Council of Arians met at Antioch, and confirmed the blasphemy of Arius. They were called Anomoi, and Executioi. Soc. l. 2. | | Meletius is chosen Bishop of Antioch after Eudoxius, but Constantius deposed him for maintaining the Nicene Creed against the Arians, Soc. l. 2. c. 34. Eudoxius the Arian was by the Emperor made Bishop of Antioch after the deposition of Meletius. Socrat. l. 2. c. 34. | | | name immediately after he fell through contention from the Church at Carthage, and taught through Affick, that as many as came unto him were to be re-baptized: that the Sonne was inferiour to the Father, and the holy Ghost inferiour to the Son. Hieron Chron. August. lib. de heres. |
| 365. | Julian succeeded Constantius in the empire, he heard at Constantinople Macedonius the Eunuch, Nicetes the Laconian, and Eusebius the Sophist, Constantius fearing he would fall from Christian Religion into heathenish idolatry, sent him to Nicomedia, charging him not to tread in the schoole of Libanius, yet by stealth he resorted unto him, and read his heathenish doctrine. When the Emperor suspected his disposition, Julian shaved himself, and became a Reader in a certain Church; yet after the Emperors death, and the obtaining of the Empire, he became an Apostate, he banished the Christians out of his Court, and entertained instead of them Philosophers and conjurers. Not long after, (being the third year of his reign) he was slain in a battle which he gave the Persians: an arrow | Macedonius, Theodotus and Tatianus were broiled to death in the time of Julian. Socrat. l. 3. c. 13. Theodorus was foretold, mentioned Socrat. l. 3. c. 16. Artemius a noble man beheaded for the faith, Theod. l. 3. c. 18. | A Council held at Alexandria by Athanasius after his return from exile, in the time of Julian, where the Arians, Apollinarians, and Macedonians, were condemned, Soc. l. 3. c. 5. A Council held at Lampisacum seven years after the Council of Seleucia, where the Arians were condemned, Socrat. l. 4. c. 2, 4. A Council of Bishops in Sicilia condemned the Arians, Socrat. l. 4. c. 11. The Meletians after assembled at Antioch, where the Macedonian opinion of the Son of God jump between the Arians and the true Christians, where | | Dorotheus, Paulinus and Evagrius being godly men were chosen by the people, yet not suffered to continue. | | | Dimerita were hereticks of Apollinaris opinion, so called, because they denied the third part, to wit, the reasonable soul in Christ: some of them said, that his body was co-essentiall with his divinity: some other of them denied he had any soul at all: some again of them said, that he took no flesh of the virgin, but that the word became flesh. Epiph. heres. 76, 77. Massiliani were idle Monks, whom the Devil had possessed, they said that the body of Christ in the Sacrament did neither good, neither harm: they said baptism was to no purpose. Leonius Bishop of Melitena drove the thieves out of their dens, the wolves from among the sheep, and set their monasteries on fire. Theodor. lib. 4. cap. 11. These hereticks were called also Eucbita, so called, because of their continuall praying. It is a wonder (saith Augustine) to hear what a number of prayers they runne |

| Anno Domini. | The reign of the Emperors. | The Fathers of the Church. | The Councils. | The B. of Jerusalem. | The Bishops of Antioch. | The Bishops of Rome. | The Bishops of Alexandria. | The hereticks. |
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| | was shot at him, which pierced him in the ribs, and gave him his death wound. Some say it was one of his own servants, some other, that it was a fugitive Persian, some other say that it was a devil; some do write that he took the dart out of his side, threw it all bloody into the air, and cried, <i>Galilean</i> , (meaning Christ) thou hast overcome. <i>Socrat.</i> l. 3. c. 1, 9, 10, 18. <i>Socr.</i> l. 6. c. 2. <i>Theodor.</i> l. 3. c. 25. | | they proved themselves neutrans. <i>Hier. chrō</i> Soc. l. 3. c. 8. A Council at <i>Laodicea</i> , Anno Domini 308. decreed, that the Laity should not chuse the Priest: that lessons should be read in the Church between certain Psalms: that Service should be morning and evening, that the Gospel should be read with other Scriptures on the Sunday: that <i>Lent</i> should religiously be observed without marrying, & solemnizing the feasts of martyrs: that Christians should not dance at bride-houses: <i>Socr.</i> l. 1. c. 1. conc. | | | | | over (much like unto the late mumbling of prayers upon beads: where Christ said, <i>Pray alwayes</i> ; <i>St. Paul</i> , <i>Pray without intermission</i> , which is devoutly to be taken for every day, they do it too much; and therefore (saith <i>Augustine</i>) to be numbered among hereticks. They say, when the soul is purged, that a sow with her pigs is seen to come out of mans mouth, and that a visible fire enteth in which burneth not. |
| 367. | <i>Julianus</i> a godly man, one that maintained the <i>Nicene Creed</i> , was Emperor after <i>Julian</i> . He reigned no longer than seven moneths, but he died, <i>Socrat.</i> l. 3. c. 19, 20, 22. | <i>Basilium Bishop of Casarea in Capadocia</i> , flourished about this time. When <i>Valens</i> the Emperor sent for him out of <i>Casarea</i> into <i>Antioch</i> , he behaved himself very stoutly in the defence of the truth. <i>Socrat.</i> l. 4. c. 21. | Gregory Nazianzen the master of <i>S. Hierom</i> , lived in the time of <i>Valens</i> , and died in the reign of <i>Theodosius Magnus</i> . <i>Socrat.</i> l. 4. c. 21. <i>Hierom.</i> catalog. eccles. script. Ambrose B. of <i>Millain</i> being Lieutenant of the Province, was chosen to govern the Church by the uniform consent of the people, and confirmed by <i>Valentinianus</i> . <i>Hierom</i> suspended his judgement of him, because he lived in his time. <i>Socrat.</i> l. 4. c. 25. | | <i>Meletius</i> came the second time to be Bishop of <i>Antioch</i> . | | | These <i>Euchus</i> did think that it appertained not unto the Monks to get their living with the sweat of their brows, but to live idly. <i>Epiphanius</i> saith, that when <i>Luppicianus</i> the Prator executed some of them for their lewdness, they called themselves <i>Martyrians</i> . Some of them thought that it was their duty to worship the Devil, lest he should hurt them, these were called <i>Satanians</i> . If ye called any of these Christ, a Patriarch, a Prophet, or an Angel, he would answer, that he was so. They slept like swine, men and women, all in one heap. <i>Augst.</i> lib. de heres. Epiph. <i>heres.</i> 80. These <i>Masilians</i> were condemned in the general Council held at <i>Ephesus</i> in the time of <i>Theodosius</i> junior. <i>Cyrl.</i> l. <i>Apolog.</i> |
| 368. | <i>Valentinianus</i> , one whom sometime <i>Julian</i> banished his Court, succeeded <i>Julianus</i> in the Empire, he joynd with him his brother <i>Valens</i> : <i>Valentinianus</i> was a true Christian, but <i>Valens</i> an Arian: the one persecuted the Church, the other preserved the Christians. | | A Council of <i>Novatians</i> met at <i>Pazum</i> , and decreed contrary to the <i>Nicene</i> council, that the feast of <i>Easter</i> should be kept alike with the Jews. <i>Socrat.</i> l. 4. c. 23. | | | <i>Damasus</i> was Bishop of <i>Rome</i> , Anno Domini 369. after <i>Liberius</i> , where he continued eighteen years. <i>Socrat.</i> lib. 4. c. 17, 24. l. 6. c. 9. l. 7. c. 9. <i>Hierom.</i> Chron. | <i>Peter</i> was Bishop of <i>Alexandria</i> after <i>Athanasius</i> , Anno Domini 375. The Arians by authority from the Emperor clapt him in prison, and chose <i>Lucius</i> in his room: <i>Peter</i> got out of prison, and fled unto <i>Damasus</i> Bishop of <i>Rome</i> , <i>Socrat.</i> l. 4. c. 16, 17. | |
| 378. | <i>Valentinianus</i> died Anno Dom. 380. after he had lived four and fifty years, and reigned thirteen. <i>Valens</i> his brother reigned three years after him, and departed this life. <i>Socrat.</i> l. 4. c. 1, 26, 31. | | A Council of <i>Macedonians</i> met at <i>Antioch</i> , and condemned the <i>Nicene</i> Council with the clause of <i>One substance</i> . <i>Soc.</i> l. 5. c. 4. A Council of 90 Bishops called at <i>Rome</i> by <i>Damasus</i> , where <i>Arim</i> , <i>Eunomius</i> , <i>Macedonius</i> , <i>Photinius</i> , <i>Hebion</i> and their disciples were condemned; where also the holy | | <i>Nepos</i> . | | | |

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| 583. | <p>Gratianus together with Valentinianus the younger succeeded throughout the world, flourished about this time. Valens in the Empire.</p> <p>Gratianus chose Theodosius Magnus a noble man of Spain to govern the Empire. These three ruling at one time were godly Emperors.</p> <p>Gratianus was slain by Maximus the Brittain, when he had lived four and</p> | <p>Four score Priests were put in a ship and burned quick, by the commandment of Valens the Arian Emperor. Soer. l. 4. c. 13.</p> <p>Ammonius a religious man cut off his ear and fled away, because he would not be Bishop. Soer. l. 4. c. 18.</p> <p>Evagrius a religious man fled away, because he would not be Bishop. Soer. l. 4. c. 18.</p> <p>Jerom the learned writer whose works are famous throughout the world, flourished about this time. Jerom. catalog. Ab. Triterm.</p> <p>Ruffinus Priest of Aquileia, one that was at great variance with Jerome, wrote many notable volumes: he was a great translator of Greek writers. Gennad. catalog.</p> <p>Augustine Bish. of Hippo in Affick, wrote sundry excellent books. Gennadius suspecteth his opinion touching the resurrection of untimely births. Gennad. catal.</p> | <p>Ghost was said to be of one substance with the Father and the Son. com. 1. conc.</p> <p>A Council was called at Ithyrium by Valentinianus, where the truth in the blessed Trinity was confessed. Theod. l. 4. c. 7, 8, 9.</p> <p>A Council held at Rome by Damasus and Peter B. of Alexandria, where the heresie of Apollinarius was condemned. Ruff. l. 2. c. 2.</p> <p>A Council held at Aquileia condemned Palladius and Secundianus the Arians. com. 1. conc.</p> | <p>Prayllius Theodoret. l. 5. c. 38.</p> | <p>Flavianus was chosen B. of Antioch, and continued to the time of Arcadius. Soer. l. 6. c. 1. Ruffin. l. 2. c. 21.</p> | <p>Timothee a godly man succeeded Peter in the Church of Alexandria. Soer. l. 5. c. 3, 8.</p> | <p>Lucius an Arian over the Arians. Soer. l. 4. c. 16.</p> | <p>Antidicomarianita were hereticks which impugned the virginity of Mary, saying, that after the birth of Christ Joseph did know her. Aug. l. de hæref. Epiphau. hæref. 78.</p> <p>Gollyridiani were hereticks which worshipped the Virgin Mary. Epiphanius in discoursing of this heresie, inveiyeth against Images and worshipping of Saints and Angels. hæref. 78, 79.</p> <p>Metangismonita were hereticks which said, that the Son was in the Father as a lesser vessel in a greater. Aug. l. de hæref.</p> <p>Marinus the Arian thought that the Father was a Father when there was no Son. Such as were of this opinion were called Psephyrians: the reason why is to be seen in Soer. l. 5. c. 22.</p> <p>Euthycus an Eunomian baptized not in the Trinity, but in the death of Christ. Soer. l. 5. c. 2, 3.</p> <p>Seleuciani or Hermiani of one Seleucus, taught that the substance whereof the world was made, was not made of God, but was coeternal with God: that God maketh not the soul, but Angels of fire and spirit: that evil is sometimes of God, and sometimes of the thing it self: that Christ sitteth not in the flesh at the right hand of the Father, but hath his seat in the Sun; that there was no visible Paradise, that Baptism is not to be received by water: that there shall be no resurrection, but the daily generation of children. Aug. l. de hæref.</p> |

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| | twenty years, and reigned fifteen. <i>Valentinianus</i> was stifled to death.
<i>Theodosius</i> the Emperor who of all the other was most famous throughout the world, fell sick and died when he had lived 60 years, and reigned 16 <i>Socr.</i> l. 5. c. 2, 11, 24, 25.
<i>Arcadius</i> and <i>Honorius</i> the sons of <i>Theodosius Magnus</i> succeeded their father, the one in the East, the other in the West. When that <i>Arcadius</i> had reigned 13 years with his father <i>Theodosius Magnus</i> , and 14 after his decease he died, leaving <i>Theophilus</i> Bishop behind him his son <i>Theodosius</i> junior of the age of eight years, to succeed him in the East. <i>Honorius</i> continued nevertheless in the West. <i>Socr.</i> l. 6. c. 1, 21. l. 7. c. 1. | <i>Nestaius</i> a man of noble lineage, and profound learning, was chosen Bishop of <i>Constantinople</i> by an hundred and fifty Bishops. <i>Socr.</i> l. 5. c. 8. This <i>Nestaius</i> banished confession, and the shaming Priest out of the Church, and so did other Bishops, because that a certain Deacon abused at <i>Constantinople</i> a grave marion under colour of confession. <i>Socr.</i> l. 5. c. 19.
<i>John Chrysostom</i> was Bishop of <i>Constantinople</i> after <i>Nestaius</i> , An. Do. 401. his lineage and education is laid down at large by <i>Socrates</i> . He made Anthems in the Church of <i>Constantinople</i> . There was great variance between him and <i>Epiphanius</i> Bishop of <i>Cyprus</i> . It was died, leaving <i>Theophilus</i> Bishop of <i>Alexandria</i> that set them by the ears. He made a Sermon against all women, and was therefore by the procurement of the Emperesse deposed, the people made such ado, that he was called home again, yet was he exiled afterwards, and died in banishment, An. Do. 412. <i>Socr.</i> l. 6. c. 2, 3, 9, 14. | A Council of an hundred and fifty Bishops met at <i>Constantinople</i> by the command of <i>Theodosius Magnus</i> , where they confirmed the faith of the <i>Niceene</i> Council, divided Patriarchships, decreed that no Bishop should meddle with any thing out of his own Diocese, and chose <i>Nestaius</i> Bishop of <i>Constantinople</i> . <i>Socr.</i> l. 5. c. 8.

A Council held at <i>Valentia</i> in <i>France</i> , decreed in the time of <i>Siricius</i> Bishop of <i>Rome</i> , that Priests should not marry. <i>Isidor.</i> in concil.

The first Council held at <i>Toledo</i> in <i>Spain</i> in the time of <i>Arcadius</i> decreed, that Priests should marry. <i>Tom</i> 1. conc.

A Council held at <i>Burdeaux</i> in <i>Gascogne</i> condemned <i>Priscillianus</i> the Spaniard for his heretical opinion. <i>Prosp.</i> chron.

There was a Council held at <i>Chalcedon</i> where <i>Chrysostome</i> was | | | <i>Siricius</i> was B. of <i>Rome</i> after <i>Damasus</i> , An. Dom. 383. and continued 15 years. <i>Prosp.</i> chron. <i>Socr.</i> l. 7. c. 9.
This Bishop of <i>Rome</i> was the first which decreed, that Priests should not marry. <i>Gr.</i> <i>Polyd.</i>

<i>Porphyrius</i> was B. of <i>Antioch</i> after <i>Flavianus</i> . <i>Socr.</i> l. 7. c. 9.

<i>Anastasius</i> was Bishop of <i>Rome</i> after <i>Siricius</i> . An. Do. 401. and governed three years. <i>Prosp.</i> chron. <i>Socr.</i> l. 7. c. 9.

<i>Alexander</i> was Bishop of <i>Antioch</i> after <i>Porphyrius</i> . <i>Socr.</i> l. 7. c. 9. | <i>Theophilus</i> was B. of <i>Alexandria</i> after <i>Timotheus</i> , for fear of his life he yeilded unto the heresie of the <i>Anthropomorphites</i> against which he wrote a notable book, as <i>Gennadius</i> reporter of him. It was he that made <i>Chrysostom</i> and <i>Epiphanius</i> deadly foes, he was a spitefull man all his life time, and in the end died of a lethargy. <i>Socr.</i> l. 9. c. 1, 7, 9. l. 7. c. 7. <i>Genn.</i> <i>illust.</i> | <i>Prochianites</i> deny that Christ came in the flesh. <i>Aug.</i>

<i>Patriciani</i> said, that mans flesh was not made of God, but of the devil, so that some dispatched themselves to cast off the flesh. <i>Aug.</i>

<i>Anthropomorphites</i> were Monks inhabiting the deserts of <i>Egypt</i> , which thought, that God the Father had a body, and was like man, these lived in the time of <i>Chrysostom</i> , Anno Dom. 402. They had their original of one <i>Audas</i> mentioned before in the time of <i>Constantinus</i> . <i>Socr.</i> l. 6. c. 7. Hereupon it rale, that God the Father hath been painted like an old man with a gray beard.

<i>Ascites</i> of <i>Aegypt</i> a bottle, gadded about the Countrey with a bottle, bibbing thereof, and saying, that they were the new bottles whereof the Gospel spake filled with new wine. <i>Aug.</i> lib. de hazref.

<i>Aquarii</i> were hereticks which offered water in the Sacrament in stead of wine. <i>Aug.</i> l. de haz.

<i>Priscillianus</i> a Spaniard maintained the opinion of <i>Gnostici</i> , <i>Manichæi</i> and <i>Sabellini</i> : being condemned by the Council of <i>Burdeaux</i> , he appealed unto <i>Maximus</i> the usurping Emperor, who found him an heretick, and beheaded him. <i>Prosp.</i> chron. He said the soul was of one substance with God, and came down from Heaven to endure voluntary conflicts. He said, that mans actions were governed by the |

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| | | | condemned of spite, and for no other crime. Socr. l. 6. c. 13. | | | | | stars. He condemned the eating of flesh, he parted married couples, referring the creation of the flesh, not to God, but to wicked Angels. He allowed of the Scriptures called Apocrypha. Unto every of his followers, he said: <i>Jura, perjury, secretum prodere noli.</i> Aug. l. de baref. |
| | | Epiphanius Bish. of Cyprus flourished in the time of Arcadius. He was at deadly enmity with Chrysostome: the worker of all that mischief was Theophilus Bishop of Alexandria. He came from Constantia in Cyprus to Constantinople, celebrated the Communion, gave Orders without the licence of John the Bishop, therein to gratifie Theophilus. | A Council was called at Cyprus by Epiphanius, where through the spite of Theophilus B. of Alexandria the books of Origen were condemned. Socr. l. 6. c. 9. | Juvenalis B. of Jerusalem after Praxillus, he was at the Council of Ephesus, and condemned Nestorius the heretick, An. 435. Socr. l. 7. c. 3. He was also at the Council of Chalcedon, in the time of Marcianus. Evag. l. 2. c. 4. | Theodotus was Bish. of Antioch after Alexander. Theodor. l. 5. c. 38. | Innocentius was B. of Rome after Anastasius, An. 404. where he continued fifteen years. Prosp. chron. Socr. l. 7. c. 9. | This Innocentius wrote unto Chrysostom and to the Clergy of Constantinople. Socr. l. 8. c. 26. | Pelagius a Brittain and a Monk of Bangor, wrote notable books, as Gemad. said, before he fell into heretic: his heresies were these, that man without the grace of God was able to fulfill all the Commandments of God: that man had free-will, that the grace of God was given to us according to our merits, that the just have no sin in this life, that children have no original sin; that Adam should have died if he had not sinned, Aug. l. de baref. Polydor. |
| | | At his farewell from Constantinople, he said thus unto Chrysostom: I hope thou shalt never die a Bishop. | Another Council held at Carthage, called the 3 ^d c. 4. | | | | | Colubiani were hereticks, which said, that the evil which is so called in respect of us, to wit, the evil of punishment, crosse and vexation, proceeded not from God. Aug. |
| | | Chrysostom said unto Epiphanius again, and I hope thou shalt never come alive into thy country. The truth is it fell out so to both: Epiphanius died by the way, and Chrysostom in exile. Socr. l. 6. c. 9, 12, 13. | A Council held at Hippo, An. Dom. 417. decreed, that Bishops and Priests should look well unto their own children: that no Bishop should appeal over sea: that the Bishop of the head See should not be called the chief-priest: that no Scripture be read in the Church but canonical tom. l. c. 6. | | | | | Jovinianus a Monk taught with the Stoicks, that all sins were equal: that man had no sin after baptism: that fasting was to no purpose, that Mary was no virgin when she was delivered. Aug. l. de uirg. |
| | | Theodosius Bish. of Scythia reprehended Epiphanius for condemning rashly the books of Origen. Socr. l. 6. c. 11. | | | | | | Hilarius said, that Mary was a virgin when Christ was born, yet afterwards to have born the brethren of Christ. Aug. Gemad. catal. vir. illustr. |
| | | Effrem Syrus lived about this time. His books were thought so notable that they were read in the Church, Jerow. catal. | | | | | | |

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| 421. | <i>Theodosius junior</i> the son of <i>Arcadius</i> being left of the age of 8 years, succeeded his father in the Eastern Empire. Though he were left young, yet governed he the Empire wisely by the means of <i>Amthemi</i> a politic man: his virtues and manner of living are set forth at large in <i>Socrates</i> history. When that <i>Honorius</i> was slain in the battel between the Romans and the Persians, he proclaimed | <i>Orosius</i> a Spaniard and a learned Historiographer flourished about this time. <i>Gennad.</i> He wrote unto <i>Augustine</i> and <i>Augustine</i> wrote upon him again. <i>Primasius</i> a Bishop of <i>Affick</i> and the disciple of <i>S. Augustine</i> wrote upon holy Scripture. <i>Gesner.</i> <i>Johannes Cassianus</i> the Deacon of <i>Christostome</i> lived about this time. <i>Gennad. catal.</i> <i>Acacius</i> Bishop of <i>Amida</i> was famous for his godly acts in the days of <i>Theodosius</i> the younger. He pitied the Persian captives which the Romans had taken, and lamented to see them perish for want of food. He called his Clergy, and said thus unto them, Our Lord hath no need either of porringers, or of cups: for he neither eateth nor drinketh, &c. He persuaded them so, that he sold the treasure, relieved the prisoners, and redeemed the captives. <i>Socr. l. 7. c. 21.</i> | The fourth and fifth Council of <i>Carthage</i> laid down the election and office of Clergymen. tom. 1. conc. The Council held at <i>Taurinum</i> at the foot of the <i>Alpes</i> , was held for the reformation of the Clergy. to. 1. conc. The Council of <i>Maha</i> condemned the <i>Pelagians</i> and <i>Donatists</i> , and concluded that all men were sinners, that the grace of God was given to the fulfilling of the Law, that Infants were to be baptized. tom. 2. conc. | | <i>John</i> was B. of <i>Antioch</i> after <i>Theodotus</i> . he was at great variance with <i>Cyril B. of Alexandria</i> , but they were immediately reconciled, he was at the Council of <i>Ephesus</i> , and condemned <i>Nestorius</i> . <i>Socr. l. 7. c. 23. Evag. l. 1 c. 5, 6. Gennad. catal.</i> | <i>Zosimus</i> was B. of <i>Rome</i> after <i>Innocentius</i> . An. Dom. 418. and continued two years. <i>Prof. chron. Socr. l. 7. c. 11.</i> <i>Bonifacius</i> was Bishop of <i>Rome</i> after <i>Zosimus</i> three years and nine months. <i>Socr. Celestinus</i> was Bishop of <i>Rome</i> after <i>Bonifacius</i> . An. Dom. 425. and continued nine years. <i>Socr. l. 7. c. 11. Prof. chron.</i> This <i>Celestinus</i> sent <i>Palladius</i> to the Bishop of the Scots. | <i>Cyrillus</i> succeeded <i>Theophilus</i> in the See of <i>Alexandria</i> , and withall he challenged to himself more authority than ever any other Bishop had before him. From that time forth besides the oversight and rule of his Clergy and Ecclesiastical affairs, the B. of <i>Alexandria</i> took also the government of temporal matters. He banished all the Jews out of <i>Alexandria</i> for murdering of the Christians, he condemned <i>Nestorius</i> in the Council of <i>Ephesus</i> . <i>Socr. l. 7. c. 12.</i> | <i>Aeternus</i> was of a wonderfull vain opinion. He thought that all hereticks walked aright and maintained the truth. <i>Aug. s. 1 de haref.</i> <i>Paterniani</i> were hereticks, which thought, that the neather parts of mans body were made not by God, but by the Devil, and therefore yielded all those parts unto all beastly life. Some called these men <i>Venustianus</i> . <i>Augst.</i> <i>Tertullianus</i> were hereticks which denied second marriages, and said, that the souls of wicked men became Devils after their departure out of this life, and that the soul is continued by going from one into another, as much as today, by carnal desire and succession. <i>Aug.</i> <i>Nestorius</i> the heretick, by birth a <i>Germane</i> , yet Priest of <i>Antioch</i> , was sent for by <i>Theodosius</i> and there made Bishop. For his cruelty he was called a firebrand, he brought from <i>Antioch</i> a Priest in his company, whose name was <i>Anastasia</i> which taught in the Church that <i>Mary</i> was not to be called the Mother of God, whom he defended and avoided, as <i>Socrates</i> saith, this clause, the mother of bearing of God as a bugge or fraying ghost: yet he proceeded in spite, being called to the Council of <i>Ephesus</i> , he denied that Christ was God, and seeing that there rose great stir thereof, he seemed to repent, but the Council deposed and |
| 425. | <i>Valentinianus</i> the younger Emperor of <i>Rome</i> , and gave him <i>Eudoxia</i> his daughter to marriage, but he was slain by the soldiers of <i>Aetius</i> . <i>Theodosius</i> in his life time detested all hereticks, and made a Law, wherein he condemned <i>Nestorius</i> . He reigned 38 years, and then died. An. Dom. 450. <i>Socr. l. 7. c. 1, 22, 23, 24, 43. Evag. l. 2. c. 12, 22.</i> | <i>Isidorus</i> a <i>Pelagian</i> was of great fame in the days of <i>Cyril</i> , and wrote a book unto him. <i>Evag. l. 1. c. 15.</i> | A Council held at <i>Telene</i> in the time of <i>Zosimus</i> thrust upon the Clergy vowed chastity, which <i>Siricius</i> had first commanded. tom. 1. conc. The sixth Council of <i>Carthage</i> ratified the Canons of the <i>Nicene</i> Council. tom. 2. conc. The seventh Council of <i>Carthage</i> laid down what kind of men were fit to bear witness against the Clergy. tom. 1. conc. A Council was held in <i>Affick</i> , where all the Provinces came together in the time of <i>Bonifacius</i> and <i>Celestinus</i> Bishop of <i>Rome</i> , where they condemned <i>Pelagians</i> and decreed, that no Bishop should be called the | | | | | |

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| 434. | | <i>Cyrenus</i> Bishop of <i>Cyrene</i> an eloquent man, & a profound Philosopher flourished in the time of <i>Theodosius</i> .
<i>Evag.</i> l. i. c. 15.
<i>Prudentius</i> and <i>Sedulius</i> Christian Poets lived about this time <i>Gennad. catal.</i> | head of all Priests, that no appeal should be made out of <i>Africk</i> to any other Bishop, &c. tom. i. conc.

A general Council called at <i>Ephe sus</i> , An. Dom. 434. <i>Prof. chro.</i> of two hundred Bishops where <i>Nestorius</i> the heretick was condemned. <i>Socr.</i> l. 7. c. 33. <i>Evag.</i> l. i. c. 14. | | | <i>Celstinus</i> sent <i>Patrick</i> a <i>Brittain</i> born into <i>Ireland</i> , who preached there 40 years. <i>Fanc. chro.</i> | | banished him unto <i>Oasis</i> , God winked not at his impiety, but plagued him diversly from above, his tongue was eaten up of worms, and so he died. <i>Socr.</i> l. 5. c. 22, 23, 29
<i>Evag.</i> l. i. c. 2, 3, 7. |
| 435. | In the reign of this <i>Theodosius</i> the <i>Brittains</i> sent for the <i>Saxons</i> out of <i>Germany</i> to assist them against the <i>Scots</i> and <i>Picts</i> . <i>Portiger</i> the King entertained them, reasoned with them of their faith, found them <i>Painims</i> , that they worshipped <i>Saturn</i> , <i>Jupiter</i> and <i>Mercury</i> , whom they called <i>Woden</i> , and in the honour of him <i>Wodens-day</i> , that is, <i>Wednesday</i> . They worshipped also <i>Venus</i> , whom they called <i>Frea</i> , thereof cometh <i>Friday</i> . These <i>Saxons</i> , when they together with the <i>Brittains</i> had foiled the <i>Scots</i> and <i>Picts</i> , traiterously fell upon their own masters the <i>Brittains</i> , and drave them to the mountains, and called them after their Country language <i>Walshmen</i> , that is, strangers. <i>Flor. hist. Funcci. Polyd. Virgil. Beda. l. de temporum ratione.</i> | <i>Propper Aquitanicus</i> one that wrote many notable tracts, whose sentences are to be seen among <i>Augustines</i> works, flourished in the reign of <i>Theodosius</i> . He wrote also a notable Chronography. <i>Gennad.</i>
<i>Simeon</i> a religious man in the time of <i>Domnus</i> Bish. of <i>Antioch</i> was the author of a strange kind of life. He lived many years in a pillar. He was known to be a godly man. <i>Evag.</i> l. i. c. 12. l. 2. c. 10.
<i>Socrates Scholasticus</i> which continued in seven books the Ecclesiastical History of <i>Eusebius Pamphilus</i> from <i>Constantinus Magnus</i> unto the better part of <i>Theodosius junior</i> his reign, was about this time of great fame throughout all <i>Greece</i> | A Council was held at <i>Rhegium</i> for the redresse of Ecclesiastical matters. tom. i. conc.

A Council was called at <i>Rome</i> by <i>Valentinianus</i> the younger, where <i>Sixtus</i> the Bishop purged himself of certain crimes that were laid to his charge.

<i>Sixtus</i> called a Council at <i>Rome</i> to examine the doings of <i>Polychronius</i> Bishop of <i>Jerusalem</i> . tom. i. concil.

The Council of <i>Agatha</i> decreed, that none should be made Priest afore he was 30 years old, that the Clergy should wear such attire as became their profession, with many other constitutions. tom. i. concil.

The first and second Council held as <i>Origen</i> decreed among other things, that such as fled to sanctuaries should be aided: condemn- | I find to. i. concil. That in the time of <i>Sixtus</i> B. of <i>Rome</i> , there was one <i>Poly. chronius</i> B. of <i>Jerusalem</i> very short while, and deposed in a Council held at <i>Rome</i> for <i>Simony</i> & extortion: but other writers make no mention of him, & say, that from <i>Theodosius</i> to <i>Martianus</i> the Empe- | <i>Domnus</i> was Bish. of <i>Antioch</i> after <i>John</i> . <i>Evag.</i> l. i. c. 10. | <i>Sixtus</i> the third was B. of <i>Rome</i> after <i>Celstinus</i> , An. Dom. 435. and continued eight years. <i>Prof. chro.</i> One <i>Basilius</i> laid divers crimes to his charge, so that he called a Council, and purged himself. tom. i. conc. <i>Gennad. catal.</i> | | A sect of hereticks, the first authors name is not known, said, that after the resurrection this world should not be changed, but remain still as it doth, contrary to the Scripture, which saith, there shall be a new heaven and a new earth. <i>Aug.</i>

Another sect went always bare-foot, not for the affliction of the body, but because they understood fondly certain places of the Scripture. <i>Aug.</i>

Another sect would never eat meat with men. They took the holy Ghost for a creature. <i>Aug.</i>

Another heretick said, that the Divinity of Christ sorrowed, when his naked body was nailed to the tree. <i>Aug.</i>

Another there was which said, that God was of three parts, the Father, the Son and the holy Ghost, calling them all not absolute persons, but parts of one. <i>Aug.</i> |

| Anno Dom. | The reign of the Emperors. | The Fathers of the Church. | The Councils. | The Bishops of Jerusalem. | The Bishops of Antioch. | The Bishops of Rome. | The Bishops of Alexandria. | The Hereticks. |
|-----------|---|---|---|--|---|---|--|---|
| 443. | | <i>Theodoretus</i> B. of <i>Cyrrus</i> wrote about this time the Ecclesiastical History comprising an hundred and five years. <i>Sozomenus</i> wrote the Ecclesiastical History from <i>Constantinus Magnus</i> unto the reign of <i>Theodosius junior</i> . <i>Maximus</i> B. of <i>Taurinum</i> one that wrote many notable Tracts lived about this time. <i>Gennad.</i> Catalog. | ned free-will and grace of merits. tom. 1. concil. The first & second Councils held at <i>Vasio</i> , in the time of <i>Theodosius</i> , decreed that in such Churches where Preachers were not, Deacons should read Homilies. to 1. concil. A Council held at <i>Carpentoralle</i> , decreed, that the Bishop should not poll the Parishes. tom. 1. concil. The 3 ^d Council of <i>Arelate</i> decreed that no Deacon should be made before he were 25 year old, no Priest before 30 years tom. 1. concil. A Provincial Council was held at <i>Constantinople</i> , was condemned. <i>Evag.</i> 1. 1. c. 9. An heretical Council held at <i>Ephesus</i> , where by the means of <i>Dioscorus</i> Bishop of <i>Alexandria</i> , <i>Eutyches</i> the heretick was restored <i>Eva.</i> 1. 1. c. 10. A Council of 530 Bishops was held at <i>Chalcedon</i> by the commandment of <i>Martianus</i> where <i>Dioscorus</i> Bish of <i>Alexandria</i> was deposed, <i>Nestorius</i> , <i>Eutyches</i> , and <i>Macedonius</i> condemned. <i>Evag.</i> 1. 2. c. 2, 4, 10. | | | | | Some Hereticks said, that the water was not made by God, but was alwayes co-eternal with him. <i>Aug.</i> Some said, that the body, and not the soul was the Image of God. <i>Aug.</i> Others said, that the souls of wicked men were turned into Devils, and to every sort of beasts correspondent to their merits. <i>Aug.</i> Some said, that when Christ went to hell, all the unfaithfull believed, and were delivered. <i>Aug.</i> Others say, that Christ was alwayes with the Father, but not alwayes a Son. <i>Aug.</i> <i>Eutyches</i> maintained the opinion of <i>Nestorius</i> , and said, that our Lord consisted of two Natures, before the Divinity was coupled with the Humanity, but after the uniting of them to be of one Nature, and that the body of Christ was not of one substance with ours. The Council of <i>Constantinople</i> deposed him, but he appealed unto <i>Theodosius</i> , and procured the Council of <i>Ephesus</i> to be summoned, where <i>Dioscorus</i> the Heretick restored him. <i>Evag.</i> 1. 1. c. 9. This <i>Eutyches</i> being condemned in the Council of <i>Chalcedon</i> brake out into these words, This is the faith that I was baptized in, This is the faith which I have lear- |
| 450. | <i>Martianus</i> a <i>Thracian</i> succeeded <i>Theodosius junior</i> in the Eastern Empire. He was one that behaved himself virtuously towards God and man. He reigned seven years and then died. <i>Evag.</i> 1. 1. c. 22. 1. 2. c. 18. | <i>Gennadius</i> a learned writer. the Author of the Catalogue of famous men which is found among <i>Jeroms</i> work. flourished about this time. | | <i>Theodosius</i> was by the idle Monks made B. of <i>Jerusalem</i> in the absence of <i>Juvencius</i> , but <i>Martianus</i> the Emperor deposed him, and restored the other. <i>Evag.</i> 1. 2. c. 5. 1. 3. c. 6 | <i>Maximus</i> was Bish. of <i>Antioch</i> after <i>Domnus</i> , he was at the Council of <i>Chalcedon</i> . <i>Evag.</i> 1. 2. c. 4. | <i>Leo</i> was B. of <i>Rome</i> after <i>Sixtus</i> An. Dom. 443. where he continued 21 years. <i>Proper.</i> chron. <i>Palm.</i> <i>Evag.</i> 1. 1. c. 10. He died in the time of the Emperor <i>Leo</i> and <i>Majrianus</i> <i>Gennad.</i> catalog. | <i>Dioscorus</i> was Bishop of <i>Alexandria</i> after <i>Cyril</i> , he was of <i>Nestorius</i> opinion, and deposed by the Council of <i>Chalcedon</i> . <i>Evag.</i> 1. 1. c. 10. 1. 2. c. 5. <i>Proterius</i> was Bishop of <i>Alexandria</i> after the Council had deposed <i>Dioscorus</i> , he was a godly man, yet a souldier ran him thorow with a naked sword upon Easter-day, and the seditious persons after his death to <i>Theodosius</i> , and burned him to ashes. <i>Evag.</i> 1. 2. c. 5, 8. | |

| Ann. Dom. | The reign of the Emperors. | The Fathers of the Church. | The Councils. | The Bishops of Jerusalem. | The Bishops of Antioch. | The Bishops of Rome. | The Bishops of Alexandria. | The Hereticks. |
|-----------|---|---|--|---------------------------|--|----------------------|---|---|
| | <p><i>Maximus</i> in his time was Emperor of Rome after <i>Valentinianus</i> death 70 dayes, but <i>Genzerichus</i> King of the Vandals took Rome, tore <i>Maximus</i> in pieces, threw his carcase into <i>Tiberis</i>, and went back to <i>Carthage</i>.</p> <p><i>Auitus</i> was Emperor after <i>Maximus</i> eight moneths.</p> <p><i>Majoranus</i> was Emperor of Rome in the end of <i>Martianus</i>, & the beginning of <i>Leo</i>, where he reigned four years. But <i>Severus</i> dispatched him, & took his room himself.</p> <p><i>Eva. l. 2. c. 7. Palmer. chr.</i></p> | <p><i>Johannes Damascenus</i> a learned writer wrote against the Arians. <i>Pantal.</i></p> | <p>A Council held at <i>Venice</i> about this time decreed, that no Clergy men should wander from one Diocese to another without dimissary letters: that they should nor be at wedding dinners, dances and hearing of wanton sonnets: that throughout the same Province they observe one manner of divine service. tom. 2. concil.</p> <p>A Council was called at <i>Tours</i> in France for the reformation of Ecclesiastical matters tom. 2. concil.</p> | | <p><i>Martyrium</i> Bishop of Antioch. <i>Nicep. Theodoret. collect.</i></p> <p><i>Julianus</i> B. of Antioch. <i>Niceph. Theodoret. coll.</i></p> | | <p><i>Timothew. Eulurum</i> a Monk, was by the feditious persons made Bishop of Alexandria while <i>Proterius</i> lived, he was of <i>Apollinaris</i> opinion, and immediately deposed by <i>Leo. Evag. l. 2. c. 8, 11.</i> He went about the Monks lodgings in the night-time, and cried like a spirit, that they should chuse <i>Timothew. Eulurum</i> to their Bishop, meaning himself. <i>Theod. col.</i></p> <p><i>Timothew. Basiliscus</i>, otherwise called <i>Salofaciolus</i> was Bishop of Alexandria after the exile of his predecessor. <i>Evag. l. 2. c. 11.</i> but he was banished not long after.</p> <p><i>Hilarium</i> was Bish. of Rome after <i>Leo</i>, Anno Dom. 464. and continued six years. <i>Palen. chron. Anton. chron.</i></p> | <p>ned of the Fathers, and in this faith will I die, tom. 2. concil.</p> <p><i>Dioscorus</i> Bish. of Alexandria was an Eutychian. <i>Evag.</i></p> <p><i>Timothew</i> an heretical Bishop.</p> <p><i>Accephali</i> were a confule multitude of hereticks, without a head, which reviled the Council of <i>Chalcedon</i>, and said that Christ had but one Nature. <i>Palen. chron.</i></p> |
| 468. | <p><i>Leo</i> was Emperor in the East after <i>Martianus</i>. He wrote unto <i>Anatolius</i> B. of Constantinople for to examine the stir risen at Alexandria about the murdering of <i>Proterius</i>, and the election of <i>Timothew</i>. He governed 17 years and deposed himself placing in his room <i>Leo</i> the son of his daughter <i>Ariadne</i>, and of <i>Zeno</i>: but this younger <i>Leo</i> died immedi-</p> | <p><i>Anatolius</i> B. of Constantinople flourished in the dayes of <i>Leo. Evag.</i></p> <p><i>Paulinus</i> B. of Nola in Italy was of great fame about time, he gave all his substance to redeem captives and poor prisoners. <i>Palm. Chron.</i></p> | <p>A Council held at Rome in the time of <i>Hilarium</i> confirmed the <i>Nicene</i> Creed, that such as had canonical impediments were not to be made Priests. tom. 2. concil.</p> | | | | | |

| Aera Domini. | The reign of the Emperors. | The Fathers of the Church. | The Councils. | The Bishops of Jerusalem. | The Bishops of Antioch. | The Bishops of Rome. | The Bishops of Alexandria. | The Hereticks. |
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| <p>458. Arthur King of Britain, a noble and valiant Prince, is said about this time to be of great fame throughout the West parts of the world. After Aurelius Ambrosius and Uterpendragon, he quitted himself of the Saxons. He subdued Ireland and the Isles of Orkades, also Holland and Gutland. He overran all France. He slew at Augusto Dunum Lucius a Consul, and General of the Roman army. He determined to see Rome, but hearing of the treason of Merdred he hastened home, slew Merdred, and there took his death wound. He lieth buried at Glasterbury. Florist.</p> | <p>ately, and Zeno his father ruled the Empire alone. <i>Eva. l. 2. c. 8, 9, 27.</i></p> <p>Severus was Emperor of the West, and abode at Ravenna after Marjannus four years. <i>Palmer. chron.</i></p> <p>Anthemius was sent from Leo to be Emperor of Rome, where he continued five years. <i>Eva. l. 2. c. 16.</i></p> <p>Olymbrus was Emperor seven months.</p> <p>Glycerius was Emperor five years, whom Nepos deposed. Nepos was Emperor of Rome 55 days, whom Orestes deposed. Orestes made Augustulus his son Emperor.</p> <p>Augustulus the sonne of Orestes, reigned one year, he was the last Emperor of Rome of the thousand and three hundred years since the reign of Romulus.</p> <p>Through sedition and civil wars it fell out that the Empire came to naught. Many reigned in the West of equal authority. Odoacer that succeeded Augustulus, would not call himself Emperor but King, there was no Emperor of the West the space of 330 years, afore the year of our Lord eight hundred, when Carolus Magnus King of France was by Leo the third of that name, Bishop of Rome crowned Emperor. From that time the Emperors of the West were called the Emperors of Germany. <i>Eva. l. 1. c. 16. Matth. Palmer. chron.</i></p> | | | <p>Anastasius was Bish. of Jerusalem after Juvenalis. One as it is reported that subscribed unto the condemnation of the Council of Chalcedon, for fear of Basiliscus. <i>Eva. l. 3. c. 5.</i></p> | <p>Basiliscus Bishop of Antioch. <i>Eva. l. 2. c. 10.</i></p> <p>Peter Chaphen B. of Antioch. He was an heretick and condemned the Council of Chalcedon. He was afterward deposed by Zeno the Emperor. <i>Eva. l. 3. c. 15.</i></p> <p>Steven Bish. of Antioch after the deposition of Peter: but the Antiochians dispatched him with a cruel death. <i>Eva. l. 3. c. 10.</i></p> | <p>Simplicius was B. of Rome after Hilarius, An. Dom. 470. where he continued fifteen years, he wore unto Zeno the Emperor, and Zeno unto him again touching John B. of Antioch that was deposed. <i>Palmer. chron. Eva. l. 3. c. 15.</i></p> | <p>Timothew Eulurus was called from exile, where he had been eighteen years by Basiliscus the tyrant, and restored to the See of Alexandria. He accused the Council of Chalcedon, Zeno purposed to persecute him, but seeing that he was an old man, he let him alone, and shortly after he died. <i>Eva. l. 3. c. 4, 5, 11.</i></p> <p>Petrus Mogus was made B. of Antioch after the decease of Timothew Eulurus, but Zeno was offended with it, and thrust him out. <i>Eva. l. 3. c. 11.</i></p> | <p>Peter Chaphen Bish. of Antioch was an Eutychian, he accused the Council of Chalcedon, troubled all Egypt, and set the religious men by the ears. <i>Eva. l. 3. c. 16, 17, 25.</i></p> <p>Idle Monks within the province of Alexandria, fell to the heresie of Eutyches, and to revile the Council of Chalcedon. <i>Eva. l. 3. c. 17.</i></p> <p>Petrus Mogus B. of Alexandria, was an heretick. <i>Eva.</i></p> |
| <p>475.</p> | <p>Zeno succeeded Leo in the Empire, learned a wicked and a beastly liver. Basiliscus the tyrant overcame him, became Emperor two years, and proclaimed his sonne,</p> | <p>Letus a learned man was burned by Honoricus the Arian. <i>Anton. chr.</i></p> | | | | | | |

| Anno Dom. | The reign of the Emperors. | The Fathers of the Church. | The Councils. | The Bishops of Jerusalem. | The Bishops of Antioch. | The Bishops of Rome. | The Bishops of Alexandria. | The Heresicks. |
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| 485. | <p>Marcius, Caesar. This Basiliscus sent letters every where, and condemned in them the Council of Chalcedon. But he was slain by reason of the schisme that arose thereof at Constantinople to call in his letters, and not long after Zeno came with great power, and overthrew him, slew him, his wife and children. This Zeno reigned seventeen years, and died of the falling sickness. Evag. l. 2. c. 17. l. 3. c. 13, 4, 7, 8, 29.</p> | <p>Dionysius with Majoricus her son suffered infinite torments for the faith in Christ. Anton. chron.</p> <p>Fulgentius flourished about this time. Palm. chron.</p> <p>Hefychius wrote a learned Commentary upon Leviticus. Coara. Lycost.</p> | <p>A Council held at Tarraco in Spain in the time of Felix laid down certain Canons for the reformation of the Clergy. tom. 2. conc.</p> <p>All the Bishops of Affick came together by the commandment of H. Arianus the Arian, where his heresie was confirmed, and four hundred forty four</p> | <p>Martyrius was B. of Jerusalem after Anastasius. Evag. l. 3. c. 16.</p> | <p>Calandio was Bishop of Antioch after the death of Steven: he accused both the letters of Basiliscus and of Timothee. Eva. l. 3. c. 10.</p> <p>Petrus Cnaphus after the decease of Calandio was restored unto the Bishoprick. Evag. l. 3. c. 16.</p> <p>Palladius was Bishop of Antioch after Peter. Evag. l. 3. c. 23.</p> | <p>Felix the second of that name was Bish. of Rome after Simplicius. An. Dom. 485. where he continued nine years. Evag. l. 4. c. 18, 19, 20. Anton. chr.</p> | <p>Timotheus Basiliscus is by Zeno called from exile, and restored to his Bishoprick. Eva. l. 3. c. 11.</p> <p>John succeeded Timothee, he made sure in his Predecessors days, that the Emperor would grant him the nominating of the next Incumbent, & swore he would not take it himself, when the See was void, he gave the electors money, forgot his oath and became Bish. himself, therefore the Emperor deposed him. Evag. l. 3. c. 12.</p> <p>Petrus Mogus is again restored by Zeno, upon condition that he will renounce his heresie. Evag. l. 2. c. 12.</p> | <p>Honoricus King of the Vandals, was an Arian, and exiled 334 Bishops. Honor. catal. heret. Barlaith. Anto. chro. He exiled of the Clergy and Laity, to the number of 4975 persons. Evag. l. 4. c. 14.</p> <p>The East-churches were wonderfully infected, and at great dissention about the heresie of Nestorius, Eutyches and Dioscorus. Evag. l. 3. c. 31.</p> <p>The Monks of Constantinople were hereticks of Eutyches opinion. Evag. l. 3. c. 31.</p> <p>Certain Manichees were found at Rome in the time of Gelasius: they were banished, and their books burnt to ashes. Palmer. chron.</p> <p>The Monks of Syria were hereticks, came in a heat to Antioch, made there an insurrection, so that a great number of them in stead of earth were buried in the river Orontes. Evag. l. 3. c. 31.</p> |
| 492. | <p>Anastasius succeeded Zeno in the Empire. He took not only the Empire after him, but also his wife. When he saw the great sedition that reigned in the Church, he called the people together, and told them, he would be Emperor no longer, but the people seeing this, quieted themselves, requested him to continue their Emperor, so he did, and died shortly after, when he had reigned 27 years, three months and three dayes. Evag. l. 3. c. 29, 48.</p> | <p>Egesippus a great Divine, flourished about this time. Gubel.</p> <p>Boetius a Christian Philosopher endured great persecution under Theodoricus the Arian. Volater.</p> | <p>A Synod of seventy Bishop was called together at Rome by Gelasius, where the canonical Scriptures were severed from such as were Apocrypha. tom. 2. conc.</p> <p>A Synod met at Epannis and decreed; that no Clergy-man should either hunt or hawk: that throughout the Province such divine service as the Metropolitan liked of, should be retained. tom. 2. conc.</p> | <p>Salustius was B. of Jerusalem after Martyrius. Evag. l. 3. c. 36.</p> | <p>Flavianus was Bishop of Antioch after Palladius, but Anastasius the Emperor deposed him for sedition. Evag. l. 3. c. 13, 30, 31.</p> | <p>Anastasius the second was Bish. of Rome after Gelasius two years. tom. 2. conc.</p> | <p>Arbanasius succeeded Peter in the Bishoprick of Alexandria. Evag. l. 3. c. 13.</p> | |

| Anno Dom. | The reign of the Emperors. | The Fathers of the Church. | The Councils. | The Bishops of Jerusalem. | The Bishops of Antioch. | The Bishops of Rome. | The Bishops of Alexandria. | The Heretics. |
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| | some do write of him, that he should command not a Trinity but a quaternity to be worshipped, and therefore was smitten with a thunderbolt, and so died. <i>P. diac. blond.</i> | <i>Remigius</i> a Bishop of France flourished about this time. <i>Vola.</i> | A Council held at <i>Ravenna</i> in presence of <i>Theodoricus</i> debated the schism that rose about the election of a Bishop of Rome, and chose <i>Symachus</i> . <i>Palm. chron.</i> | <i>Helian</i> was B. of Jerusalem after <i>Salustius</i> . <i>Evag. l. 4. c. 36.</i> | <i>Severus</i> was B. of Antioch after the deposition of <i>Flavianus</i> . Before he was Priest he was a Counsellor and pleaded Law at <i>Berytus</i> : after he was made B. he fell into the heresy of <i>Eutyches</i> . <i>Evag. l. 3. c. 33, 34.</i> | <i>Symachus</i> was B. of Rome after <i>Anastasius</i> fifteen years. to. 2. conc. | | <i>Olympius</i> an Arian Bishop as he bained himself at <i>Carthage</i> , and blasphemed the blessed Trinity, was suddenly smitten from Heaven with the fiery darts and burned quick. <i>Palm. chron.</i> |
| | | <i>Zosimus</i> and <i>John Chrysostom</i> were famous for their godly life and strange miracles. <i>Evag. l. 4. c. 7.</i> | A Council held at <i>Merda</i> in Spain, decreed that such as slew the child in the womb with potions and simper-sauces should be banished the Communion the space of seven years, that Clergy men being defamed should purge themselves. to. 2. conc. | | | <i>Hormisdas</i> was B. of Rome after <i>Symachus</i> , An. Dom. 516. where he continued nine years. An. chro. | <i>John</i> succeeded <i>Athanasius</i> . <i>Evag. l. 3. c. 23.</i> | <i>Severus</i> Bishop of Antioch was of <i>Eutyches</i> opinion. <i>Justinus</i> the Emperor in the first year of his reign caused his tongue to be pulled out of his mouth, because he reviled the Council of <i>Chalcedon</i> , and preached railing Sermons. <i>Evag. l. 4. c. 4.</i> |
| | <i>Justinus</i> a Thracian succeeded <i>Anastasi</i> , he favoured the Council of <i>Chalcedon</i> . He dispatched through wiles a great number of tyrants whom he suspected. When he had reigned eight years, nine months, and three days, he proclaimed <i>Justinianus</i> his fellow-Emperor, reigned with him four months, then died. <i>Evag. l. 4. c. 1, 2, 3, 9.</i> | <i>Brigida</i> a maid, whose revelations are at this day extant, flourished about this time. <i>Pal. chron.</i> | A Council held at <i>Valentia</i> in Spain, decreed that the Gospel should be read after the Epistle. to. 2. conc. | <i>Petrus</i> B. of Jerusalem after <i>Helian</i> . <i>Evag. l. 4. c. 36.</i> The general Council held at <i>Constantinople</i> wrote unto him what they had done. to. 2. conc. | | | <i>John</i> succeeded the former <i>John</i> . <i>Evag. l. 3. c. 23.</i> | <i>Deuterius</i> an Arian Bishop of <i>Constantinople</i> as he baptized one <i>Barbarus</i> he used this form: I baptize <i>Barbarus</i> in the name of the Father, through the Son in the holy Ghost. <i>Theod. collect.</i> |
| | | | A Council held at <i>Aurelia</i> in the time of <i>Hormisdas</i> , decreed, that Lent should be solemnly kept before Easter, the Rogation week with the Ember-days about the ascension. to. 2. conc. | | <i>Paulus</i> was B. of Antioch after <i>Severus</i> . <i>Eva. l. 4. c. 4.</i> <i>Euphrasius</i> succeeded <i>Paulus</i> , he died in the earthquake which was at Antioch the seventh year of <i>Justinus</i> . <i>Evag. l. 4. c. 9, 11, 36.</i> | | <i>Theodosius</i> was B. of Alexandria after <i>John</i> . <i>Justinianus</i> deposed him for maintaining the heresy of <i>Eutyches</i> . <i>Evag. l. 4. c. 9, 11, 36.</i> | <i>Benedictus</i> the first founder of the order commonly called <i>S. Benedictus</i> died, <i>saith Volater. l. 21. An. Dom. 518.</i> He was the first and the only deviser of a several trade of life within the first 600 years after Christ, and because he presumed to invent a new way which all the godly Fathers before him never thought of, I laid him here down for a schismatick, and conched him in the Catalogue of heretics. |

| Ann. Dom. | The reign of the Emperors. | The Fathers of the Church. | The Councils. | The Bishops of Jerusalem. | The Bishops of Antioch. | The Bishops of Rome. | The Bishops of Alexandria. | The Hereticks. |
|-----------|---|---|--|---------------------------|--|--|--|---|
| 525. | | | that baptism should be ministred only at Easter and Whitsontide, and at other times, if necessity so required: that the Lords prayer should be said at morning and evening prayer. tom. 2. conc. | | | John was B. of Rome after Harmsida. An. Dom. 525. and continued there two years and ten moneths. Pal. chron. | | Mo. Orholta were hereticks, which denied that Christ had two wills, a divine and humane. V. later. l. 27. |
| | Justinianus succeeded Julius in the Empire. He was covetous, cruel and carelesse of that which was good. The Emperesse his wife favoured the heretical opinion of Eutyches. He himself fell into a blasphemous opinion, time of Justinianus. Evag. l. 4. c. 32. | Priscianus the great Grammarian lived in the dayes of Justinian. Pal. chron. | A Council held at <i>Casar Augusta</i> accused such as received the Sacrament, and eat it not in the Church tom. 2. conc. | | Euphremius a Nobleman succeeded Euphrasius in the Bishoprick of Antioch. Evag. l. 4. c. 6. | Felix 4. was B. of Rome after John, and continued four years. Anton. chron. | | Theodora the wife of Justinianus the Emperor was of Eutyches opinion. Evag. l. 4. c. 10. |
| 528. | | Barfannaphus a religious man was of great fame in the time of Justinianus. Evag. l. 4. c. 32. | The second Council held at Toledo decreed, that all whatsoever the Clergy held <i>de jure</i> , should return unto the Church after their decease. tom. 2. conc. In the time of John the 24 Bishop of Rome. | | | Bonifacius 2. was B. of Rome after Felix two years. Anton. chro. to. 2. conc. John 2. was B. of Rome after Bonifacius two years. tom. 2. concil. | Zoilus was B. of Alexandria after Theodosius. Evag. l. 4. c. 11. | Justinianus the Emperor wrote an Edict, but God bereaved him of his life, afore he published it, where he affirmed, that the body of Christ was not subject to corruption: that it was void of the natural affections which appertain the reunto: that he eat before the passion, as he did after his resurrection: that his most holy body was nothing changed for all the framing thereof in the mothers womb, and for all the natural and voluntary affections. Evag. l. 4. c. 38. This is that Justinian whose Laws are so much made of throughout the world. |
| | | Menas Patriarch of Constantinople flourished about this time. tom. 2. conc. | A general Council was called at Constantinople in the 27 year of Justinianus the Emperor, and in the time of Vigilius Bishop of Rome, where they condemned the heresies of Anthimus Bishop of Constantinople, Severus Bishop of Antioch, Peter Cnaphens, Theodorus and Zazar: they allowed the four former general Councils: decreed, that <i>Marinus</i> should be called the mother of of <i>Jesus</i> God, condemned <i>Origen</i> . tom. 2. conc. Evag. l. 4. c. 17. | | Dominius B. of Antioch after Euphremius. Evag. l. 4. c. 37. | Agapetus was B. of Rome after John 2. one year. Ant. chr. Silverus was B. of Rome after Agapetus one year. tom. 2. concil. | | Anthimus B. of Constantinople was of Eutyches the hereticks opinion, and therefore deposed by Justinian, and condemned in the general Council of Constantinople. Evag. l. 4. c. 9, 11. |
| | | | A second and third Council held at <i>Arrelia</i> laid down many godly decrees. tom. 2. concil. | | Anastasius was Bish. of Antioch after Dominius. He rebuked Justinianus for his heresie. Justinianus the 24 deposed him upon false reports, and as some say, because he would not give him money for his Bishoprick. Evag. l. 4. c. 38, 39. l. 5. c. 5. | Vigilius was B. of Rome after Silverus. An. Dom. 539. where he continued 18 years. Palm. chron. Anton. chron. Evag. l. 4. c. 37. Pelagius was B. of Rome after Vigilius. Anno Dom. 557. where he continued eleven years. tom. 2. concil. | Apollinarius was B. of Alexandria after Zoilus. Evag. l. 4. c. 36. | Andreas an Italian went about the Countrey, leading in his hand a blind red dog, sold mens fortunes, but he brought them into great misfortune, by deceiving them with heretical fables. Europ. Ab. Ulspers. |
| | | | The Council of <i>Avergne</i> was held in the time of Vigilius. tom. 2. concil. | | | | | |

| Anno Dom. | The reign of the Emperors. | The Fathers of the Church. | The Councils. | The Bishops of Jerusalem. | The Bishops of Antioch. | The Bishops of Rome. | The Bishops of Alexandria. | The Hereticks. |
|-----------|---|----------------------------|---|---|--|---|---|----------------|
| 566. | Justinus the second of that name succeeded Justinianus in the Empire. He lived wantonly, fared deliciously, sold benefices unto ignorant priests. He craftily compassed the death of Justinus his cousin. In the end he fell into a frenzy, uttered lamentable speeches, and bequeathed the Empire unto Tiberius, he reigned 12 years and ten moneths. Eva. l. 5. c. 1, 2, 3, 7, 8, 11, 13, 23. | | The fourth and fifth Councils of Aurelia were called together in the time of Pelagius the first. tom. 2. conc.
A second Council held at Tours in France. tom. 2. conc.
A Council called at Paris touching Church goods. tom. 1. conc.
A Council was called at Hispalis in Spain, touching the Church goods in the time of Pelagius the second. tom. 2. conc. | Eustachius B of Jerusalem. Evag. l. 4. c. 32. | | John the third was B. of Rome after Pelagius, and continued twelve years. tom. 2. conc.
Benedictus was B. of Rome after John the third, An. Dom. 576. where he continued four years. tom. 2. conc. Palm. chron. | John succeeded Apollinaris in the See of Alexandria. Eva. l. 5. c. 16. | |
| 577. | Tiberius became Emperor after that Justinus the second fell into frenzy. He was a godly man: he reigned seven years and eleven moneths. Evag. l. 5. c. 11, 13, 23. | | The third Council of Toledo condemned the Arian heretic tom. 2. conc.
The first and second Synods called at Lions for the removing of schism raised in the Church. tom. 2. conc.
The first and second Synods called at Matiscona, reformed Ecclesiastical matters. tom. 2. conc. | John B. of Jerusalem. Evag. l. 5. c. 16. | Gregorius B of Antioch after the deposition of Anastasius. Evag. l. 5. c. 6. | Pelagius the second was Bishop of Rome after Benedictus, and continued ten years. tom. 2. conc.
Gregorius was B. of Rome after Pelagius, An. Dom. 590. and continued thirteen years. tom. 2. conc. He sent Austin into England, to convert the Saxons that were Paganims to the faith. Flor. hist. | Eulogius succeeded John in the Bishoprick of Alexandria, who, as Nicephorus reporteth continued five and twenty years. Evag. l. 5. c. 16. | |
| 583. | Mauricius the Emperor succeeded Tiberius in the Empire. | | | | | | | |
| 595. | 12 Mauricij. | | | | | | | |

Hitherto (gentle Reader) have I run over in this Chronographie the principal things which are to be considered within the first six hundred years after Christ, as far forth as these Authors, whose Histories I translated, have continued their times. Evagrius the last of these Historiographers ended the twelfth year of Mauricius the Emperor, and there I rest with him, leaving the times following (which are wonderfully corrupted) to such as are disposed to discourse of them. This travel have I taken, that the truth of the purest age after Christ might appear, and the state of the most ancient Churches might be known of such as in these dayes seek to overthrow the State, bring the Religion to contempt, the Christians to a lawlesse security, hoping that by the view of orderly Discipline, things which be amisse may be redressed accordingly. I wish thee health, knowledge of the truth, fear of God, faith to believe in him, thy soules health, and salvation in the end. Farewell.

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X

X *Yftus* was B. of Rome ten years.
Xyftus 2^d B. of Rome.

58, 83
 577

Z

Z *Achary* the father of *Iohn Baptist*, his order and marrydome.

553

LAUS DEO.

EUSEBIUS
HIS
LIFE
OF
CONSTANTINE,
IN
FOUR BOOKS:
WITH
CONSTANTINES Oration
TO THE
CLERGY.

Wisdom most commonly is found in him that is good and virtuous, Pythag.



LONDON,
Printed by, Abrabam Miller dwelling in Black-Friers. 1 6 6 3.



To the Right Worshipfull

S^r JOHN LAMBE

Knight, Doctor of Laws, and Dean of the
Arches of *CANTERBURY*.

SIR,

NO distrust of the acceptance of my Dedicati-
on, to so worthy a Patron, makes me draw
these lines beyond that Center. But this
Dedication will be agreeable to the Emperor
Constantines mind, whose actions were ge-
nerall and universall, and his life gracious, so that as he gave
access to all worthy persons in his life-time, he would have
the History of his life (to difference it from Vulgar Dedi-
cations) have free access to most worthy Patrons. He was a
Platonick and Scholastick Emperor, that loved the Cler-
gy and Scholars; which made the Bishop Eusebius thus
requite his Prince by writing his History. And there-
fore all those whom virtue and learning have advanced
to temperall or spirituall dignities, will not think it be-
low them to patronize the History of the Emperor
Constantine, who advanced both the temporall and
spirituall affairs of the world, and was commended by a
whole Synod to be Pater Patriæ, the father of the
A 2 Empire.

The Epistle Dedicatory.

Empire. I therefore presuming on the greatness and known virtues of this Emperor, though a stranger, do here present unto You this Translation of his History. For all good and learned men as they are loyall to the Prince reigning in their own time, so they love the memory of deceased virtuous Princes, such as Constantine, whose deserving merits may make this Translation worthy Your acceptance from the Translator, and deserve pardon for this his Dedication.

Yours devoted

Wye Saltonstall.

EUSEBIUS



EUSEBIUS,

SURNAMED

PAMPHILUS

Bishop of *Cæsarea* in *Palestina*,

Of the Life of the most holy Emperor

CONSTANTINE;

FOUR BOOKS.



Eusebius saith in this Chapter, that *Constantine* did reign more than thirty years, and lived twice as long. *Ruffinus* saith, that he died in the one and thirty year of his reign, which *Eusebius* having interpreted in his *Chronicles*, saith, that he reigned thirty years and ten moneths: but in the life of *Constantine*, l. 4. c. 53. he saith, that he reigned thirty two years lacking some moneths and dayes, and that he reigned twice that time. Lastly, *Socrates* in his first book, cap. 26. saith, that he died in the sixty fifth year of his age, lacking two moneths of sixty five compleat years. So that these four books do contain so much of his History, as is comprehended between the year of Christ 257, being the second year of the reign of the Emperor *Aurelianus*, in which he was born, and the year of Christ 341, being the last of his reign in which he died. Those Authors are to be referred hither, which we have mentioned, and referred formerly to lib. 7, 8, 9, 10, &c.

CHAP. I.

The Preface concerning the death of Constantine, and of his Sons that were Emperors; and that God doth honour good and pious Emperors, and confoundeth Tyrants: and that God hath honoured Constantine, who governed his Empire in a goodly manner more than thirty years, and lived above sixty years.

ALL men in generall did keep solemn festivall dayes at every tenth year of the reign of our Illustrious and Potent Emperor, so we have extolled him with praises, being environed with a large ring of Gods Ministers, not only when he had now reigned twenty years, and had famouled himself by many victorious trophies: but also when he had reigned thirty years, we in his Palace adorned his royall head with Wreaths of Laudatory Orations, as it were with fair Garlands, composed of divers coloured flowers. But now I am in a doubtfull perplexedness, and being desirous to speak something in a clear and perspicuous manner, agreeable to the usuall custome, I am irresolute, and uncertain whither to direct my speech, being amazed with the sight of so unusuall and admirable an object. For if I look toward any part of the world, either to the East or West, or the circumference of the whole Earth, or to Heaven it self, I do every where behold this blessed Emperor. For I see his children, like fresh kindled lights, with the resplendant raies of their Fathers virtues, enlightning and shedding their beams into all parts of the Earth, and I see his virtue and valour living in his royall

royal Progeny, who succeeding him in his Empire, do continuare his gracious reign, and being not long since initiated into the Imperial honour and dignity, so now in regard of their singular piety and goodness, having assumed unto the representative Image of their Father, are declared Kings, Cæsars and Emperors, and invested with all their fathers dignities. But I am amazed when I contemplate and behold him, who not long since wearing the upper garment of mortality, did converse amongst us to the admiration of us all, and now also after his decease (when all these outward things fall from us, as being of a heterogenous nature) residing still in his royal Palace, and as much honoured and praised as when he lived. Moreover, when I look up to heaven, and in my mind behold his blessed soul living in Gods presence, having put off this frail and mortal covering, for a light and shining robe of glory, never more to be confind within the narrow limits of a mortal condition, and there invested with a blessed and flourishing Crown of Immortality: considering this, I am oppressed with an amazed silence, and my weakness makes me dumb, resigning all ability of speech to the immortal God, who can only give him sufficient praise, and being himself the true Word, can confirm his own words, who hath promised that those that live to his honour and glory, and do worship him, shall be rewarded with grace here, and glory hereafter: but those who are his enemies and do oppose him, shall at length procure their own destruction. And he hath ratified and approved his own faithfull promises made in his sacred Word, both by inflicting horrible and detestable kinds of deaths on Tyrants that have set themselves against him; and hath granted to his servant, not only a famous life, but also a glorious death, worthy to be remembered of gratefull posterities, worthy to be memoriz'd and engraven, not on fading, but immortal Pillars; for nature considering her frail and decaying condition, invented an antidote or preservative against the oblivion of the grave, thinking to eternize the memory of former worthy men, by erecting Statues and Monuments unto their immortal honour. And some thought to commend the virtue of famous men to the memory of posterity, by shadowing forth the outward lineaments of their bodies in pictures of wax garnished with divers flowers, others by making artificial Statues of some inanimate matter, lively representing their outward shape, others by engraving words in great Capitall Letters on square Tables and Pillars. But albeit, all these devices were mortall, decaying and wearing away in proceß of time (being shadows of shadows, and not resemblances of the immortal soul) yet they were sufficient for them, who had no hope of any other happiness after their exit out of this frail life. But God, God (I say) the preserver of this world, hath laid up far greater and more glorious rewards than man can conceive; for those that love piety and true religion, and gives them here a tast of those rewards, thereby to confirm their hope of immortality by making it visible in a sort to mortal men. For so the ancient Oracles of the Prophets have foretold, and the lives of pious men, who formerly excelled in divers kinds of virtues, being left to posterity do manifestly declare. And this is clearly evident in our age, in which *Constantine* alone of all the *Romane* Emperors, beloved of God the Moderator of all things, hath left the *Idea* of his own pious and religious life, as an imitable example for all men to follow. And this, that God himself, whom *Constantine* did serve and worship, hath confirmed by clear and evident testimonies, in regard that he did so graciously aid and assist him, not only in the entrance into his reign, but also in the middle and end thereof, instructing all men in him, to live a holy and religious life. Having therefore set him up amongst the most famous Emperors, as a great and famous light of true piety, and furnished him with such glorious gifts as did attract the eyes of all men unto him, he permitted him to reign thirty compleat years with great renown and admiration. And after he had lived twice the number of those years, he set a period to his line of life. And that he might draw the Picture of his Monarchy more fair and glorious, he made him victorious over those Tyrants, vnd Gigantick-like brood of men, which warred against God, and being blown and puffed up with pride and insolence, durst wage a wicked war against God himself, who as soon as they rose up, were extinguished and confounded. For God alone having armed his servant *Constantine* with his divine protection against these multitudes of conspirators against him, by him he purified and purged the wickedness of these times, and made him the grand Master to instruct others in the worship and adoration of his divine Majesty, whose speaking virtues did with the loud voice of action declare and testify both his acknowledgment of the true God, and his detestation of false Gods.

The Emperors
Constantines
age and reign.

God by *Constantine*
suppressed and
punished the
Tyrants.

Constantine ac-
knowledged
the true God.

CHAP. II.

That he was the servant of God, but Lord and Conqueror of Nations.

HE being therefore the faithfull servant of God, declared himself both by his words and actions to be himself a faithfull Subject and Liegeman to the King of Kings. And God not long after in reward of his service, made him so victorious an Emperor, that he could not be conquered or overcome, but alwayes carried away trophies of victory, and made him more famous than any of his Predecessors; and his piety had so endeared him into Gods favour, and made him so happy and prosperous, that he not only easily subjected more Nations, then were formerly obedient to the *Roman* Empire, but ruled his Empire quietly and graciously, even to the ending period of his life.

*Constantines
successfull vi-
ctories, and his
enlargement of
his Empire
ascribed to
Gods power.*

CHAP. III.

Constantine compared with Cyrus King of Persia, and Alexander King of Macedon.

Antiquity maketh *Cyrus* King of *Persia* to be the greatest Monarch of those times: but his death, which should have crowned his life, was not suitable to his former glory, for a woman brought him to a base, ignominious, and untimely end. Moreover the *Grecians* do boast of *Alexander* King of *Macedon*, who conquered many Nations and Countries, but yet through his riotous banquetting and drinking, he died in the flower of his age, before he came to ripeness of years, and that he lived only two and thirty compleat years, and reigned a third part of that time, that like a thunderbolt of war, he made his passage by slaughter and effusion of blood, and reduced Countries and Cities under his obedience, without regard of age or persons, but inexorable fate (as I said) took him away in the flower of his age, and that he shewing much unwillingness to leave these delights, having no issue, he died in a foreign Country, and so ceased to be the cruel destroyer of mankind. Afterward his Kingdom was divided amongst his officers of war, while every one thought violently to possess himself of some part. But *Constantine* is memoriz'd and praised in this manner.

*Cyrus reign
and death.*

*The miserable
and untimely
death of Alex-
ander the
Great, and the
devision of his
Kingdome.*

CHAP. IV.

That he conquered the most part of the world.

But this our Emperor entred into his reign, at what time *Alexander* died, living and reigning twice as long as *Alexander*. And moreover, having instructed his Army in the precepts of piety, he invaded *Brittain*, and the Western Sea borderers, and he adjoynd to his Empire all Northern *Scythia* divided before among the *Barbarians*, different in conditions and manner of life; and also he enlarged the bounds of his Empire, to the farthest Southern limits, namely to the *Blemians* and *Aethiopians*, and besides he subjected the Eastern parts. Moreover, he subdued the Princes and Lords of divers Countries, even to the Indies, and did illuminate their hearts, with the splendour and light of piety. Barbarous Nations did most willingly embrace his amity, and sought his favour by Embassages and Presents sent unto him, were ambitious of his familiarity and friendship; and to honour him the more, they erected his Statue, and caused his Picture to be drawn. In a word, *Constantine* only of all the Emperors was generally practised of all men, and in royal magnificent words freely and ingeniously professed himself among those Nations, a servant of that God whom he served. Neither did his actions contradict his profession, but being placed in the sphere of virtue he shined forth with bright beams of piety, obliging men of desert unto him by his liberality, winning men to goodness by his clemency and curtesie, not compelling them by his law, so that all men did willingly obey him, and were glad of his gracious reign, untill at length having spent himself, and being grown old in fighting Gods battels, that God, under whose command he served in those holy wars, rewarded him with a military wreath of immortal glory, and having left behind him three children to succeed him in his Empire, he changed his mortal Empire, to live with God and his Saints, in an immortal Kingdom.

*The bounds
and limits of
Constantines
Empire.*

*Constantines
fame, and his
desire to pro-
pagate and
establish true
Religion.*

*Constantines
gracious fa-
vour toward
his subjects.*

CHAP.

* CHAP. V.

That Constantines Progeny reigned after him.

Constantine succeeding the Emperor his father, left the Empire to his Progeny.

AND as the Empire descended unto him from his Father, so likewise from him to his Progeny by right of inheritance. And God that honoured him with a happy and illustrious reign while he lived, after he had put off mortality, he invested him with glory in heaven, recommending his worthy actions, to be recorded on earth in histories, and in heaven in the Book of Life.

CHAP. VI.

That this History is both necessary and profitable.

What moved Eusebius to describe the life of Constantine. The worthiness of the Argument.

The emulation of writers who set forth inferior matters in shining colours

The use and benefit of this History.

ALTHOUGH it be very difficult for me to declare his happiness and felicity, and that silence is most safe and secure. Yet I must needs draw forth the effigies and picture of this godly Emperor in oratoricall colours, that I may not seem altogether idle, having so great an Emperor to be my subject: For it were a shame if I should not endeavour to shew my slender ability in commending him, who commended and devoted himself (while he lived) to Gods worship. And I suppose that this work, which containeth his royal actions approved of by God and men, is necessary and fit for me to undertake, and will be profitable for others. Moreover, would not silence shew our ingratitude to God, who hath bestowed on us so famous an Emperor as hath not been known in former ages, with whom we may easily have conference, and access to his presence; shall his virtue and piety be obscured with silence, seeing diligent Writers have memoriz'd the actions of Nero, and of other impious and wicked Tyrants, who have written his black deeds in a fair and shining stile, and have stained many Histories by recording them? Therefore it is necessary that we as well as others, should declare his most famous virtues and virtuous actions to all those, whose hearts may be enflamed and touched with a desire to imitate and emulate him, in embracing the love of God. For those former Writers, have assayed by curious elegant words, and volubility of speech, to relate the impure and tragicall actions of men, unprofitable for instruction, either through favour, hatred or ostentation, affording others the contemplative speculation of their wickedness. But as concerning my ability in writing, too weak to undertake so great a subject, I will only make a plain and perspicuous narration of Constantines actions. For the relation of his famous and worthy achievements will be pleasant and delightfull to the well disposed Reader, and profitable for instruction of manners.

CHAP. VII.

The pious and godly actions of Constantine.

What actions of Constantines Eusebius intendeth to handle.

A difference between prophane and Ecclesiastical History.

No man to be accounted happy before his death.

BUT that I may contract this narration or History of this most famous Emperor, I will omit his Armies which he raised, his battels which he fought, his valiant actions performed in them, his Victories, Trophies and Triumphs over his enemies, his profitable Laws and Statutes, which he enacted for the good of his subjects, and the Common-wealth, and his many famous worthy enterprizes, generally magnified by the common voice. Seeing I am resolved in this present Treatise, to deliver only those actions of his, which concern his pious and religious life, and are profitable for instruction, which being infinite, we will briefly epitomize those which are most fit for the instruction and imitation of posterity, wherein we will use brevity, seeing we shall have fitter opportunity hereafter to praise this blessed Emperor more at large: For we could not undertake this matter formerly, for the ancient saying doth prohibit us, to esteem any man compleatly happy before his death, in regard of the various and uncertain changes and mutations of this life. Let us therefore desire God the Father, and the heavenly Word his Son, to assist us with divine inspirations. And thus we will begin this History, from the Emperors childhood.

CHAP. VIII.

That Constantine was educated and brought up in Tyrants houses, as Moses was.

WHEN certain cruell Tyrants did grievously afflict the Hebrews (as it is anciently recorded) with labour and tortures: God beholding their misery, had compassion on them,

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them, and provided that the Prophet *Moses*, being a child, should be trained up in the Tyrants houses, that his green years might be seasoned with their wisdom. But afterward when this Prophet of God grew to mans estate, and that divine vengeance was ready to punish these unjust oppressors: he forsaking the tyrants Palaces, willingly obeyed the counsel and purpose of God; and as he began to disaffect those tyrants by whom he was brought up and educated, so he joyned himself in familiarity and friendship with the *Hebrews*: his naturall brethren and kinsmen. And God afterward making him Captain of the *Hebrews*, freed them by his means from that yoke of servitude, wherewith their enemies had oppressed them, and inflicted heavy and noysome punishments on the tyrants. And as God performed many wonders by the hand of *Moses*, so God hath shewed many miraculous deliverances in this age. For albeit, tyrants in our memory have miserably vexed the Church with wars: yet *Constantine* springing up in the midst of these tyrannical times (to suppress those tyrants) when he was a young man, in his tender age, before the first hair appeared on his smooth chin, to change his sweet aspect into a more manly countenance, he lived as *Moses* that servant of God did, in the houses of tyrants: Who though in his youth he conversed with wicked men, yet he was not infected with their evil manners. For his honest and ingenious disposition, by the assistance of Gods grace, and the divine instinct of his holy Spirit, made him forsake their conversation, and to lead a holy and religious life. And besides, he was desirous to emulate his fathers virtues, and imitate his goodness. For his father (whom we may fitly mention in this place) was *Constantius*, the most illustrious Emperor of our time: Of whom I will briefly relate that, which may redound to the honour and commendation of his Son.

CHAP. IX.

Of his father Constantius, who was no persecutor of the Christians, as Dioclesian, Maximianus and Maxentius were.

THere being four co-partners in the government of the Empire, *Constantius* only having made a contract with God, framed his life in a contrary manner to the rest. For they endeavoured to demolish and ruinate all Gods Temples and Churches, but he kept his hands from such impiety, being far unlike them. They polluted the Provinces subject unto them, with murdering and massacring the godly men and women living therein, but he kept a white soul nor stained with such impieties. They to heighten their wickedness, did both themselves worship devils, with certain execrable forms of prayer made unto their Images, and did compell others to the like adoration: but he governing his subjects in peace and tranquility, gave them liberty to serve the true God, and exercise the true Religion. Moreover, some did lay grievous heavy taxations on their subjects, but *Constantius* reigned graciously and mildly, like an indulgent loving Father, carefully providing for his subjects. But since his virtuous actions are so infinite and so well known, having given you a glimpse of the lustre of some of them, whereby you may conceive the rest which are omitted, we will proceed forward in our intended Narration or Discourse.

CHAP. X.

How his Father Constantius, being reproached by Dioclesian for his poverty, filled his Treasury by laying a taxation on his subjects, and afterward gave every one his own money back again.

When fame had divulged and noised abroad that the Emperor *Constantius* was of a meek and gentle spirit, his sanctimonious and holy kind of life, and his gracious clemency towards his subjects have hindred him from gathering treasure: the chief Emperor then reigning sent Embassadors unto him to chide him for his dissolute and negligent government of the Common-wealth, reproaching him with poverty, because his treasury was empty. But *Constantius* having intreated the Embassadors to tarry with him, he summoned a Convocation or Parliament of the wealthiest men in all his Dominions, declaring unto them his need of money, and moreover, that now a fit occasion was offered unto them, to express their love and affection to their Lord and King. Having thus said, their hearts were inflamed with a desire to refuse their good wils towards him, so that without any delay, they strove and contended to fill his Exchequer presently with gold and silver, and brought great sums with great alacrity and cheerfulness: which being done, *Constantius* shewed the Emperors Ambassadors this mass of his treasure, and bid them declare unto their Master what they had seen,

seen, and withall told them, that the treasure which he had now collected and gathered into his Treasury, was formerly in the hands of his subjects, as it were by so many Treasurers kept to his use. The Embassadors wondring at his words: the most royal Emperor after their departure, summoned those again that had sent in their Subsidiary money, and after many expressions of his royal favour towards them, he restored them back their money, and so dismissed them. And as this one action shewed his royal magnificence, so this other action declareth his piety; in both which he was exemplary.

CHAP. XI.

Of the persecutions by other Emperors, and how his Father Constantius, dissembling an affection to idolatry, and thereby discovering those that intended to offer sacrifice, he dismissed them, retaining the faithfull still in his Palace; and of his love and affection to Christ.

WHen the Magistrates in every Province by the Emperors command did cruelly and grievously oppress godly men, and the holy Martyrs that lived in the Emperors Palaces, did first undergo this tryal by sword, fire, and other deaths; some being beheaded, some burnt, some cast into the Sea, all which they suffered with such alacrity and chearfulness of mind, that godly men were very thin and scant in Court, wherewith God was much offended to see his Saints thus massacred. *Constantius* anon began wisely to consider, and to contrive a strong and admirable plot: For he gave and granted to all his Officers and men of dignity, free leave and licence to offer sacrifice to devils, and yet give their attendance in Court, and keep their places, and those that would not perform those accustomed sacrifices, should be discarded and dismissed from Court. His Courtiers hereupon being divided into a double faction, presently discovered their minds and affections. Whereupon this worthy *Constantius* discovering his own plot, he reprov'd those that were fearfull and desirous to save their lives, approving and commending others for their couragious constancy in Gods cause, rejecting the other as traytors to God, and not worthy of his service. For how (said he) can they be faithfull unto me their Emperor, who have revolted from God? So that he banisht them from Court, and made those that had been approved to be constant in giving testimony to the faith, near Officers unto him, for the securing and government of his person, saying, that such men were to be accounted of as most near and familiar friends, and to be esteemed more than any treasure. Thus we have briefly characteriz'd the father of *Constantine*, by the actions of his life, by which any one may clearly discern, that God gave him prosperous success in his affairs, and gave him a different heart from his Predecessors. For having a long time performed many virtuous and loyal actions, at length having suppressed the superstitious adoration of their Heathen gods, he acknowledged the only true God, governour of all things, and strengthened his family by keeping religious men to pray for him and his, and spent the residue of his life with great commendations in peace and tranquility, living without troubles, or being troublesome, which the vulgar account a great happiness, so he governed his wife, children and family very quietly and peaceably all the time of his reign, and devoted them and himself to the service of God, so that his royal Palace seemed to be a religious Temple, in which there were holy and religious men, that offered up their incense of prayers for the Emperors safety, even then when among the Heathen it was a dangerous thing to be called a religious man, or one that served God.

CHAP. XII.

After Dioclesian and Maximian were deposed, Constantius came to be Emperor, and was first called Augustus, and left behind him a numerous royall Progeny.

ANd not long after God rewarded him for his piety and religious service of him, so that he was the chief Emperor. For the Emperors before him, after the Church of God began to be oppressed by the sudden change and mutations of mens minds, did willingly forsake their Empire. *Constantius* was the chiefest Emperor of all the rest, and the first that was called *Augustus*, who having received the imperial Diadem, being made chief Emperor, and carrying himself equal to the dignity of his place (for honours are the triall of man) he was by the Romans preferred to great honours, made the chief Emperor, and called *Augustus*. Moreover he excelled the other Emperors in his numerous and royall Progeny, leaving behind him many Princely Sons and Daughters. He at last growing very old, and being ready to pay

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7

pay the common debt of nature, and to depart out of this life, God miraculously preserved him alive, untill his eldest Son *Constantine* was fit to take upon him the government of the Empire.

CHAP. XIII.

Of his Son Constantine, who kept company with Dioclesian in his travels thorow Palestine.

C*onstantine* (as is aforesaid) was educated and brought up in the tyrants Courts, as *Moses* that ancient Prophet of God, and having attained to mans estate, they dignified him with great honours. For so we beheld him, when he travelled with the chief Emperor thorow the holy Land. And being as it were at his right hand, he shewed himself very courteous to those that desired access unto him, in whom many evident signes of a royal disposition began to shine forth. For as he excelled others in the strength and comly stature of his body to the terror of his equals, so likewise his inward virtues were equall to his outward shape, first adorning his mind with modesty, and then improving his natural abilities, by the acquisition of habicual qualities, and polite studies, which are the food and nourishment of the understanding.

CHAP. XIV.

Constantine, in regard of Dioclesians treachery and plots against him, returneth to his Father.

Those that reigned at that time perceiving that this young *Constantine* was of a generous disposition, strong, lusty, and of a high couragious mind, they began to envy and fear him. And thereupon sought some opportunity to work his overthrow, which the young man observing (after God had twice or thrice discovered the conspiracies that were plotted against him) he fled away secretly for his own safety, as *Moses* that great Prophet did, which God did contrive for his good, that by returning him to his Father, he might in due convenient time be ready at hand to succeed his Father in his Empire.

CHAP. XV.

Of the death of Constantius, who left his Son Constantine to be Emperor after him.

For having scaped those treacherous plots that were laid against him, he presently returned to his Father, and came unexpectedly unto him after he had been a long while absent from him, his Father lying at that time at the point of death, beholding his Son to come so unlooked for into his presence, raised himself up in his bed, and embracing him, said, he was happily come to settle his mind, and take away that which troubled him on his death-bed, namely the absence of his Son, and so concluded his speech with hearty praiers and thanks unto God. And now he said that he was willingly content to dye, and so he set his house in order and disposed of his goods by his will: And so his Sons and Daughters standing round about his royal bed, he departed out of this life, and left his eldest Son to succeed him.

CHAP. XVI.

Of Constantius his solemn Funeral, and how the Emperor saluted Constantine Augustus.

The Empire did not long want an Emperor, for *Constantine* being invested with his Fathers Robes, was crowned Emperor like another Phoenix, rising up after the decease of his Father, being so like unto him in favour and countenance, that he seemed to live in his Son. Afterward he brought forth his Hearse, he himself, and a great number of his Fathers friends going before it, and so carried him with solemn pomp to the place of interment, a great many Mourners, with troops of souldiers going before and following after, celebrating his praises with Musick and Funeral-acclamations, all affirming with one unanimous consent, that the Father did surrive in the Son, and with a general applausive shout wished all joy and felicity to the new King, Emperor and *Augustus*. These acclamations of joy were an honour to his deceased Father, the Son was accounted happy in being the Successor to so worthy a Father, all the Nations subject to his Empire, were filled with exaltation of joy, and rejoyced exceedingly that they had so worthy and gracious an Emperor. Thus God hath evidently demonstrated to all men in the death of *Constantius*, that a godly and religious life shall be crowned with a happy and glorious death.

CHAP.

CHAP. XVII.

A brief commemoration of the destruction of the Tyrants.

THe death of others who have vexed the Church with wars, I think it not agreeable to our purpose to mention, that the memory of good men may not be defil'd by their wicked lives. For those that have either seen or heard of those disastrous calamities which hapned to those Tyrants, may learn thereby to frame their lives to a more modest and holy conversation.

CHAP. XVIII.

That Constantine obtained the Empire by divine providence.

THus God out of his meer grace and favour raised *Constantine*, descended from so great a Father to the Empire, on purpose, that seeing all the other Emperors were elected to that dignity by the suffrage and voices of men, no man might glory in electing *Constantine* to be Emperor.

CHAP. XIX.

Constantines victories over the Barbarians and Britains.

AS soon as he was settled in the Empire, he lookt unto that part of the Empire which his Father had governed, and he carefully provided for matter of regiment and rule, for those Nations which were under his Fathers Dominion. And he suppressed the tumultuary insurrections of the Barbarians, inhabiting about the river *Rhens*, and the Western Ocean, softning their wild incivility, and reducing them to a reasonable and civil course of life. And others, whose salvage dispositions, could not be confin'd within the limits of reason, or won to a quiet and peaceable kind of life, he secluded them from the rest, putting them out of his protection, he expelled them as wild and untamed beasts, out of his Empire. Having thus settled matters with wisdom, he began to think upon the other parts, and so made a voyage into *Brittain*, which is on every side environed with the Ocean. And having overcome them, he resolved to aid and help the distressed parts of the world.

CHAP. XX.

Constantines desire to free Rome from the tyranny of Maxentius.

Afterward contemplating in his mind the whole body and globe of the World, and beholding that City which represents to the World, being the Empress and Queen of the *Roman Empire*, to be held in subjection by Tyrants, first he permitted the other Senior Emperors to attempt so worthy a design. But when none of them could remedy so great an evil, but having made a tryal, had alwayes unfortunate success: he said that he should take no joy in his life, if he should suffer the Queen of Cities to be thus grievously afflicted, and therefore he provided himself of strength and forces to suppress and extinguish their Tyranny.

CHAP. XXI.

Constantine considering how the Idolaters had been killed and slaughtered, was moved to embrace Christianity.

But when he had found by reason and due consideration, in regard of the fallacious and prestigious Sorceries of the Magicians which the Tyrants employed, that he could not accomplish his desire by military Forces, he implored Gods aid and assistance, knowing that Armies are not alwayes prosperous, unless God give the victory. He considered therefore unto what God he should address his prayers for aid and assistance, and at length he thought himself, that those who had formerly governed the Common-wealth, had put their hope and confidence in many gods, and had offered sacrifice unto them, being allured by their Divinations and Oracles, which flattered them with happy and auspicious fortunes, but alwayes a lamentable and unfortunate even, and that gods neither helped them, nor defended them from violent death; that his Father only trode in a contrary path, farre unlike to them, and condemning their errors, did only reverence and adore the only true God, Governour of all things, who gave a happy reign, and preserved him from all danger. Having weighed these things in the scales of judgement, how they

trusting

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trusting in the plurality and multitude of their gods, did fall into diverse troubles and calamities, so that both their off-spring, kindred, stock, name and memory were quite extinguished; and how God in protecting his Father had given many evident demonstrations of his omnipotent power, and contrarily those who reposing trust in their plurality of gods, were quite overthrown and vanquished, for the one returning with disgrace without doing any thing, the other was ingloriously slain in the midst of his army: Having collected these passages into his memory, he accounted it vain madness to worship those gods, who were found by experience to have rather no entity, being or power: and so he resolved to reverence and adore that God only, which his Father served.

CHAP. XXII.

*How Constantine as he was praying about noon-tide, God shewed him a vision in the skie, which was the sign of the Cross lively figured in the air, with this inscription on it:
In hoc vince : that is, By this overcome.*

Wherefore he earnestly prayed unto God, and besought him, that he would reveal himself unto him, and that he would assist him in his purposes and resolutions. While the Emperor was thus earnestly praying unto God, a divine and wonderfull vision appeared unto him, which were scarce credible, if himself had not related it. But seeing this victorious Emperor did with an oath confirm it to be true, when he related unto me who intended to wrote his History, long after when taking notice of me, he admitted me to have familiar conference with him, who can doubt of the truth of his relation, which afterward in process of time was confirmed in a miraculous manner? when the Sun was gotten to his meridian height, so that it was a little past noon-tide, he said, that he beheld the sign of a Cross lively figured in the air or skie, with an inscription in it containing these words, *In hoc vince*, By this overcome : and that he himself, and his whole army which marched with him did wonder at so strange a Prodigie.

CHAP. XXIII.

That Christ appearing to Constantine in a dream, commanded him to make the figure of the Cross which he had seen, and to wear it in his colours in the field.

HE said moreover, that he was much troubled in mind to know what this Prodigie did signifie. And as he was thinking and studying of it, it grew night, and in his sleep Christ appeared unto him with the former sign of the Cross, and commanded him that he should make the like figure, and that he should wear it in his Banner when he joyned battel with his enemies.

CHAP. XXIV.

The fashion and figure of the Cross.

AS soon as it grew day, he rose up and acquainted his friends with the vision which he had seen, and then sending for the best Goldsmiths and Lapidaries, sitting on his royall throne, he described unto them the shape and figure of the Cross, and commanded them to make the like with gold and precious stones, which figure we chanted to behold. For the Emperor himself vouchsafed to shew it unto us.

CHAP. XXV.

The description of the banner fashioned in the figure of a Cross, which the Romanists do call a Labell.

The figure of the Cross was in this manner. The staffe was streight, long, and inlaid with gold, the cross-bar was figured in the form of a Cross, on the top whereof was a golden Crown beset with precious stones: In which was our Saviours name inscribed, and expressed in two letters (for the letter χ was curiously inserted into the middle of the letter ρ) which did perspicuously express the name of Christ, which letters the Emperor afterward did use to carry in his helmet. At one of the corners of the cross-bar hung a thin banner of Lawn, curiously embroidered with gold and precious stones, in a strange and admirable manner, this

banner fastened to the Pendant, was as long and broad as the Cross, the stem or staffe was longer than the colours or banner, and under the Cross at the side or border of the banner, there were the Pictures of the Emperor and his children drawn to the middle or breast high; So that the Emperor used this salutary Badge as a defensive or divine charm against his enemies. And he commanded that his army should carry and bear the like Cross in their colours.

CHAP. XXVI.

How Constantine being instructed in the mysteries of Christian Religion, began to affect divine knowledge.

THese things thus hapning at the same aforesaid time, *Constantine* being amazed with that wonderfull vision, he resolved onely to worship that God who had appeared to him, he sent for divers Priests and religious men, enquiring of them who this God was, and what was the meaning of that vision or revelation concerning the sign of the Cross. They answered him, that the Christ which he had seen in his vision was the only begotten Son of God: and that the sign of the Cross which appeared unto him, was a token and Trophy of the immortality and victory which he gained over death. They declared also unto him the causes of his coming, and his perfect holy life while he conversed amongst men. Although he were well satisfied with these reasons, yet he wondred still at the vision which he had seen: at length comparing his vision with the Priests interpretation, he was fully resolved and perswaded, that it was a divine revelation, and therefore he purposed to read divine books, and seek divine knowledge. And so having gotten many Priests and religious men about him, he resolved to serve and worship that God only, which had appeared unto him. And he reposed trust in him, that he would further his desire, which was to extinguish these burning firebrands of Tyranny, which had been by others unfortunately attempted.

CHAP. XXVII.

Of the adulteries which Maxentius committed at Rome.

FOR he that by force of arms had gotten the Queen of Cities, was grown to that height of wickedness and impiety, that he left no bold, nefarious and impure act uncommitted. For he violently took away mens wives from them, and having violated their honour, sent them back to their husbands, not only using the inferiour sort of women in this manner, but also he satisfied his roving wanton lust with Senators wives. Neither was his desire quenched with such variety of venery, though he had defiled many Noble women, yet he desired a *Plus ultra*, for lust knows no bounds. But after the Christian women became once to be the object of his desires, his harbingers could not provide them soon enough for his enjoying, for they chose rather to dye, than to have their chastity violated.

CHAP. XXVIII.

How a Captains wife to keep and preserve her chastity, killed her self.

AMong the rest a Christian woman, the wife of a Senator and Roman Captain, when she understood that the Tyrants Harbingers for his lust were at the door, and that her husband had consented through fear, that they should carry her away, she desired some time of these wicked ministers to dress her self, and so went into her chamber. And being there alone, she ran a sword into her side, so that she fell down dead, leaving her body to be carried to burial, rather than to satisfy the Tyrants lust, which action hath evidently declared both to the present age and posterity, in a more powerfull language than words can expresse, that the famous continency of Christians is impregnable against the assaults of lust, and cannot be forced to yield. Thus was this modest Matron an example of chastity.

CHAP. XXIX.

How the Roman people were massacred, and put to death by Maxentius.

THE People, Nobles and Magistrates did stand in great fear of this Emperor, and were oppressed by his Tyranny, who durst commit such wicked actions. Neither were those that

that behaved themselves quietly, and suffered the slavery imposed on them with meekness, free from his tyrannical cruelty, for he massacred and put his subjects to death by his bloody ministers for any light cause, and a great number of the *Roman* people were slain, not by the *Scythians* or *Barbarians*, but in their own Cities, by the hands of cruell Executioners. Neither can the number of Senators be reckoned, who were closely put to death for their wealth, which were coloured over with criminal pretences, and fained faults a usual policy to overthrow good men.

CHAP. XXX.

Maxentius his Conjurations, and a great Dearth at Rome.

AT last the Tyrants to heighten their wickedness, gave themselves to Magical Arts, Sometimes ripping open the wombs of women great with childe, sometimes searching the bowels of tender Infants, and sometimes killing Lions. Sometimes he used wicked conjurations to raise Devils, and to consult with them of the issue of his wars, hoping that by their assistance he should obtain the victory. Thus *Maxentius* tyrannized at *Rome* by such means, making his subjects his slaves: at length there hapned so great a dearth and famine at *Rome*, that the like was never known in our memory.

CHAP. XXXI.

Maxentius his armies were overthrown in Italy.

Constantine being inclined to pity, by the cruelty of *Maxentius*, raised forces to suppress his tyranny: And making God his defender, and Christ his helper, he prayed unto them for their assistance, and so marched forward with his Army, bearing the sign of the Cross in his Colours, intending to regain unto the *Romans* their ancient liberty. But *Maxentius* trusting more to his conjurations, than to the good will and affection of his subjects, durst not salley out of the gates of the City, and had fortified all his Cities and Territories with Garisons of Souldiers and military Legions. The Emperor *Constantine* trusting only in God, set upon the Tyrants first, second, and third Armies, and having overthrown them at the first encounter, he marched up thorow all *Italy*, and at last brought his victorious Army to the walls of *Rome*.

Praying to St.

CHAP. XXXII.

Maxentius slain on the bridge over Tyber.

Afterward left while he besieged the Tyrant, he should besiege the *Romans* also: God as it were with certain links of divine providence; drew forth the Tyrant without the gates of the City, and confirmed his former wonderfull works in the sight of the Believers, and the heathen, which he wrought against the wicked, and which are recorded in Scripture (which some have accounted fabulous, but indeed are most certain) but God approved his former wonders to be true, by present experience: For as in the dayes of *Moses*, and the ancient Hebrews, he overthrew *Pharaoh* and his whole host, and drowned him and his bands of chosen horsemen in the red Sea; So both *Maxentius* and his chief souldiers fell headlong into the river *Tyber*. For when the Tyrant by Gods assisting providence fled from *Constantine*, and thought to have past over the river on an artificiall bridge made of boats, and built to betray *Constantine*, God turned the plot by a sudden Catastrophe, for constantly pursuing of *Maxentius*, as soon as he and his Army had took the bridge, (which was cunningly composed of boats joyned and linked together) it presently fell asunder, and straightway the men and boats sunk down into the Sea, he himself fell, and all his chiefs afterward plunged like stones into the water, to find out an untimely death in that Element: so that *Constantine* and his Army having by Gods assistance obtained the victory, sung a *Paeon* of joy, though not in the same words, yet to the same effect, as that was which *Moses* and the children of *Israel* sung after their victory gotten against *Pharaoh*: Their Song of exultation was in these words: *Let us sing unto the Lord, for he hath glorified himself, he hath cast the horse and his rider into the sea, he hath been my helper and defender. And who is like unto thee, O Lord, who is like unto thee? Thou art glorious among the Saints, admirable, and working great wonders.*

Of this Victory *PRUDENTIUS* singeth thus.

*The Christian Captains coming to the wall,
The Milvian Bridge can witness, and wishall
Which did the treacherous Tyrant soon deceive,
And strunk away, while Tyber did receive
Him and his Host, and it did also see
His conquering armies get the Victory,
While his Colours in the aire displayed were,
Which his revenging hand did boldly rear,
Their Armour shined with a radiant flame,
And on his Ensigne Christs most holy Name
Was there embroider'd on the purple ground
In golden Letters on their Bucklers round
They engrav'd Christs Name, that precious name of grace,
And golden Crosses on their Hemels place.*

CHAP. XXXIII.

*Of Constantines entring into the City of Rome : and of his Statue holding a Cross
in its hand, with the Inscription thereon.*

Constantine having given laud and praise in rejoycing songs unto God the giver of Victories, as *Moses* that faithfull servant of God did, he entred into the Queen of Cities, with great pomp and triumph. The Senators and Nobles, and all the *Roman* people, being freed from servitude, received him with merry countenances, rejoycing hearts, and loud acclamations of prosperity and felicity to *Constantine* : Men, women, children and servants, called him their great Patron and Preserver. But his mind being seasoned with humility and piety towards God, was not leavened or puffed up with their praise and applause, but ascribing all to Gods glory, he first gave thanks unto God the giver of Victories, and erected Crosses with inscriptions to indear the sign of the Cross into all mens affections, building a trophie of Victory in the middle of the City, with Crosses engraven on it, as the badge or cognizance of the *Romans* safety. The trophie was his own Statue or Image, holding a banner in its hand, with a Cross quartered in it, which was placed in the chiefest part of the City, and commanded this Inscription to be engraven on it in Latine :

*Hoc Salutari Signo, vero Fortitudinis Indicio Civitatem
Vestram Tyrannidis iugo Liberavi, Et S. P. Q. R.
In Libertatem vindicans, Pristinam Amplitudini
& Splendori Restitui.*

That is,

I have freed your City from the yoke of Tyranny
by this salutary Sign of the Cross, the true Badge
of Christian valour, and have restored the Senate,
and People of *Rome* to their former liberty, dignity
and glory.

CHAP. XXXIV.

Of the joy of the Provinces, and of Constantines donations.

This pious Emperor having thus acknowledged and confessed the power of the victorious Cross, he began to make known the Sonne of God to the *Romans* with great freedom of speech, so that the Senate and People, and the whole City being freed from tyrannicall

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tyrannycal subjection, they seemed to have entred into a new life, their minds being illuminated with a new light, and all the Western Maritime Nations, having obtained liberty, they kept festivals in honour of *Constantine*, stiling him Conquerour, and their gracious Protector and Defender, and all in general saying, that Gods gracious goodness had given them so good an Emperor. Besides, he published his royal Edicts and Proclamations, whereby he restored his Subjects to those Lands which had been injuriously taken from them, and called others home from banishment, and freed others from bonds and captivity, which the Tyrants had imprisoned.

CHAP. XXXV.

Of the honours which he confer'd and bestowed on Bishops, and of his building of Churches.

Moreover the Emperor now began to get religious men about him, and to honour them with eminent dignities, and to be very gracious towards them, both in words and actions, as men consecrated and devoted to God. For although they went in poor, mean, and despicable habits, yet he accounted them above rich men, and not considering or looking on their outward man, but on the Image of God charactred in some sort in their hearts (as far as morall colours may expresse it) he made them to sit at his own Table. They went with him wheresoever he went, that he might enjoy the benefits of their prayers, which he believed did call down blessings upon him. Besides, he repaired divers Churches, built others, and adorned their Quires with Monuments, and relieved many poor men with bountifull donations and gifts.

CHAP. XXXVI.

Of Constantines magnificent bounty to the poor.

HE shewed himself very bountifull and gracious towards strangers: And to the poor that begged in the street, and at the Court gate, he caused money, meat and cloathing to be given. And to those that lived in their younger years in prosperity, and had afterward by wrongs, oppressions, or the injustice of fortune, fallen into adversity, he both allowed them pensions, for their better maintenance, and warm'd them with the beams of his favour, that their virtues being cherisht, might grow up, and spread abroad: Unto some whereof (according to their particular deserts) he gave lands, and dignified others with honours. He was also a father to the fatherless, and a husband to poor widdows, providing carefully for them. And moreover he married young maids that were Orphans, to honest wealthy men, and gave them portions to make the matrimoniall knot more loving and lasting. For as the Sun rising above the earth, doth diffuse and spread abroad his clear-shining beams, even so did *Constantine* (like a royal Sun) shine forth in his Court with the gracious and glorious raies of virtue and religion, to the comfort of his Subjects. For every one that was admitted to his presence, was dismissed with some reward, and in generall he was gracious to all Petitioners and distressed Sutors.

CHAP. XXXVII.

How Constantine called a Synod or Council of Bishops, and graced it with his own presence.

And although he shewed himself so gracious towards all men: yet he had a great and special care for Gods Church, perceiving that there was much discord and various opinions in matter of Religion, he, as if God had ordained him to be an universal Bishop, called a Synod or Council of the Clergy, whereat he was present himself, and so sitting in the midst of them, he declared unto them the controverted points, whereof they were to consult and determine, being hereby desirous to settle the Church in peace and unity. Thus he sat in the midst of the Clergy, dismissing his guard, which he thought to be superfluous, he

he being environed with a many learned and religious men. And afterward he greatly approved of those Bishops that were of a more quiet and peaceable temper, and seemed now willing to embrace unity and agreement, declaring that he should be glad to see the Church settled in peace and concord, hating those that were of a stubborn, refractory, and non-conformable mind.

CHAP. XXXVIII.

How he behaved himself toward Hereticks and Sectaries.

HE gave way to factious furious minds, wisely forbearing them in their errors, gently and graciously admonishing them to behave themselves more modestly, and not to stir up sedition: to others that were madly obstinate, he shewed no cruelty, but left them to Gods calling. At length some seditious persons grew so bold and audacious, that the devil envying the happiness of the Christians, stirred them up to commit such absurd actions, that they thereby incensed the Emperor against the Christians. But yet the Devil did not obtain his purpose, for the Emperor esteemed their fury to proceed from meer folly, and to be the phanatick delusions of Satan. For their actions proceed rather from a foolish, factious or devilish mind, and therefore he esteemed them worthier of pity, than punishment. For he said, that as it shewed clemency to grieve for them, so to punish mad men, was extreme madness.

CHAP. XXXIX.

His Victories over the Barbarians.

THUS the Emperor having made Gods glory the object of his actions, was not discouraged by these dissensions and discords, in that care which he took for the good of the Church. So God to requite his care of his house, made all the barbarous nations to prostrate themselves at his feet, and erected many trophies of victories obtained against them. He made him a Conqueror, and terrible to his enemies, being in his own nature, of a most gentle, courteous and gracious disposition.

CHAP. XL.

How Maximinus and others conspiracy and treason against Constantine was by Gods providence detected and discovered.

CONSTANTINE being thus scarce warmly seated in his Empire, Maximinus conspired treason against him, which being discovered, he was put to death in a disgracefull manner. And his Statues with their Inscriptions, and other monuments of honour, which formerly had been decreed unto him, were after his death taken from him, as being an impious wicked tyrant. After his death, some other of his kindred conspired treason against Constantine, and were detested and apprehended, by the mercy of God, who in a wonderfull manner revealed all their counsels to his servant Constantine by visions and revelations. For in visions he oftentimes let him behold some glimpses of his Divine glory, and shewed him many supernaturall matters, and gave him the fore-knowledge of divers future events. Besides God vouchsafed him the sight of many ineffable objects: neither can words express the favours which God shewed to his servant Constantine. And thus keeping himself within the circle of Gods protection, he spent the rest of his life in peace and safety, delighting in the love of his subjects, and in his peaceable reign, but chiefly to see the Church of God in a flourishing estate.

CHAP. XLI.

How Constantine kept a festival every tenth year of his reign.

Constantine living in this manner, in the tenth year of his reign, he kept and celebrated a publick solemn festival, and offered the thankfull, fireless, fatless sacrifices of prayers to God the King of Kings.

CHAP. XLII.

How Licinius vexed the Eastern parts of the world.

AND as he took delight in these holy exercises, so he was grieved to hear how the Eastern parts were vexed. For he understood that the cruel monster *Licinius* began to disturb the Church of God, and the Provinces (the Devil striving alwayes to hinder the Emperors designs) that so the Empire was divided into two parts, as it were into light and darkness. The Eastern parts were under darkness, those in the other parts enjoyed the clear light of the day. But the Devil could not with any patience behold the many blessings which they enjoyed in their happiness: neither could the tyrant that governed the other part of the world endure to behold it, who enjoying a happy reign, and having married the sister of *Constantine* so famous an Emperor, he left off to imitate the exemplary virtues of others, and began to emulate the vicious: and did rather follow their wickedness, whose act of life had ended with an unhappy exit, than to continue in love and friendship with so excellent a man as *Constantine*.

CHAP. XLIII.

How Licinius plotted the death of Constantine.

SO that neither laws of friendship, nor the straight eye of affinity, could restrain him from waging a cruel pestilent warre against his father in law. For as *Constantine* being a most courteous Prince, shewed him much favour, and married his sister unto him, and esteemed him as a brother and copartner in the Empire; so he on the contrary plotted treason against that good man *Constantine*, requiting his favour with ungratefull treachery: thus excess of favour oftentimes makes a traitor. And first, he attempted him with a crafty and treacherous shew of friendship, and thought therewith to hide and darken his plot. But God revealed to *Constantine* his secret conspiracy. He being discovered in his first plot, betakes himself to another: and sometimes he began to pretend great good will and affection towards him, sometimes to enter into league with him, and swearing to be faithfull unto him, and then suddenly breaking the league, and violating his oath: then again he would salve up all again by Embassadors, and then proving false and treacherous again, at length he made open wars, and out of a mad temerity and rash insolency, he opposed himself against God and his servant *Constantine*.

CHAP. XLIV.

Licinius his arts and tricks against the Bishops; and Councils prohibited and forbidden.

FOR first with great cunning and dissimulation, he fained crafty and false accusations against the Bishops in his Empire, who had never committed any offence against him. In so much that having no criminal matters to object against them, he made a law, whereby Bishops were prohibited and forbidden to consult about Church-matters, or to meet at any Synod or Council for the deliberating and determining of matters concerning their own benefit, or the good of the Church. And from hence he took occasion to persecute the Bishops. For either we must be obnoxious and liable to punishment, by violating and breaking this law, or else by obeying this law, we must overthrow the laws and ceremonies of the Church. For great and weighty deliberations of matters in controversy, cannot be held but in Councils where all points may be fairly reconciled. But *Licinius* being envious, and so seeking to cross *Constantine*, enacted such a law against us. For as he endeavoured to bring the Ministers

Ministers of that God whom he worshipped, to peace and concord in matter of opinion, so he striving to hinder his pious design, fought by all means to interrupt and break off the harmonious agreement of the Church.

CHAP. XLV.

The Christians are banished by Licinius, and their goods exposed to sale.

AND because *Constantine* the dear servant of God, did receive Gods servants into his Court and Palace, *Licinius* being an enemy to God, took a contrary course, banished all the religious men out of his Court. And those whom *Constantine* had formerly honoured, he degraded from their dignity, and employed them in servile offices. And first, he took away their means to enrich himself, and afterward threatned them with death, if so be at any time they professed the saving Name of Christ. And moreover, being of a turbulent and intemperate nature, having committed many wicked adulterous acts, he held, that no man could live chastly, measuring others dispositions by his own vicious inclination.

CHAP. XLVI.

Women are prohibited and forbidden to go to Church with men.

AND therefore he made a second law, that men and women should not go together to Church, or be present at Divine Service; and that Bishops should not expound the Scripture to women, but women should chuse women to be their instructors and preachers. But when these inventions were derided, he invented another stratagem to overthrow the Church, which was, that the whole Congregation of the people should assemble themselves together without the gates in a large plain, because it was wholesomer for them to be in the fresh air, than to be crowded and smothered for want of air in Churches.

CHAP. XLVII.

Those that refused to sacrifice to the Idols, he discarded from military offices, and permitted none to relieve those whom he had cast into prison.

SO that those souldiers that were in the City, if they would not sacrifice to Devils, he commanded them to be put out of those dignities which they enjoyed. And as the religious Captains and Cohorts were displaced; so the tyrant that made those laws, was deprived of the prayers of religious men. What should I mention how he commanded that none should bestow their charity to relieve those that lay in prison, and were almost famished, neither would suffer any one to do any good, even where nature inclined them to pity. And this was a shameless wicked law, transgressing the bounds of humanity, inflicting punishment on those that shew'd commiseration to others, making their charity an offence, and imprisoning them that did any way help or relieve prisoners.

CHAP. XLVIII.

Of Licinius his covetousness and wickedness.

SUCH were *Licinius* his Decrees and Statutes. It were needless to mention his laws concerning marriages, by which he did disanull the ancient wise *Roman* Laws, and instead thereof enacted barbarous and bloody Statutes. What should I reckon up infinite kinds of oppression, which he devised against his own subjects, or his measuring of land to satisfy his exacting covetous desire, whereby that land that was leased and occupied for a small rent, was improved, and the rent raised, besides his taxation on tillage? For his avarice and covetousness was unsatiable. So that having filled his treasury with gold and silver, and masses of money, yet like *Tantalus* thirsting in the midst of water, he complained of his poverty. What should I rehearse his injurious and unjust banishments, and the confiscation of their Goods; or his false accusations which he fained against his Senators or Nobles, making his

his servants abuse their wives, and afterward accusing them. What should I speak of his unlawful marriages, or of those Virgins which he in the weakness of his age deflowed: But why do I reckon these things, since his former actions were but small, petty, small impieties, in respect of his last, wherein he went beyond himself, and mounted to the highest step of impiety.

CHAP. XLIX.

How he persecuted the Christians.

LASTLY, he began to oppress the Church, and those Bishops that did most oppose them, accounting both all religious men, and those that the Emperor favoured, to be his enemies. And thus enraged with madness, not regarding the unhappy success of those that had persecuted the Christians, having seen how God had punished those authors of mischief, and those grand Tyrants,

CHAP. L.

How Maximinus being punished with pain of an ulcerous fistula, and worms feeding on his body, began to write in favour of the Christians.

HE beginning thus to express his rage against the Church, before he could satisfy his thirst with the blood of just religious men, God began to lay judgements on him, and began to invade his body, so to recover his mind. For an ulcerous fistula did breed in his secret parts, which in time did eat into his bowels, having a number of worms which did breed in it, and yielding a deadly stink, because before he fell into this disease, he grew through his intemperance extream fat, and so being full of corruption and diseases, he became a lamentable spectacle to all men. And thus being full of pain and misery, and troubled in conscience for oppressing the Church, presently in all haste he confessed his fault to God, desisted from persecuting the Christians, and began to re-edifie their Temples and Churches, and commanded them to make their accustomed supplications and prayers for him to God. And thus was he punished for persecuting the Christians. But *Licinius* having been a spectator of these judgments inflicted on *Maximinus*, on a sudden forgate them all, not considering that God in his justice had inflicted these punishments and judgments.

CHAP. LI.

How Maximinus after he had persecuted the Christians, was faine to flye, and hide himself in a servile disguise.

WHO striving to exceed the others in wickedness, began to invent new wicked projects against us, putting the Christians to death by fire and sword, by barrels full of nails, by exposing to wild beasts, or casting them into the Sea, and besides all these, he invented a new kind of torment, which was to put out their eyes. So that multitudes of men, women and children, had their eyes first put out with hot irons, and afterward were tortured in divers strange manners, for which Gods revenge afterward overtook him. For he trusting in those Devils which he esteemed to be Gods, brought a great army into the field, where wanting the true Gods assistance, he was overthrown, and so pulling off his royal apparel, which indeed he was unworthy to wear, he thrust himself amongst the common soldiers, and afterward betook himself to flight, and having disguised himself in the habit of a servant, he hid himself in Towns and Villages. But he could not hide himself from the watchfull eye of divine Providence. For after he thought himself in safety, he was struck with a thunderbolt to the ground, his body being so withered and shrunk up with it, that it could hardly be known to be the same, for it looked like a dried carcass.

CHAP.

CHAP. LII.

That Maximinus at last becoming blind, wrote in defence of the Christians.

Moreover, when he intended to plague the Church of God more vehemently, his eyes dropt out of his head and left him stark blind. And that punishment which he had invented against the Christian Martyrs, the same by divine justice was inflicted on himself, who at last living in this miserable manner, he began to confess and acknowledge the Christians God, and to make a Palinody or recantation for those wars which he had waged against God, and published by his Edicts and Proclamations, to make known his error in worshipping false Gods, affirming that he had found by experience that the Christians God was the true God. Although *Licinius* had not only heard of the former Tyrants wickedness, and of the heavy judgement inflicted on them, but knew them to be true, yet his judgements being blinded, he was so insensible, that they could not work an alteration in him.

THE
SECOND BOOK
OF
Eusebius Pamphilus Bishop of Caesarea in Palestina,
Of the Life of the most holy Emperor
CONSTANTINE.

CHAP. I.

Licinius closely continues the persecution, and puts to death the Bishops in Amasia, being a part of Pontus.

His *Licinius* was as cruel a persecutor of the Church of the former, and following their example, whose fatal death and ruine he had beheld, he persecuted the Church afresh, and his cruelty was like a flame long suppressed, which when it breaketh forth, blazeth higher, so he was more fierce and outrageous than the other Tyrants. And like a wild beast or cunning serpent, rowled up together, he at first did only breath forth hideous threatenings against God and his servants, before he durst attempt any thing against the Churches in his Dominions, for fear of *Constantine*, and therefore hiding the poison of his envy, he contrived secret plots against the Bishops. For by the Governors of Provinces, who were the instruments of his cruelty, he murdered the chief of them. And his tyranny began at home, reacht to foreign Countries, for Tyrants have long hands. So that those bloody massacres which he perpetrated and committed in *Amasia*, a part of *Pontus*, were most cruel, inhumane, and beyond all example.

CHAP. II.

How he demolished the Churches, and murdered the Bishops.

Further, some Churches that were before partly plucked down, he utterly demolished and levelled with the ground: some the Governors of Provinces did keep shut, that the Congregation which used to frequent them, might not meet there at divine service. For he that gave this command, thought that no prayers or supplications were made there for him (being

(being so perswaded by his wicked conscience) he conceived that we prayed only for *Constantine*, and offered up our daily sacrifice of prayer unto God for him. For *Licinius* his Sycophants and Flatterers; (that they might gratifie and please the Tyrants humour) did put to death the chief Bishops. So that the innocent and guiltless were punished, as if they had been murderers. Moreover, his cruelty was witty, in inventing new kinds of tortures, for some were minced by the sword, and cut into small pieces, and after this most tragick and cruell punishment, those pieces were thrown into the Sea to be devoured of the fish. The religious men after this, as they had formerly done, fled away, and the servants of God hid themselves in desarts and solitary places. The Tyrant (matters succeeding thus according to his desire) intended to proceed in persecuting the Church. And he had gone forward without any rub or interruption; if God who alwayes defendeth his servants, had not prevented him, and brought *Constantine*, who with a clear light shined forth to expell that thick darkness, wherewith *Licinius* cruelty had over-shaddowed them, and to oppose himself against him.

CHAP. III.

Constantines intencion and resolution, when the Christians were persecuted.

AND seeing that fame now through fear grew tongue-ti'd, and durst not divulge or spread abroad the Tyrants acts, which shewed that he was grown strong and powerfull in wickedness, he began to consider with himself with a severe kind of clemency concerning the Christians oppression, resolving with speed to ease them of their afflictions: esteeming it a sanctimonious and godly duty, to save a great many by the death of one man. For considering that his great courtesie and commiseration shewed to *Licinius*, that deserved no pity, could not work upon him to reclaim him from his wickedness, but had rather made him to tyrannize more over his subjects, groaning under the weight of his oppressions without any hope of delivery, he resolved with all acceleration and speed, to weigh up such as were declined and fallen into such miserable estates, and to reach them his hand to pluck them out of the mire of adversity. And hereupon he presently raises military forces, so that great troops of horsemen and footmen resorted unto him, which followed his Christian Standard, wherein the figure of the aforesaid Cross was lively quartered and embroidered.

CHAP. IV.

Constantine useth prayers, and so prepareth for his wars, Licinius on the contrary hath recourse to charms and incantations.

HE understanding that prayer (as it is at all times) so now it was most especially necessary, he desired the conversion of religious men, and their attendanee about his person, esteeming them as his souls guard. On the contrary, the Tyrant when he heard that *Constantine* had undertook by Gods assistance to free the Christians from his tyranny, and had gotten religious men to be alwayes about him, and did bear the saving sign of Christs Cross in colours, he derided his actions, and both mocked and reproached *Constantine*. So that he sent for the Egyptian Augures and Prophets, and also Conjurers, Magicians, and the Priests that sacrificed to his false gods, and having caused them to offer oblations and sacrifices unto them, he enquired of them concerning the success of his war: They all with one consent answered him, that he should be prosperous in his war, and have the victory over his enemies, and all the mistique Oracles did confirm their opinion. The Augures by flight of birds did prognosticate that he should be happy and fortunate; the Priests by their sacrifices do read him the same fortune. And thus reposing trust in their deceitfull promises, he marcheth forth of his Tents, and makes ready to joyn battel.

CHAP. V.

Licinius his speech concerning Christ, and Idols, while he sacrificed to devils in the woods.

L*icinius* being ready to joyn battel, he called his chiefeft friends and favourites, into a place by them esteemed sacred. In which there was a thick wood watered with some cool streams, and divers Statues of stone curiously carved, which were erected in honour of his gods:

gods : to whom having lighted up wax candles, and offered his usuall sacrifices, he made this speech to those about him. Friends and companions, these are country gods, which our Ancestors taught us to reverence, and which we do religious and holily worship. He that is to joyn battel with us, violating our countries customs and blinded with error, worshippeth a strange God, whom, he having entertained a wicked opinion, conceiveth to be the true God, under whose colours he intendeth to fight, and beareth his Standard before his Army. In confidence of whose assistance he bringeth forward his forces, and intendeth to make war, not only against us, but against our gods, whom he hath traiterously forsook and relinquishd the adoration of them. Now therefore it will manifestly appear, whether of us are in an error, and whether the gods which we reverence, or those which our adversaries adore, are to be preferred. For either we shall obtain the victory, and so we shall know that our gods do preserve and assist us; or if *Constantines* strange God do give them the victory over us, who are more than they, and do far exceed them in number and multitude of men, we may without doubt know which God ought to be revered, and may addict our selves to his service, and give him the praise, who is able to dispose of the victory. For if this strange God, whom we now despise, do make our enemies victorious over us, we ought to acknowledg him, to reverence him, and to forsake these gods to whom we have lighted up these waxen Tapers. But if our gods give us the victory (which is not to be doubted of) after we have obtained this victory, let us hasten to make war against *Constantine* and his wicked adherents. Thus he spoke to his souldiers and friends. And we intending to write this History, have (from the relation of others) set down his own words. The Tyrant having made this brief Oration, commanded his souldiers straitway to give battel to the enemy.

CHAP. VI.

Strange apparitions are seen in the Cities subject to Licinius, as if Constantines army at noonday had marched through them.

After this there appeared a most strange and wonderfull vision about, and in those Cities which were subject to *Licinius*. For the Citizens thought they had seen divers troupes and bands of armed men, of *Constantines* Army, marching at noonday thorow the City, as if they had gotten the victory. And this apparition was seen when not any body was really present, for this divine vision did only inform them of the future event of matters. Both their Armies being drawn up together, the Tyrants forces gave the first onset. Here *Constantine*, having first praised unto God for his assistance, obtained the victory in the first fight, and not long after had the better in a second battel, and so carrying our Saviours Cross in his Colours and Standard, he got many victories, and carried away many victorious Trophies from *Licinius*.

CHAP. VII.

That by bearing the sign of the Cross in his Colours, he obtained the victory wheresoever he came.

For wheresoever his Colours with the Cross quartered in them were displayed, he put his enemies to flight, and remained Conqueror; which when the Emperor understood, if he saw any part of his army begin to flage or grow weak, he commanded this healthfull Standard of the Cross to be placed there, as a means to obtain the victory. And by the divine power thereof he suddenly got the victory, for his souldiers by the quickning force thereof grew strong and couragious, and made him victorious.

CHAP. VIII.

Fifty chosen to carry the Standard of the Cross.

So that he commanded some of his Guard, who were strong, valiant, and virtuous men, to take care of his royal Standard. And fifty men were chosen to guard it, and every one in his turn to bear it. And so much the Emperor long afterward, when his mind was settled and quiet, did relate unto us, who do write this History, adding moreover, that it was a matter worthy to be written of, and to be commended to posterity.

CHAP.

CHAP. IX.

How he that forsook the Standard and fled away, was straitway killed, but he that stood to the Colours of the Cross, was preserved from danger,

For (said he) if the army were discouraged or dismaied by any sudden affright, so that he that bore the Standard of the Cross, began to shrink from the battel, and leave it to another, and so betake himself to flight. After another had took it of him, and that he was fled out of the army, and from the protection of the Cross-bearing standard, he was straitway shot into the belly with an arrow, and so slain. And as the coward that forsook his Colours was thus punished, so he that courageously bore up those victorious Colours, was preserved from danger, so that he escaped all the shot, which were especially made against him, some of the shot lighting on the Standard, and sticking there in that narrow compass, which was very wonderfull, he himself that bore the Standard being as it were shot-free, and preserved from danger: so that the Standard-bearers still came off without little or any hurt. Neither do we write this our selves, but from the Emperors report, who amongst other things related this also unto us, who after he had obtained these two victories, drew up his army into good order, and so marched forward.

CHAP. X.

Constantines sundry battels and victories.

Those of the contrary side, who had first joyned battel with him, when they could not withstand his Forces, cast away their weapons, and fell down at *Constantines* feet. And he taking pleasure in mercy, received them all. And others who bore arms against him, *Constantine* endeavoured to win them to joyn in amity and concord with him, but when they would not submit to his desire, he sent his army against them, who straitway turned their backs, and were put to flight, and others being taken captives, were by martiall Law put to death, others rushing one upon another, were slain by their own men.

CHAP. XI.

Licinius his flight and incantations.

Afterward when *Licinius* saw that he was destitute of Commanders, and that his own army, and his auxiliary Forces were overthrown, and that he had found by experience that his hope and confidence which he reposed in his false gods was fruitless, and of none effect, then he betook himself to flight, and so escaped without any danger of life, because *Constantine* had commanded his souldiers that they should not pursue him in his flight, for he hoped that the sense of his present calamity, would make him leave off his rash designs, and convert him to a milder temper, and to entertain better thoughts. And albeit, he out of his courteous and mild disposition, had determined to put up *Licinius* his injury, and freely to pardon him: yet he continuing in his wickedness, and adding mischief to mischief, attempts more hellish actions, consults with Conjurers and Magicians, and is confident in their delusions. So that it may be said of him, as of the ancient Tyrant *Pharaoh*, that God had hardened his heart.

CHAP. XII.

How Constantine after he had prayed in his Tent, obtained the victory.

Having thus hardened his mind in wickedness, and deeply engaged himself to ruine and destruction, *Constantine* perceiving that a second war was necessary to be undertaken, he devoted himself for a certain time to prayer unto our Saviour, and having erected a Tabernacle of the Cross, far distant from his Tents, he gave himself there to pious and godly meditation, and to prayer, like that ancient Prophet *Moses*, who as it appeareth in Scripture, set up the Tabernacle beyond the Tents. And some other faithfull and religious men did associate him in these godly exercises. This being his usuall custom before he fought his battels.

*Constantine
prayed
in his
Tent
before
he fought
his
battles.*

battels. For as wisdom taught him to be slow in his affairs, so Religion instructed him to acquaint God by prayer with his intendments. And while he thus prayed, God alwayes honoured him with some divine vision: and afterward being filled (as it were) with divine inspiration, he came forth of his Tabernacle, and began to encourage his army, to put the matter to sharp tryal of their swords: who setting upon their enemies, cut off many of them, and on a sudden having got the victory, carryed away divers victorious Trophies.

CHAP. XIII.

Constantines mercy to the conquered.

Thus the Emperour *Constantine* did govern both himself and his army in his military affairs, preferring Gods glory to his own life, and craving his assistance, and desiring to prevent the effusion of blood, being mercifull towards his enemies, as he was carefull over his own souldiers: So that he commanded his souldiers after they had obtained any victory, that they should shew mercy to the captives, and to expresse humanity towards them, considering the frailty of humane condition, buying out the cruelty of his souldiers, by allowing them certain petty ransoms for the preservation of those captives which they had took. Which course the Emperour invented to allure men to mercy, so that many of the *Barbarians* were dismissed in safety, the Emperour paying a ranfome for their lives.

CHAP. XIV.

Of his praying in his Tabernacle.

And as the Emperour performed such and the like actions at other times, so for the present, according to his usuall custom, he set apart certain time for praying in his Tent before he began the battel, and refraining himself from all licentious kinds of pleasure, he began to chastise and correct his body by fasting, and other corporal austerities, that so his prayers might be more acceptable unto God, and might call down a blessing upon his designs, and might perform that which God should put into his mind. And moreover, being by nature vigilant and watchfull, he was very solicitous and carefull for the good of the Commonwealth, praying for his enemies, as well as his obedient Subjects.

CHAP. XV.

Licinius his deceitfull treachery towards his friends, and his worshipping of Idols.

After this *Licinius*, who had formerly betook himself to flight, began cunningly to dissemble a desire to joyn in league and amity with *Constantine*, who having caused convenient Articles of truce and agreement to be drawn between them, was content to make a league with him. To which agreement, although the Tyrant seemed willing to consent, and ratified it by a fraudulent oath: yet he secretly leaved forces, and began to renew his former wars: and having the *Barbarians* to side with him, he sought out the assistance of other gods, having been deluded by his own, forgetting his former speech concerning the gods, neither would he acknowledg *Constantines* God, but in a ridiculous manner sought out new gods.

CHAP. XVI.

How Licinius admonished his souldiers, that they should not fight against the Cross-bearing Colours.

Afterward when *Licinius* understood the great, divine and unspeakable power of the Cross, being the badge of Christs passion (which strengthened *Constantines* army and gave him the victory) he commanded his souldiers, that they should not fight against it, nor look towards it. For he affirmed that there was great virtue in it, and that it had been alwayes fatall to his overthrow, and therefore they should not oppose themselves against it. Having thus composed and settled his affairs, he makes war again against *Constantine*, who had

had saved his life, and sought to subdue and win him by the fair way of mercy and clemency. And as his Souldiers trusting in the number of their gods, and the multitude of their men, carried before them the Images of dead men (whom they esteemed as gods) and so joyned battle. So *Constantine* armed with the breast-plate of true Religion, advanced in his Colours the saving sign of the Cross, as a terror to his enemies, and a defensive protection to his own Army. But yet at first he delayed his wars, and such was his mercy, that he would not first joyn battle, lest he should seem to violate the league of friendship which he had made with *Licinius*.

Supplication

CHAP. XVII.

Constantines Victory.

BUT when he perceived that the enemy was constantly bent, to decide the matter by the edge of the sword, being not able to indure their insolency any longer, his men with a loud shout gave them an assault, and straightway put them to flight, and so obtained the victory over his enemies, and their devilish gods.

CHAP. XVIII.

The death of Licinius and his Souldiers.

AFTERWARD he condemned the Tyrant and his associates to death by the law of Arms: And those who had been the chief instigators of undertaking this war against God, were brought together with the Tyrant to the place of execution, and there were executed and put to death according to their desert: who as they formerly reposed an insolent vain hope in their false gods, so now they truly understood how great and admirable the God of *Constantine* was, and confessed that they did acknowledge him to be the only true God.

CHAP. XIX.

Great joy, and Panegyrics in praise of Constantines victory.

THESE wicked men being taken away, and the power of tyranny extinguished, the world now these clouds were passed over, began to enjoy a fair Sunshine of prosperity, and all those parts of the world, which were subject to the *Romane* Empire, were united together, and became one body, whereof the Emperor was the head and universall Governour: and now Religion being fairly got up, did spread abroad her bright beams, to illuminate and give light to those that sat in darkness, and in the shadow of death. So that all former miseries were forgotten: men celebrating the Conquerors praise with Panegyricall Hymns, and ascribing his preservation and fortunate success unto God. This godly and victorious Emperor (for these attributes he well deserved) regained the East, and reduced the ancient *Romane* Monarchy to one intire Empire, making known, and publishing the Name of God to all his Subjects, over whom he reigned most wisely and graciously. Moreover, he freed them from their former misery and subjection, making those whose minds were once dejected, look now with chearfull countenances. And first, they praised God with Songs and Hymns, and then with great acclamations of joy they extolled *Constantine* and his sons, as pledges of Gods favour toward them. All former misery was forgotten, while every one rejoiced in the present happiness of the times, and were confident in the like future felicity.

CHAP. XX.

How Constantine made Laws for the restoring of the Professors to their former State.

NOW his Edicts or Proclamations were published amongst us, as they had formerly been in the other part of his Empire; and he made good religious Laws, not only commodious and profitable for all Nations and Provinces, but also for Ecclesiastical government.

For by these Laws they were recalled home, the Governors of Provinces had banished out of their own country, because they would not sacrifice to Idols; those that had been condemned to slavery were freed, and their goods which had been confiscated were restored to them: Moreover, those who in the times of persecution had been constant sufferers, and had been wracked or banished to desert Islands, or enforced to undergo any slavery, by the same Laws were freed from all their former miseries. And those who in regard of their constant profession of Religion were discarded and put out of their military offices, the Emperor out of his gracious favour restored them again to their places: giving them their choice, whether they would enjoy their former honours, or spend their age in a peaceable retiredness from action. And those that were condemned to the servility of feminine employments, he enfranchised from such base subjection.

CHAP. XXI.

How he made Laws concerning Martyrs, and Ecclesiastical goods.

THESE were the Edicts and Laws which the Emperor made to redress the grievances of his Subjects. And besides, he made a Law concerning their goods, that died in persecution, whereby it was enacted, that the goods and lands of those that had been Martyrs, should come to the Martyrs kindred, and if they had no kindred, to the Church. And moreover the Emperor commanded by his Royal Edict, that the Christians goods that had been brought into the Treasury, and had been sold or made away, or were there still remaining, should be restored to the owners. These Royall Laws which the Emperor enacted and published were not only commodious and profitable to the Church of God, and all Christian people: but also the Emperor was very bountifull and gracious to the Infidels, and all other Nations.

CHAP. XXII.

How he refreshed the Peoples minds.

AND now those of our part of the Empire, who had only heard of the bare relation of his actions in the other part, and esteemed them happy who had received so great benefits, wishing themselves in their estate, when they begun to be sensible of the effects of his gracious reign, they esteemed themselves happy, and ingeniously confessed, that no age could ever boast of such a famous and Royall Emperor. And this was the voice of the people.

CHAP. XXIII.

Constantine ascribeth the glory of his good success to God, and published the same to all Nations by his Edicts and Proclamations.

AFTER God had subjected all Nations unto him, and made him sole Emperor, he openly acknowledged that God was the donour and giver of all things, and constantly confessed and testified that his own strength had not made him successfull and victorious in his wars: but Gods assistance, to whom he ascribed the glory: and this he manifestly declared by his Edicts and Proclamations, which were written in Greek and Latine, and sent to all Nations.

CHAP. XXIV.

Constantines Law concerning the worship of the God, and Christian Religion.

AND moreover Constantines Edicts do confirm the truth of our narration. For there were, two sorts of them; one was sent to the Christian Churches, and the other to the Infidels, which I think fit to mention in this place, to the end that the form thereof may be preserved in Histories, and so remain to posterity, and besides establish the truth and certainty of our relation. It being the true copy of his Edict, signed and sealed with his own hand, was as followeth.

CHAP.

CHAP. XXV.

The most Victorious, most high and mighty Constantine, to the Provincials or Governours of Palestine, health.

“ Although in former times, the sincere and religious worshippers of God were known
 “ by indubitable and evident distinctions, which shewed what difference there was be-
 “ tween the professors of Christian Religion, and the opposers and dispisers thereof: yet now
 “ many famous actions, have been strong arguments, to confirm the truth of Religion, and
 “ the wonderfull power of God. For those that have professed the holy Christian Religion,
 “ and observed the discipline thereof, have enjoyed all kind of temporall blessings, and been
 “ happy and prosperous in their actions, while the wicked have been unfortunate. And if
 “ those that did not acknowledg God, but despised all honesty and Religion, did sometimes
 “ prosper, yet their designs had an unhappy event. But if we look back to former times,
 “ even untill this present age, and with the eye of judgment do contemplate former actions,
 “ that the professors of Religion have been happy in their attempts, but the wicked and ir-
 “ religious, that never entertained a good thought into their mind, but tyrannized over their
 “ subjects, by banishing them, and exposing their goods to sale, and by putting them to death,
 “ if they were not converted, and did repent in time, some heavy judgment overtook them,
 “ answerable to their wickedness.

CHAP. XXVI.

Of those that suffered persecution, and of their persecutors.

N either were these events governed by chance or fortune. For those that lived uprightly
 and in the fear of God, and continued faithfull unto him, and esteemed the troubles and
 afflictions of this life to be of no account, in regard of that eternal happines which they should
 enjoy hereafter, and which they saw a far off through the perspective of faith: these al-
 though for a time they endured much misery and adversity, yet being certainly perswaded
 that their sufferance should be rewarded with a crown of glory hereafter, they bore their af-
 flictions with patience, knowing that the greater their sufferings were, the greater their glory
 should be. But those that lived unjustly, and did not acknowledg God, but tormented and
 vexed those that served him, not discerning their own misery while they continued their
 bloody persecution, nor the happines of those Martyrs who suffered all kind of torments
 with great constancy: many of these who had persecuted the Christians were slain, many put
 to flight, and at last their whole army was quite overthrowen.

CHAP. XXVII.

How the persecutors of the Christians were punished.

A fter these mischiefs and miseries wars succeeded, with devastations and famine, the ne-
 cessary concomitants of war, besides troupes of other miseries: so that the Captains
 themselves were brought into a great strait: or else through their leud life, they were many
 times punished according to their demerit, for whosoever out of a rash temerity, did most
 violently endeavour to suppress and extirpate the Christian Religion (for so they accounted
 of it) did alwayes fall into the greatest calamity: so that they were much tormented in mind,
 not only with their present misfortunes, but also with the expectation of future punishment,
 which they should suffer in hell: such is the vexation of an evill conscience.

CHAP. XXVIII.

God raised up Constantine to be the defender of the Christians.

“ Impiety and wickedness having thus like a peſilient disease infected the Common-wealth,
 “ and brought it to a dangerous estate, unless some remedy were speedily applyed: What
 “ remedy did God (who is able to help at all times) afford to recure this sickness of
 “ impiety,

"impiety, which had overspread the whole world? I will tell you, seeing it is a glorious action, ingeniously to confess those benefits which God hath bestowed upon us. God I say, choosing me as a fit instrument to execute his will, did by his divine power strengthen me to heal and cure the miseries of those times, even from the Brittish Sea, to the Western parts of the world: so that by my endeavour and diligence Christian Religion was planted in mens heart, and the Christian faith by Gods assistance was much increased.

CHAP. XXIX.

Constantines godly Profession and Confession of the Christian faith.

I Being therefore assured that God hath appointed me to this most excellent office, as an assured evidence and token of his favour towards me, I will shew a gratefull diligence in performance thereof, and therefore I intend to make a journey to the Eastern Countries (which part of the world as it hath been more grievously afflicted, so it requireth from us more speedy help) accounting my life, and all the strength and abilities of my body and mind ought to be employed in Gods service. And though I know that whosoever really and truly trusteth in God, cannot want the favour of men, and that those who have reposed their confidence in God, and have abstracted or withdrawn their minds and affections from the world, and the wickedness thereof, shall hereafter have the greater glory; yet I esteem it my duty to free the innocent in some part from their temporall afflictions and adversity, which are contrary to nature, and therefore burthensome for nature to bear without some divine support. For seeing their persecutors have been witnesses of their constant suffering for Religion sake, it were absurd in me, if I who have devoted my self to Gods service, should not endeavour to advance their glory to the highest perfection.

CHAP. XXX.

A Law for the repealing and recalling of Banisht men, and restoring others to those offices and goods which had been taken from them.

SO that all that had been at any time by sentence of Law adjudged to banishment for Religion sake, and those that have been restored to those offices which had been taken from them, being recalled and reseatd in their places, gave thanks unto God and *Constantine*: and those whose goods had been by violence and oppression taken from them, and had led a poor obscure life, had their lands and goods restored to them, and magnified God for his favour towards them.

CHAP. XXXI.

A Law for recalling of those that were banished into Islands.

ANd moreover that our Princely clemency may extend unto those that are banished into Islands, we command that such as have been hitherto secluded from the world, and shut up in the rugged clifts of mountains, environed with the raging waves of the Sea, and so estranged from humane society, shall be happy in the fruition of their own desires, and return again to their friends, and having lived a long time in a rude and poor dejectedness of mind, shall beyond their own expectation be freed from all troubles and affliction, and spend the remnant of their days in peace and tranquility, during our reign, who are certainly persuaded that we are Gods servants, and that we ought not to hear, much less to believe that which is contrary to reason, seeing it behooveth us to correct other mens errors.

CHAP. XXXII.

A Law in defence of those that were condemned to dig mettall, and to other slavish works.

Moreover, such as were condemned to dig mettall, or to other publick slaveries, were permitted to leave off labour, and to live at ease, and enjoy a gratefull cessation from that painfull toiling, whereunto they were formerly subject. And those that had lost their liberty, and were grown contemptible through continuance of slavery, were restored to their former dignities, and reassured their former honours, and so returned into their Country.

CHAP.

CHAP. XXXIII.

For restoring of Professors to military offices, or for freeing them (if they would) from service.

ALso those that had been dignified with military honours, which were unjustly taken from them, because they esteemed the profession of the true God, more than those honours, a free choise is offered unto them of assuming their former military offices, and continuing their ancient course of life, or of living in retired manner free from action after it seemeth convenient and agreeable to reason, that such as had decluded their courage and constancy in the perillous times of persecution, should have power to live and dye in their honours, which by their virtue they had deserved.

CHAP. XXXIV.

Of restoring Gentlemen to their freedom, who had been condemned to servile and feminine imployments.

Moreover, such as had been ungentiliz'd, and degraded from their Gentility, and were condemned to be Weavers, Cooks, Pantlers, or Butlers; which imployments were contrary to their free and ingenious breeding, these having obtained the honours and liberty which they formerly enjoyed, and being restored to their dignities, may live in pleasure and content. And such as through the envy of some malevolent person, have been imployed in servile offices, and being free-men have been enslaved to others, to such we restore their former liberty, by virtue of our gracious Edi&th, that they may employ themselves in such generous actions, as may become their parentage, and forget that servitude, which they formerly indured.

CHAP. XXXV.

Who were to inherit the goods of such as had been Martyrs, or Professors of Religion, or left their Country for Religion sake.

Besides, out of our gracious clemency we have provided, that goods taken away upon pretended crimes and false accusations, should be restored again: namely, if any with a courageous and constant mind had suffered Martyrdome, and had lost their goods in hope of the everlasting treasure of heaven, and such as had been banished, and had lost their goods, because no persecution could compel them to deny their faith, we command that the kindred of those that are deceased, should inherit their lands and goods, which we freely bestow upon them. For it is easily known to whom the inheritance ought to descend, which by Law ought to come to the next of the kindred, especially seeing the said Martyrs were not convicted of any crime, but did voluntarily and willingly suffer death.

CHAP. XXXVI.

To those that had no kindred, the Church became heir; provided that whatsoever they gave in their life time, should stand firm.

But if there be none of the kindred that can succeed as heir to any of the Martyrs, Confessors, or banisht men, it is enacted that the Church shall be their heir, which cannot chuse but be sutable to the desire of the deceased, that the Church for whose sake they had suffered so much affliction and persecution, should be their heir. Moreover, this clause of exception, and proviso shall be inserted, that whatsoever the aforesaid persons have given away, such donations shall be established, ratified, and confirmed.

CHAP. XXXVII.

Those that enjoyed and possessed their Lands, Orchards and Houses, were compelled to restore them back, but to make no satisfaction for the Rents or fruits which they had received.

And that all men may know the tenor and intent of this our Proclamation and Edi&th, we have thought good to publish our Royal pleasure, that if any be posselt of the Martyrs Lands, Houses, Gardens, Goods or Chattels, it will be justice in them, not only to acknowledge

ledg the same, but also forthwith to make restitution thereof. And though some have received great commodiry by the unjust possession of such lands and goods, yet we do not think it iust, to inforce them to restore it back again.

CHAP. XXXVIII.

How Constantine would have such possessors of the Martyrs Lands, to be accountable unto him, and to petition him for pardon.

BUt yet that they should confesse what emoluments and rents they had received, and to petition us for our Royall Pardon, that we might have occasion to remit their former covetousness, and also God accepting of their penitent confession, might out of his gracious mercy and clemency pardon their offences. But perhaps the possessors of the Martyrs Lands (if they may be so called) that they could not avoid the purchasing of such lands in the times of Persecution, when the innocent and guiltless were frequently banished and persecuted, and their goods exposed to sale. If any pretend this as an excuse, and so delay to obey our Edict, let him expect severe punishment, seeing our care in this behalf is directed to Gods glory. For whatsoever in times of persecution they were enforced to possess, they shall not retain but at their own peril. It being necessary by precept and example to suppress covetousness and abate insatiable avarice.

CHAP. XXXIX.

That Church-Lands and Goods, though belonging to his own Crown should be restored.

NEITHER shall any of the Churches Lands or Goods, though belonging to our Crown be detained or kept from the holy Church, and whatsoever hath been for a time injuriously possessed, let it be restored back again. So that we command by this our Edict, that all goods belonging and appertaining to the Church, whether they be Lands, Houses or Chattels, which are now in the possession of others, that neither the Church nor Common-wealth may be wronged, shall be restored, that matters may return to the simplicity and integrity of former Ages.

CHAP. XL.

Of restoring of Chappels and Church-yards to the Church.

MOREOVER, who doubteth but those places, where the bodies of the Martyrs have been interred, and where the Monuments of their glorious life and death do remain, do belong to the Church? Besides, it would command a restauration of such places, seeing there is no more excellent office, nor more acceptable unto God, than (as God himself doth admonish) to honour the memory of the faithfull that are deceased. Therefore such holy places and grounds which wicked men have unjustly taken from the Church, we command that according to equity and justice they should be restored again to the holy Church. But because we have received into our consideration, both those that possess such lands, either by purchase or donation, or have satisfied their avaritious covetousness with the Church goods and lands, although the latter by such purchases have offended against our Highness, yet out of our accustomed clemency we have provided that they shall sustain no wrong.

CHAP. XLI.

His worthy and famous exhortation to the worship of God.

THUS far we have declared our royall pleasure. Now seeing God hath many wayes declared his omnipotent power, both in stirring me up to undertake his cause, and prospering my endeavours by his assistance, so that the whole world which groaned before under affliction and tyranny, hath by Gods power aiding me, been set at liberty, and enlightned with the knowledge of Religion: you ought all to consider the great power of God, which hath (as I may say) rooted out the seed of wicked men, and hath given the good in all Countries, just cause to rejoyce, and a free and open passage to the profession of Religion, that religious men may perform their duties, who being illuminated with divine and heavenly knowledge, I think it fit that they should give due honour and praise unto God for their restauration and deliverance.

CHAP.

CHAP. XLII.

How Constantine confirmed his own Laws.

This was the Emperors mandatory Edict which he sent unto us. And presently after ward he put the Laws which he had enacted into execution, and disannulled whatsoever the Tyrants had done: so that all things were restored to the right owners, according to Law, and the tenor of the aforesaid Edict.

CHAP. XLIII.

How he advanced the Christian Magistrates, and prohibited the Heathens sacrifices.

The Emperor after he had rectified these matters, proceeded to others of great moment, conferring many dignities on the Christians, and making them Governours of divers Provinces, who were addicted to Christianity, but such as were devoted to Heathenisme, he prohibited from sacrificing to Idols. For he made a Law that all Governours of Provinces, if they were Christians, should behave themselves in such manner as became that glorious appellation and title; or if they were otherwise affected, he commanded them that they should not sacrifice to Idols.

CHAP. XLIV.

Laws for the restraint and prohibiting of sacrifices, and for the building of Churches.

Afterward he promulgated and enacted two Laws to that purpose; the one prohibiting detestable Idolatry, which had been used in every City and Country; and that none should dare to set up any Images, or use any Idolatrous sacrifices. The other commanding that Temples should be built, and Churches enlarged, that at length superstitions and heathenish Idolatry being suppressed, all men might acknowledge the true God. This was the substance of that which the Emperor out of his religious piety towards God, enacted and published by his Letters sent to the Governours of Provinces. Moreover, it was contained in this Law, that they should not spare any cost, but that he would defray the charge thereof out of his own Treasury. Besides, he sent Letters to this effect to all the Bishops and inferiour Governours of Churches, and first he sent unto me this Letter following.

CHAP. XLV.

Constantines Epistle to Eusebius and other Bishops, commanding the Magistrates and Governours of Provinces to provide for the repairing of Churches.

Whereas (loving Brother) we have understood and are perswaded, that through the long continuance of those times of persecution, and the irreligious neglect of wicked persons, most Churches are either quite ruined, or have not been repaired in those troublesome times, as they ought to have been. So now, seeing all men are restored to liberty, and that the tyrannical Pagan, by Gods divine providence and our endeavour, hath nothing to do with the government of the Common-wealth. I suppose that Gods divine power hath been sufficiently manifested; and that such as have sinned either through fear or infidelity, when they discern that which is good, will return unto the true and right way. You therefore, and other Bishops, Priests and Deacons, ought to look unto the repairing of such Churches as are under your government and jurisdiction: that those which are yet standing, may be repaired and enlarged; or new built if occasion so require. And both you, and others in your name, may will and require the Magistrates and Governours of Provinces to furnish you with materials necessary to the building or repairing thereof, for we have signified unto them by our Royal Letters, that they shall willingly and chearfully furnish you with whatsoever your Holiness shall think necessary thereunto.

And proferreth our loving Brother
Letters to the same effect were sent to all Governours of Churches throughout all Nations. And the Governours of Provinces were commanded to see the Contents thereof performed, and the Laws formerly enacted were speedily put in execution.

CHAP.

CHAP. XLVI.

What Constantine writ against the worshipping of Idols.

THe Emperor also endeavouring to advance and further the worship of God, he sent Letters to the Provincials and Governors of all Nations, who had been, before his reign, addicted to idolatry, admonishing them and all his other subjects, to acknowledge the true God, and openly to confess Christ, to be their only Saviour. We think it necessary to set down in this present History, the Emperors Letters written with his own hand, and we may discern how the Emperor laboured to implant in their minds the fear of God and true Religion.

CHAP. XLVII.

Constantines Decree sent to the Provinces against the worshipping of many gods, and a Preface concerning virtue and vice.

The Victorious, High and Mighty Constantine, to the Eastern Provincials, Health.

THe Law of God doth sufficiently declare his divine Providence and wisdom. Neither is it to be doubted, but the light of reason and sense, and the consideration of perfect virtue, will bring them (that follow the demonstration of Arts and Sciences) to the knowledge of God. So that wise men are troubled, when they observe many that do follow a contrary course of life. For the beauty of virtue would be hidden and obscured, if the deformity of vice did not make it appear more glorious. But I will endeavour to make it appear by my actions, according to that belief and hope which I cherish in my breast, that virtue ought to be crowned with dignity and honour, and vice suppressed.

CHAP. XLVIII.

Of Constantines Father, and of the Persecutors Dioclesian and Maximian.

THe Emperors that in former times governed the Common-wealth, were (as I conceive) deposed for their inhumane cruelty. And as my Father praying unto God to assist him in all his affairs, did perform many works of mercy and clemency; so the rest transported with a mad fury, did exercise all kinds of cruelty, which increased during their reign, to the utter suppression of Religion. For their cruelty began to be so outrageous, that they stirred up civil wars and persecutions, to the disturbance of the Church and Common-wealth.

CHAP. XLIX.

That the Oracle of Apollo, because some just men hindered it from giving answers, was the occasion of the ensuing Persecution.

It is reported that at the same time *Apollo*, not by the mouth of his Priest, but out of a dark hollow cave delivered this Oracle. That by reason of the just men then living, he could not speak the truth, and false Oracles were delivered from his *Tripos*, or three-footed Stool, and that by reason of them his hair decayed. The Oracle being thus troubled, malicious men became to complain of. Let us now see the event of these matters.

CHAP. L.

From hence the cruel Tyrant took occasion to invent exquisite torment for to persecute the Christians withall.

I Call God to witness that I will speak the truth. I heard, when I was a boy, that the chiefest of the *Roman* Emperors at that time, was so miserably (miserably I say) blinded, that he diligently enquired of his Courtiers, who were those just men that were then living. And some of *Apollo's* Priests answered him, that they were the Christians. The Tyrant relishing

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lishing this a cruel delight, he forthwith put many innocent holy men to death by the sword. And straightway gave command to the instruments of his cruelty, that they should persecute the Christians with new invented punishments and tortures.

CHAP. LI.

How many sorts of tortures were invented against the Christians.

THe chearfull constancy of the Martyrs was then tryed in suffering continuall afflictions and persecutions, with most exquisite and new invented tortures. For their holy conversation, which had perswaded their enemies to be mercifull towards them, made their own outrageous Citizens use them more cruelly: so that the Saints (without any respect of their age or years) were burnt, and exposed to all kind of tortures. The world did then even weep to wash away the guilt of so much innocent blood which had stained the earth, and the day grew dark, as ashamed to behold such prodigious bloody spectacles. But what should I mention the Tyrants inhumane cruelty.

CHAP. LII.

That the Barbarians did courteously receive the Christians that fled to them.

THe Barbarians have just cause to glory, who received those that fled from us in those times of persecution, and though they held them in captivity, yet they used them courteously, and permitted them to use their own Religion. Yea the flight of the Christians to the Barbarians, was a disgrace which stuck close to Rome long afterward.

CHAP. LIII.

How they were plagued, who being moved by the Oracle, were the authors of the persecution.

BUt what availeth it to declare more largely the grief and common calamity of the whole world? Since the authors of this persecution came to fatall miserable ends, and after death indured eternal punishment in hell. For they were slain in the civil wars, and left neither memory nor posterity behind them; which had not hapned unto them if they had not been deluded by the false and counterfeit Oracle of Apollo.

CHAP. LIV.

Constantines Prayer to God, and his Confession of the Sign of the Cross, and his Prayer for the Church and Common-wealth.

I Beseech thee now, most great and good God, to be mercifull and gracious to the Eastern people, and by me thy servant free the Provinces from those troubles and calamities which they have long endured. Neither do I pray for this without just cause, O holy Lord God. For by thy appointment I have attempted these salutary actions, and have been prosperous in my designs: and wheresoever I have set up thy Standard, my army hath got the Victory. And moreover, when the affairs of the Common-wealth so requireth, I do bear those Colours with me to the Field, and so boldly march on against the Enemy. So that I endeavour (O God) with my whole mind to love and fear thee. I do ingeniously confess thy Name: I do religiously reverence thy power, which thou hast divers wayes declared, and thereby confirmed my faith. I do therefore speedily intend to proceed in this good work, that I may re-edifie and repair thy holy sacred House, which those impious wicked men have laid waste and desolate.

CHAP. LV.

He desireth all men to be Christians, but compelleth none.

LEt thy people I beseech thee, desire and maintain peace, living free from sedition, to the common good and benefit of the whole world. And those that are led away with error, let them desire to live in peace and tranquility with the faithfull. For friendly humane society and commerce with them, will be very much available to bring them to the right way. Let

no

no man molest another, but let every one follow the perswasion of his own conscience. But let those that have a true opinion concerning God be perswaded, that such as regulate their lives by the rule of Gods sacred Laws, do lead a most holy and upright life. But those that will not be conformable thereunto, may have liberty to erect and set up Altars, but we will maintain the Church and true Religion, which thou hast committed to our defence. Moreover, we desire that they may joyfully receive and welcome this general offer of peace and concord.

CHAP. LVI.

Another prayer unto God, who by his Son hath illuminated such as were fallen into error.

Neither do we believe that this our Religion is new and unheard of, but that thou hadst out of thy wisdom (from the first creation of the world) set down this religious worship of thy divine Majesty, which we call Religion. But mankind being deluded with erroneous opinions, and thereby led away from the truth, it pleased thee to send forth thy Son to enlighten the world, that error might not increase, nor spread any further, but that all men might be recalled to the knowledg of thee, and thy Son Jesus Christ.

CHAP. LVII.

Another prayer glorifying God for his administration and government of the whole world.

Thy gracious power doth keep us innocent and faithfull: thy works do confirm us, namely, the Sun and Moon do keep their due certain courses: the shining Stars are placed in their severall Orbs, and their revolutions do bring about the vicissitudes and changes of times: the earth by thy word was continued, and remains immovable: the wind at certain seasons bloweth, the rivers do glide along in their channels, and the Sea is entombed within certain bounds and limits: all the whole Universe, both land and sea, was fabricated and fashioned for the wonderfull good and benefit of mankind. So that if the world were not governed by thy divine will and providence, the discrepant and contrary qualities inherent in thy creatures, would tend to the destruction of themselves, and of all mankind. For their contrary virtues fighting amongst themselves, would invade mankind with more violence, as they now do in some sort by a secret influence.

CHAP. LVIII.

Another prayer in praise of God, for that he alwaies instructeth men in goodness.

O Most great and glorious God, to whom all thanks ought to be ascribed. For by how much mans nature is led away by divers different opinions, so those that are rightly opinionated, and do carefully follow the perfect truth, do more esteeme of the discipline of divine knowledg. But if any one will not be converted, let him not reproach another that desireth conversion, for salvation by Christ, as a salve for all our sins is offered unto all men, with this caution, that no man do break the orders of that Religion which is pure and just: let us all live in peace and unity, and dispose, O Lord, our affections to imbrace concord.

CHAP. LIX.

He admonisheth at the end of his Edict, that no man should offend or molest another.

But let no man in that which he is perswaded is right and good, give any offence to another: but rather, he that hath knowledg and understanding, let him endeavour to instruct and convert his neighbour: but if he cannot, let him give him over. For it is one thing to imbrace Religion willingly, and another to be compelled through fear of punishment. These things I have set down more at large than I intended, because I would not hide the true Religion, and especially because I hear that some do give out speeches, that the discipline of the Church is taken away, because I have suppressed the erroneous adoration of false gods. And I had perswaded all men to make a good interpretation of my endeavours, if the minds of some had not been wonderfully and obstinately blinded with error, to the endangering of the whole Common-wealth.

CHAP.

CHAP. LX.

How Arius his schism and faction began in the City of Alexandria.

THe Emperor (being as it were Gods Herald) signified by his Letters sent to all Governors of Provinces his Royal pleasure according to the aforesaid Edict, that he might withdraw his Subjects from diabolical error, and perswade them to the true worship of God. And having made himself famous by these pious actions, a report was brought unto him of a great faction which was growing up in the Church, with which being touched, he bethought himself how he might prevent it. And hence began this schism: while the people lived honestly and religiously, glorifying God, in peace and tranquillity, without fear of any outward molestation, so that the Vinyard of the Church was (as I may say) hedged about with peace and happiness: faction envying our happiness, crept in amongst the Bishops, so that some of them sitting amongst the rest to determine of points of Religion, grew schismatical and factious, and this spark of heresie afterward became a flame, which beginning in the Church of *Alexandria*, spread it self thorow all *Egypt*, *Lybia* and *Thebes*, and also thorow the rest of the Provinces and Cities, so that the Bishops wrote and inveyed one against another, and drew divers to their faction, while some enclined to their opinion, and others to the contrary. Moreover, their actions grew so ridiculous, that the Heathens acted our Religion on their Stages, as a spectacle of scorn and derision.

Original of Division.

CHAP. LXI.

Of Arius and the Melitians.

ARash and heady contention began in *Alexandria* concerning the chief mysteries of Christian Religion, and an old controversy began to spring up and spread it self thorow all *Egypt* and the higher *Thebaïs*, so that the Church was every where divided into parts and factions. And because the whole body of the Church was troubled with these humours, so all *Lybia* was afflicted therewith, and forreign Provinces were infected with this sickness. For those of the *Alexandrian* faction, sent Legats to the Bishops of other Provinces to arm others to their side: and those of the contrary opinion were forward and busie in the like seditious endeavours.

CHAP. LXII.

How Constantine sent an Embassadour to the Alexandrians to draw them to an agreement.

THis report grieved the Emperor as much as if he himself had fallen into some great calamity, and straight he chooses one of those religious men which he had about him, who had been a faithfull and zealous Confessor of the truth in the times of Persecution, him he sends to draw the *Alexandrians* to peace and concord, and by him sends Letters written to that effect to the authors of the sedition: which Letters, because they do evidently declare his provident care which he took for the people of God, it will not be inconvenient to insert them into this History. The contents whereof were as followeth.

CHAP. LXIII.

Constantines Letters to Bishop Alexander, and Arius Priest, and his care for maintaining of Peace.

The Victorious, High and Mighty Constantine; to Alexander and Arius.

I Call God himself to witnesse, my Helper and Defender in all my designs, that all my actions which I have attempted, have aimed at two ends: First, that I might bring all Nations to agree in one opinion concerning matters of Religion, and might restore the sick world unto health. And having entered into these considerations, I thought to effect the one by perswasion and counsel, and to perform the other by military strength, and force of Arms; being perswaded that if I could bring (as I desired) all the professors of Gods worship to agree together,

together, and to be united in the bond of peace and concord, I doubt not but that the Citizens of our own Commonwealth would by their example be converted.

CHAP. LXIV.

How he suppressed some Questions that did arise in Africk.

Moreover, when certain phanatick mad errors had overspread all *Africk*, arising from the rash levity of some persons, who desired to withdraw the people from unity of religion to sects and heresies. I could find no other remedy to be applied to this schismatical disease, than to send some religious men of your Order to reconcile these factious spirits: that this envious disagreeing in matters of Religion, which is the common enemy of the whole world, and disturbing the good successe of our holy Synods and Councils, might be extinguished and restrained.

CHAP. LXV.

That the light of Religion did first shine forth in the East.

AND because the Sun and light of Religion, hath by Gods gracious providence first shined forth in the Eastern parts, and so with radiant beams hath illuminated all the whole world: therefore not without cause I endeavoured to find out you that are professors of that Religion, that you might be as Guides to bring the *Gentiles* to the knowlege of God. For after I had obtained a triumphant victory against the enemy, to effect their good, by your means, was my chiefest desire.

CHAP. LXVI.

How he took care to suppress Sedition. and to establish an universal Peace.

BUT O the great and divine providence of God: how much was I grieved when I heard by sad report, that a factious sedition was sprung up amongst you, which did increase my sorrow more than all the rest: seeing the professors of your Church, by whom I hoped to have cured and converted others, were themselves grown more brain-sick than the other. And when I considered the cause and beginning of these innovations in matters of opinion, I found that they were very weak, and far unworthy to be the ground and occasion of so great contention; wherefore being necessarily inforced to write this Epistle, I do not only write to your grave wisdoms to reconcile these matters, but I trust that Gods divine providence will assist me herein, seeing I do offer to arbitrate and moderate your mutual dissensions, and establish an universal peace. So that although your differences were greater, I doubt not but by Gods assistance, and by perswading the religious, I shall move the rest to imbrace that which will redound to their good. So there being such a weak small cause of that factious disagreement, which hindereth the flourishing estate of your Commonwealth, it encourageth us that there may be a speedy and easie course taken for the correcting and reconciling of these dissensions.

CHAP. LXVII.

Whence the point of controversie between Alexander and Arius did arise, and that such Questions are not to be discussed.

AND I understand that this was the occasion of this present controversie, namely, because thou *Alexander* didst ask the Priests concerning the interpretation of a certain place in Scripture, and didst stir up many vain and curious questions, to know their opinion therein: and thou *Arius* didst inconsiderately and rashly such things as thou oughtest to have concealed, whence discord arose amongst you, and the Ecclesiastical Convocation was disturbed, and the people being divided by your factions, did fall away, and forsake the universal Church. Therefore let both of you pardon one another, and consent unto that, whereunto your fellow-servant sent by me, doth admonish you. But what is that? Namely, that you neither ask questions concerning such matters, nor answer unto such questions propounded. For such questions, which no Law Ecclesiastical do prescribe, but are the idle

cobwebs

cobwebs of contention spun by curious wits, thus they are propounded to exercise the strength of reason, and the sharpness of understanding, yet they ought to be suppressed, and not to be commonly discussed before the vulgar people, thereby to distract the people, or make them more factious, nothing being more violent than opinionated ignorance. For who is able either accurately to discern or unfold, or distinguish such deep and hidden mysteries? Or if any one be confident in his own ability, yet how few of his audience can he make docible, and intelligible of his meaning? Or who in the discussing such curious questions shall not run into some error? wherefore loquacity and much talking is to be restrained, seeing that doubts and matters urged and not proved or explained, or not rightly apprehended by the dull understanding of the audience, do but instruct the people either to speak blasphemy, or to be factious in matters of disputation. Wherefore you ought to pardon one another's rash questions, and inconsiderate answers. Neither ought you to take occasion to contend about any part of the sacred Scriptures, or to introduce any new error in matters of Religion, but to be of one and the same faith and belief, and so come to agreement. For it is not fit that the people should be divided into factions, by your private contentions about matters of small moments. But that I may persuade you by an example; you remember (I suppose) that the Philosophers did all agree together in the chief parts of their profession, and yet they held some different opinions, in maintaining whereof, though they disagreed in matter of Discipline, yet they harmoniously agreed together in one profession. And therefore is it not much more convenient, that we that are the servants of God, should agree together in that Religion which we profess? Ought you therefore where to doubt, whether it be convenient that brethren should strive with brethren in a vain and idle contention about words, and that we should disagree about some unnecessary points, to the disturbance of the universal peace? These are vulgar childish wranglings, not becoming wise men; nor the gravity of the Priesthood.

nothing more violent than opinionated ignorance

CHAP. LXVIII.

An Exhortation to Concord.

WE think it meet therefore to shun these diabolical contentions. And seeing our great and gracious God the preserver of all things, hath given us the common light of his grace: therefore I intreat you that I by his divine assistance and your favour, may bring my endeavours for the propagation of this light of grace, to a prosperous and happy end, and that by persuasion and admonition, I may induce his people to embrace peace and concord. And seeing you profess one faith and one law, and which are the sinews of the body of the Church, keeping it from schisms, and tying it together in one bond of love, seeing your contentions do arise from points not concerning the main structure of Religion, but by matters, they should breed no disagreement in your affections. Neither do I speak this to persuade you to an agreement in absurd and foolish questions. For though you dissent about matters of small moment (seeing all are not of one mind and affection) yet concord and peace may be preserved, an unanimity amongst men, being of one faith, and believing in one God.

CHAP. LXIX.

That they ought not to contend about vain words.

AND though you contend about words, and dispute subtilly and sharply about curious questions, and though after such disputations you are not of one opinion, you ought to suppress your own fancies, or receive them in your own mind, that the bond of common friendship, the true faith, Gods worship, and the observation of the law may be still maintained by you. Agree therefore, and let there be mutual concord between you, that the people may live in peace and unity, and having banished all contentious thoughts out of your minds be mutually reconciled: for when enemies become friends, that friendship is sweetest.

CHAP. LXX.

That the grief which he conceived for Religion sake, made him weep, which made him to defer his journey into the Eastern parts.

Suffer me therefore to spend my dayes quietly without care and trouble, that I may enjoy the happiness of a quiet and peaceable reign; which if I cannot obtain, I shall

be much grieved, that I cannot spend the rest of my life in a settled calm manner. For as long as Gods people, who with me do reverence one God, are divided into pernicious factions, and do disagree, how can my mind be quiet? Not long since coming to the City of *Nicomedia*, I determined presently to make a journey toward the East. And as I was coming towards you, and had travelled the greater part of my journey, the receipt of your Letters did divert my intentions, being unwilling to behold that, which I was grieved to hear of, namely your contentions. Therefore by your concord and agreement open me a passage into the East, whence your dissensions have shut me out, and let me see concord between your selves, and a joyfull agreement between the people, that all of us being reconciled together, may praise and glorifie God.

CHAP. LXXI.

That after the sending of those Letters, these Questions nevertheless continued.

Thus this good Emperor sent this Epistle to establish a peace in the Church. And this faithful messenger, did not only deliver his Letters, but also dealt very earnestly with them in the Emperors behalf, that he might effect his desire. And though he was (as we have formerly said) a very godly man, yet his Letters nor his endeavours could not bring matters to any good successe, in regard that this faction grew stronger, and had overspread all the Eastern Provinces. And thus through the malice of the Devil, who envieth the happiness of the Church, discord and dissension continued.

THE
THIRD BOOK
OF
Eusebius Pamphilus Bishop of Casarea in Palestina,
Of the Life of the most holy Emperor
CONSTANTINE.

CHAP. I.

CONSTANTINES Piety and goodnesse, compared with the Persecutors impiety and wickednesse, by an Antithesis or contrary Comparison.

AS the Devil the enemy of all goodnesse, envying the prosperity of the Church, and the peace thereof, stirred up storms of sedition; so the Emperor *Constantine*, Gods dear servant shewed himself most worthy his Imperial Dignity, in providing for the Church, and suppressing her enemies, and in the general abolishing of the former tyrannical Government. And as the Tyrants that forsook the true God, did compell men by violent manners to worship false gods; so he having by words and actions confuted their opinion concerning their false gods, exhorted them to acknowledge the true God. Moreover they derided Christ the Sonne of God with contumelious and reproachfull speeches: he on the contrary gloried in that precious trophy of his Passion; and though the wicked endeavoured to disgrace it, yet he acknowledged the Crosse to be the badge of salvation: they banished Christs servants from their own houses and dwellings; he recalled them home, and seated them in their own habitations: they did disgrace and reproach them; but he honoured them with dignities: they put godly men to death, and exposed their goods to sale; he most munificently bestowed gifts upon them, received them into his favour, and restored them unto their former estates.

estates: they made Edicts against the Governours of Churches, and accused them of false and pretended crimes; but he published Proclamations in favour of them, and advanced them to dignity and honour: they did demolish holy Oratories, and consecrated Churches, laying them level with the ground; he repaired those which were yet standing, and commanded that others should be built at his own royal charges: they commanded that sacred Church books should be burnt; but he gave order that they should at his own cost be richly bound and beautified, and that their number should be increased: they prohibited the Bishops from calling of any Council; he sent for learned men out of all Nations; and admitted them into his Palace and presence, and suffered them to sit at his own royal table: they honoured the Devil, and erected his image; he discovered their delusions, and converted the materials whereof those images were made to better uses: they beautified and adorned the Devils chappels; he plucked them down, and demolished their glorious foundations, especially such as the superstitious Idolaters most of all esteemed: they punished and tortured Gods servants; he punished such as had been the instruments of their persecution, and by inflicting so much punishment on them, as by Gods assistance served to convert them. He sought to preserve the memory of Gods holy Martyrs; they expelled godly men out of their Palaces: he reposed great trust in them, being persuaded that they were more faithfull and true hearted towards him than others; they were slaves to their own covetous desires and obeyed money: but he (such was the magnificence of his mind) bestowed many bountifull donations and gifts out of his own royal treasury: they made their way to riches through blood, and put divers to death for their wealth; but during all *Constantines* reign, his Subjects did obey the Laws, rather for love of goodnesse, than for fear of punishment, so that the sword of justice wherewith Magistrates did use to punish offenders, was seldom used. So that if we consider those times, we may conclude that the world was wonderfully happy under his reign, and after the darknesse of error was strangely illuminated and enlightened; and we must confesse, that all this was Gods work, who had raised up this godly Emperor, to oppose himself against the wickednesse of those times.

CHAP. II.

Constantines Piety, and his confidence in the sign of the Crosse.

FOR seeing the Tyrants had committed such outrageous acts against the Church, as had never been heard of in former ages: God not without cause raised up this admirable Prince; by whom he effected such strange matters, as had never been heard or seen before. This virtuous Emperor was given to the world for the good of all mankind, whose actions were the objects of admiration. For he openly declared and professed Christ to be the Son of God, neither was he ashamed of the title of a Christian, which he had deserved, but rather gloried in that profession, sometimes marking his face with the sign of the Crosse, and sometimes rejoicing in his victorious Standard of the Crosse.

*Supposition.
from hence most
probably the sign
of the Crosse*

CHAP. III.

Of Constantines Statue, on the head whereof there was a Crosse, and a wounded Dragon under the feet.

BESIDES his own Picture or Statue was placed in open view over his Palace-gate, having the sign of the Crosse over the head thereof, with the figure of a wounded Dragon lying couchant underneath his feet, to declare his victory over those savage tyrants that had oppressed and persecuted the Church. For the sacred Scripture in the books of the Prophets, doth call the Devil (the instigators of the tyrants cruelty) a Dragon. And therefore the Emperor to shadow forth his conquest over the Devil, the secret enemy of mankind, and to declare that by the power of the Crosse, which was over his head, he and his Subjects had subdued him, and trod him under their feet, he caused a Dragon wounded thorow the belly to be drawn in lively colours underneath his Statue. And this was his Emblematical device to express his own victories, being more wonderful in regard his invention was agreeable to the words of the Prophets concerning this beast: That *And this Picture which the Emperor devised, did emblematically shadow out the words of the Prophets.*

CHAP. IV.

Of Questions and Schisms that sprung up in Egypt concerning Arius.

Although he rejoiced in the happy success of these matters, yet the envious disagreement of the Church of *Alexandria*, and the pestilent divisions nourished among the *Thebans* and *Egyptians*, did trouble his mind very much: forasmuch as the Bishops in every City did oppose the Bishops, and the people grew tumultuous, killing one another like a swarm of gnats fighting in the air, so that they grew so desperate, that they began to commit all kind of outrages, and disgracefully to abuse the Emperors Statue or Image. But their furious actions did not offend him so much, as they grieved him, for he pitied their madnesse.

CHAP. V.

A Dissention concerning the Celebration of the Feast of Easter.

Moreover there was another sickness of opinion, which much troubled the Church, namely a dissention concerning the Paschal Feast, or the Feast of *Easter*. For some would celebrate it according to the *Jews* custom, some again would be very punctual in the observation of the time, but they would not imitate their ceremonious celebration thereof, who being blinded with error, had alienated themselves from the covenant of Grace. The people being thus a long time divided between divers opinions, it produced a miscellaneous confusion in Religion; so that the differences and variety of opinions concerning the time and manner of the celebration of this Feast, was very troublesome to the more peaceable sort of Christians, for some did punish themselves with fasting and corporal austerities, others gave themselves to feasting and sporting. But when this malady of opinions seemed to be grown incurable, because of the equal strength and stiffness of the factions, yet Gods unlimited power found out a remedy. So that he stirred up *Constantine*, as a man that took pleasure in goodnesse, and therefore more fit to effect this great work. Who as soon as he heard of, and understood the occasion of the aforesaid dissention, and perceiving that his Letters sent to *Alexandria* had not prevailed, he resolved to take a new course, and by power and strength to suppress those secret enemies and disturbers of the Church.

CHAP. VI.

How he called the Council of Nice.

Whereupon he levied as it were an Army of Gods servants, and called a general Council, and writ Letters to the Bishops to summon them to repair to this Convention or spiritual Parliament. Neither did he only give command, for the assembling of a general Council, but sought to further it by his Imperial Authority, permitting some to take up his Horses in his name for the performance of this journey, and provided for their convenient travel by Waggon and other means. The City of *Bithynia*, which is called *Nicaea*, *in* *its* *name*, that is, from a Greek word signifying *victory*, was designed as a fit place for the holding of this general Council. Writs of Summons being sent into every Province, they repaired very chearfully and willingly to this Synod. For some hoped that a universal peace would be established, and some came out of a desire to behold the Emperor. But when they were once assembled together, they found that Gods providence had ordained this Synod. For not only the factions in opinion, but also others from far remote Countreys repaired thither, and were assembled in one Council, and in one City; so that this Council was like a spiritual garland composed of the choicest flowers, or chiefest learned men of several Nations.

CHAP. VII.

Of this general Council, to which Bishops out of all parts of the world repaired.

For out of all the Churches of *Europe*, *Africa* and *Asia*, he assembled the chief and most learned men there together. So that the Temple of *Nica* (which was the place appointed for the Synod) received both *Syrians* and *Cilicians*, *Phoenicians*, *Arabians*, and *Palestinians*, *Egyptians*, *Thebans*, *Africans*, and others that came from *Mesopotamia*. The Bishop of *Persia* also was present at this Council, to which there came learned men from *Scythia*, *Pontus*, *Galatia*,

*fasting & sporting
quite opposite*

Galatia, Pamphilia, Cappadocia, Macedon, Achaia, Epirus, and other farther remote Countreys. Out of Spain there came *Osni* a famous Bishop of *Corduba*, and many others. And though the Bishop of *Rome*, being very aged, could not be present at this general Council, yet he sent his Legats in his stead. Thus *Constantine* was the first Emperor that called a general Council, and this he did, that he might show his religious gratitude to his Saviour; he offered up his victorious name in the midst of this Assembly, which represented the Apostolical Synod.

CHAP. VIII.

How according to those words in the Acts of the Apostles, divers Nations came unto this Council.

For it is said in the sacred Scriptures, that in those times godly men came together out of all Nations that are under Heaven. So that there were both *Parthians, Medes, Elamites, Mesopotamians, Jews* and *Cappadocians, Pontians* and *Asians, Phrygians* and *Pamphilians, Egyptians, Libians, Cyreneans*, strangers from *Rome, Jews, Proselytes, Cretians* and *Arabians*. But they that repaired thither, were not of the Ministry, as these were.

CHAP. IX.

Of the virtues and age of two hundred and fifty Bishops there assembled.

IN this Assembly there were two hundred and fifty Bishops, besides a great many Priests, Deacons and other followers which went with them. And of these Bishops and Ministers, some were famous for their doctrine, some for their gravity of life and constancy, and others both for doctrine and life, equally participating of those spiritual indowments. Some again were honoured for their experience and age; and some young Divines were respected for their sharpness of wit and ingenuity. And all of them had their Diet allowed them every day at the Emperors charges.

CHAP. X.

A Council held in the Emperors Palace, where Constantine sits with the Bishops.

THE day appointed for the holding this Council, and the deciding of controversies in Religion, all the Bishops and learned men met together in the Hall of the Emperors Palace, where seats being set on both sides, they took their places according to their degree and dignity. And when all the Clergy were thus orderly seated, the expectation of the Emperors presence caused a general silence amongst them. At length the Emperor came, having no Guard to make way before him, but a few Christians whom he chiefly favoured. At the Emperors coming into the Synod, they all stood up. And so having invested himself with rich purple robes, embroidered with gold and precious stones, came like a bright Angel thorow the midst of them, and ascended to his royal Throne. So glorious was his outward presence. But his mind was more richly adorned with the fear of God, true piety and godliness, which his humble countenance, his modest aspect, and his low gate did declare. Besides, he was of a most comly presence, both for the beauty of his aspect, and the strong proportion of his body, which was joined with a modest and courteous sweetness of disposition. And as soon as he came to the highest part of the Synod, he stood a while in the middle of the Assembly, and when a golden chair was brought him, he would not sit down, before he had given a sign unto the Bishops to sit down also.

CHAP. XI.

A silence in the Council, after the Bishop Eusebius had made a brief speech.

THE Bishop that had the chief place on the right hand, rose up and made a brief speech to the Emperor, and recited his hymn of Thanksgiving unto God. After he sat down again, they looked earnestly upon the Emperor, and were silent. Whereupon the Emperor looking on them with a cheerful countenance, collected himself, and began with a soft and gentle voice to speak unto them in this manner.

CHAP. XII.

Constantine speaks to the Council concerning Peace and Concord.

IT was my desire (dear Friends) that you should meet together in a general Council, and now you being assembled here, I ought to give thanks unto God; that he hath favoured me so much, that I should behold such an unanimous Synod. Let not therefore any private envy deprive us of that good, which may arise from this Council. And seeing God hath made the Christians victorious over the Tyrants, let not the Devils tares of dissention spring up amongst you, to the disturbance of the Church; for seditions in the Church are of worse consequence than war, for the one kills the body, but the other destroys the soul. So that having by Gods assistance gotten the victory over my enemies, and intending to give thanks unto God, and rejoyce with my people whom I have restored to their liberty, as soon as I heard of your dissentions I was much troubled in mind, and being desirous to find a remedy for this malady, and to compose your differences, I have called you to this Council. And albeit I rejoyce to see you here assembled together, yet I should be much more pleased to see unity in affection, and concord amongst you, which you being men devoted to Gods worship, ought to desire, and to encourage others by your example, to embrace peace and concord. I intreat you therefore, beloved Ministers of God, and servants of our Lord and Saviour Jesus Christ, to take away the causes of your dissention and disagreement, to cut off the heads of this Hydra of heresie, and to establish peace amongst you: For so you shall both please God, and me your fellow-servant in the Lord.

CHAP. XIII.

How he perswaded the Bishops to concord and agreement, and how the Council agreed in one determinate opinion concerning the Celebration of the Feast of Easter.

Constantine having spoke thus in Latine, his Interpreter imparted the same speech to all the Council in several languages. Whereupon some began to accuse those that sat next, and others began to defend themselves, and lay the blame on their adversaries. So that many questions being propounded on either side, and the beginning of their disputations growing hot and turbulent; the Emperor with much patience attended unto their agreements, approved of some, moderated others, carrying himself in an indifferent manner, and reasoned and argued unconsciously with them, giving them his own opinion in Greek, wherein he was not unskillful. His Speech was sweet and eloquent, perswading some, pacifying others, praising others that had spoken elegantly, and endeavouring to bring them all to concord and agreement, so that at length he brought them all to such a unity in opinion, in all points of controversy, that they did not only agree in matter of faith, but also about one certain time, for the celebration of the Feast of Easter. And to that which they had decreed by common consent, they all set their hands, and they were engrossed as determinate Canons.

CHAP. XIV.

How Constantine in the twentieth year of his reign made a feast for the Bishops, which he honoured with his own presence.

After these matters were thus happily concluded, the Emperor affirming now that he had obtained a second victory against the enemy of the Church, he made a great feast to the honour and glory of God. He had now reigned twenty years compleat, at what time there were many particular National Councils. Having thus established a peace amongst the Clergy, the Emperor made a royal Feast of joy and exaltation, and invited the Bishops thereunto, who came to honour this Festival, which was held with great solemnity. For the Guard stood with their drawn swords at the Court-gate, wherewith the Bishops and Clergy-men passed without fear, and so went forward into the Palace. Some of them sat with the Emperor himself, and some sat on either hand at side-tables, therein striving to restore Christs Kingdom, so far did he stretch conceit, that exceedeth common belief or capacity.

CHAP. XV.

He giveth Presents to the Bishops present, and sendeth Letters to those that were absent.

WHen the Banquet was ended with great ceremony and magnificence, that he might express his royal liberality, he gave Gifts and Presents unto every one of their Bishops according to their dignity and degree. And by his Letters certified those that were absent concerning this Council; which we will here insert, and engrave on this Historical Pillar: the Letters were to this effect.

CHAP. XVI.

Constantines Letters to the Churches, concerning the Council of Nice.

Constantine to the Churches, Health.

HAVING settled the Commonwealth by Gods gracious assistance in a prosperous and flourishing estate, I purposed chiefly to establish in the universal Church one faith, and a charitable and loving agreement in matters of religion. But because this could not be compassed, unless the most of the Bishops were assembled together, to discuss and dispute of controverted points, I called a Synod or Council, and did not refuse to assist their consultations with my presence, wherein matters were so accurately handled, that their agreement in points of religion was no doubt acceptable and well-pleasing unto God, so that hereafter there should be no discord or controversy in matters of faith.

CHAP. XVII.

The Consent of the Synod concerning the Celebration of Easter, against the opinion of the Jews.

A Controversie arising concerning the feast of *Easter*, it was held fit by common consent, that all men should celebrate it on one and the same day. For what could be more glorious or excellent, than that this feast which we celebrate in an assured hope of our resurrection, should by all generally be observed in one manner, and at one time? And not to keep it according to the custom of the *Jews*, who having defiled their hands with innocent blood, are blinded with an erroneous belief. Let us not therefore follow the *Jews*, but walk in that course of life which our Saviour hath taught us. Let us agree in maintaining the truth of his Doctrine, and forsake the traditions of the *Jews*, although they boast of their own doctrine. For after they had put our Saviour to death, they grew infatuated in their understandings, and are carried away by the violence of their own blindness and unbelief: so that we cannot agree with them about the exquisite time of the celebration of this feast, seeing they keep their Paschal feast twice a year. Why therefore should we imitate their error? since this feast is to be celebrated but once a year. And although I had not proceeded in these matters, yet you ought diligently to have desired and wished, that the integrity of Christian profession might not be corrupted with their errors, and therefore it is unfit that there should be any controversy concerning the solemnizing of so great a Christian Festival. For our Saviour Christ hath commanded us to keep this feast in memory of our salvation and his holy Passion, and hath ordained that there should be one Catholick Church, whose members although they are dispersed in divers places, yet they are all united together by one spirit. Let your holy wisdoms therefore consider how perilous and unfit a matter it is, that on the same day some should fast, and others celebrate a feast. Wherefore one feast of *Easter*, according to Christs ordinance ought to be instituted and appointed.

CHAP. XVIII.

An Exhortation to follow the Catholick and universal consent of the whole world.

AND seeing in the establishment of this matter, we are not to have any agreement with the *Jews*, who put to death our Lord and Saviour, and that we ought to celebrate this Feast in the same manner as the universal Church spread over the whole world hath done, therefore this present Council hath agreed thereunto. And I perswade my self that your wisdoms will easily assent thereunto, and approve of that, which the City of *Rome, Italy, Africk, Egypt, Spain, France, Brittain, Lybia, Greece, Asia, Pontus*, and lastly, *Cilicia*, do all generally

generally consent unto : considering that the greatest part of the Church is in these places aforesaid, and because an establishment of matters according to reason ought to be desired, though contrary to the opinion of the *Jews*. Briefly to sum up all, it hath been generally adjudged fit, that the holy feast of *Easter* should be celebrated on one and the same day, so that there should be no controversie concerning so sacred and solemn a matter. Therefore you may willingly imbrace this Decree, as Gods ordinance sent down from Heaven. For whatsoever the Bishops have decreed in this holy Council, is to be observed as agreeable to the will and pleasure of God : wherefore when you have published to all our beloved brethren the matters handled in this Council, and the Decrees and Canons therein established concerning the observation of this holy Feast, you your selves ought to approve thereof, and to be conformable thereunto : that so soon as I shall discern your orderly and right dispensation of all matters, which I have long desired, that I may keep this feast with you on one and the same day, and may for your sakes rejoyce: which I shall do when I understand that by your actions you have by Gods assistance put discord to silence, so that peace and concord being established, our faith may universally flourish. God (dear brethren) preserve you.

CHAP. XIX.

An Exhortation to all to obey the Decrees of the Senate.

THe Emperor sent a strict Edict with this Epistle into all the Provinces : whereby they might clearly understand his gracious and pious integrity towards God.

CHAP. XX.

He admonisheth the Bishops at their departure, to preserve peace and concord.

AT last when the Council was to be dismissed, he made a speech unto them concerning their orderly dispensation and government. They being all one day assembled together, he earnestly admonished them, to take care to preserve mutual peace and concord among themselves, and to avoid contentious wranglings : and that they should not envy one another for natural gifts or wisdom, but esteem their abilities as a common good, neither should they that were endowed with such gifts, carry themselves insolently towards the rest, since none but God can discern and judge who are best. And besides they ought with all lenity and gentleness, to submit unto and pardon others weaknesses, since absolute perfection is rare and unusual, and therefore they should passe over and pardon light offences, and remit errors proceeding from humane frailty : and to live in concord and unity, lest the Word of God and Christian religion should be scandalized, and ill spoken of by their dissensions, which they might easily shun if they would esteem and approve of our consultations. Besides, all men do not seek to benefit themselves or others by the Scripture. For some do fall on their pleasure for a time, some do insinuate into the favour and knowledge of great men, some love for friendship sake, or worse worldly respects, but few love true religion, or are friends unto the truth. Wherefore it is necessary that we should be spiritual Physicians to heal and help one another in wants, necessities or infirmities, to the honour and advancement of Religion. The Emperor having thus admonished them, desired their prayers to God in his behalf, and so concluded. Having thus instructed them, he dismissed them, who with much joy returned back. And thus they who had been long divided in opinion, were united again into one body, so that the Emperor confirmed their agreement and union.

CHAP. XXI.

How he sent Letters to those that came not to the Council, and gave Money to the people.

Moreover, the Emperor being glad of the prosperous successe of matters, sent Letters to those that were not present in the Council, and commanded that a great deal of Money should be given and distributed amongst the people, both in Countrey and City, to honour his royal festival which he celebrated in memory of the twentieth year of his reign, than present.

CHAP.

*should be well
now this reduced
to practice*

CHAP. XXII.

His Letters to the Egyptians exhorting them to Concord.

Peace being thus generally established, the Egyptians only did nourish seditious contentions, which although they were very troublesome to the Emperor, yet they could not move him to anger, for he reverencing them as Fathers and Prophets of God, offered the second time to arbitrate and decide their controversies, and sent them gifts, signifying his royal pleasure unto them by Letters, and confirmed the Decrees of the Council with his own Seal: admonishing them to preserve concord, and not to disturb the Church by their disagreements, as they would answer it at the day of judgment. So much the Emperor signified unto them by his Letters.

CHAP. XXIII.

How he afterwards writ pious and godly Letters to the people and the Bishops.

He writ much more to this purpose, and sent many Letters to the Bishops of the Church, and sometimes by his Letters and Proclamations communicated his mind to the common people, whom in a blessed manner, he stiled his brethren and fellow servants. But it will be convenient to treat of these things at leisure by themselves, lest we should hinder the progress of our History.

CHAP. XXIV.

How he commanded that a Temple should be built, in the very place where our Saviours Sepulchre was.

These things being thus composed, this divine Emperor went about another famous work in the Land of Palestine, or the Holy Land, in honour of the holy place of our Saviours burial and resurrection, which he thought worthy of adoration and reverence. And out of holy zeal he commanded that a Church should be built in that very place, as a second monument acceptable to our Saviour.

CHAP. XXV.

How the Heathen endeavoured to deface Christs Sepulchre, and built there a Chappel to Venus.

For the Heathens and Infidels endeavoured to extinguish the memory of this divine monument of Christs burial and resurrection. Where the bright Angel that descended from Heaven, rolled away the stone, not only from the Sepulchre, but also from them, that their hearts might be softened to believe, when he told the women that he was not dead, but that he lived and was risen. The wicked Infidels sought to deface this Sepulchre, thinking thereby to obscure the truth of his resurrection, so that they cast earth and rubbidge into it to fill it up, and to hide the Sepulchre: And lastly, they built over it, a Chappel to Venus, and offered their detestable sacrifices unto her on their impure Altars, thinking thereby to extinguish the memory of Christs Sepulchre. For these wretches could not understand that the Sun might sooner be obscured, than Christs precious Passion, and renowned victory over death, could be concealed. For this mystery of our salvation, which illuminateth the understanding, hath enlightened the whole world. Yet the truth a long time was somewhat eclipsed and overshadowed by their wicked endeavours. For none of the former Emperors could suppress their intentions, but only Constantine, who being beloved of God, and zealous of his divine favour, moved by the inspiration of his holy Spirit, would not suffer those wicked Infidels to hide or deface Christs holy Sepulchre, but in despite of them, he commanded that the place should be cleansed and kept in memory, which he esteemed a work acceptable to God. So that he commanded that their idolatrous Chappels should be pulled down to the ground, with their devilish Idols. And afterward the Emperor commanded that the wood, stone and rubbidge, should be carried far from thence, which was accordingly performed.

CHAP. XXVI.

How Constantine commanded that the rubbidge of Venus Chappel should be carried away.

Neither did the Emperor think this enough, but again by the instinct of the divine Spirit, he commanded that the foundation of the Chappel should be digged deep, and the earth which was defiled with their impure sacrifices, should with the rest of the rubbidge be carried forth.

CHAP. XXVII.

How Christs Sepulchre was cleared from rubbidge, and found out.

Which was presently effected: for as soon as the upper foundation of earth was carried forth: Christs holy and sacred Sepulchre appeared again, and the Monument of his resurrection did as it were rise again out of the ruines wherein it had been buried, and did testifie Christs miraculous resurrection, unto all those that came to behold and see it.

CHAP. XXVIII.

He sends Letters to the Presidents of the East, and to the Bishop Macarius concerning the building of a Temple.

These matters being thus dispatched, the Emperor enacted and commanded that a Church should be erected and built near about the place where Christs Sepulchre was, and also provided mony for the magnificent building of so pious a structure which he had long intended. Therefore he commanded the Presidents and Governors of the East, that they should provide all things necessary for the furtherance of so great and magnificent a work. And moreover, to the Bishop of Jerusalem he sent Letters declaring his Christian and pious intent; in manner following.

CHAP. XXIX.

Constantines Epistle to Macarius concerning the building of our Saviours Church.

The High and Mighty CONSTANTINE to Macarius, Health.

Such and so great was our Saviours miraculous love towards us, that no words can sufficiently express it. For it is most wonderfull, that his Sepulchre, the famous Monument of his death and passion, and resurrection, which had been buried in the earth so many years, should be now manifested to Gods servants, after they had overcome their enemies, and were brought into a glorious liberty, humane wisdom may admire, but not express the wonder. For miracles are as much above humane reason, as heaven is above earth. Wherefore this is it which I purpose to say, that as true faith doth daily confirm it self by new miracles, so they should beget in us a reverent and holy esteem of the Christian faith. Moreover, I would perswade you to that which is clear and evident, namely that we ought especially to take care, that this place which we purged and cleansed from superstitious Idols, and which God and good men from the Primitive times accounted sacred and holy, and which was afterward so esteemed for the attestation and confirmation which it gave to our belief in Christs passion, should be honoured by erecting and building a Church in the same place.

CHAP. XXX.

That he intended that the wals and marble pillars of this Temple should exceed other Churches.

It is meet therefore that your wisdom should so dispose of this work, and providently provide all things necessary thereunto, that the beauty of this Temple may excell all other Churches, and the several parts of it may exceed the chief Churches in other Cities. Know therefore that we commit the care of erecting, building and curiously adorning the wals thereof, to our friend *Dracilianus*, and the President of your Province. For out of gracious bounty we have commanded them, that they should have recourse to your wisdom, to know what Artificers and workmen shall be necessary to the building thereof, and accordingly shall straight-

straightway provide them and send them thither. And when you have cast and contrived what marble Pillars, or other marble work will be necessary, either to adorn it, or make it more durable, look that you certifie us by your Letters, that when we understand by your Letters what shall be necessary, we may provide accordingly. For this which is the speciallest place of all the world, ought to be adorned with all kinds of cost and curiosity.

CHAP. XXXI.

How Macarius should certifie Constantine concerning the building of the Roof, and the Overseers concerning the number of the Workmen, and the materials necessary thereunto.

I Would have you certifie me whether the roof of the Sanctuary should be arched or built in some other form. But if it be built arch-wise, it may conveniently be gilded: It remains therefore, that your Holiness should speedily signifie unto those whom we have appointed to be Overseers of the work, both what Artificers and Labourers will be necessary, and what charge it will require. And also to certifie us, not only concerning the pillars, and the other marble work, but also concerning the rafters and wood-work of the roof, if you think fit that it should be built in that form. God keep and preserve you dear Brother.

CHAP. XXXII.

How our Saviours Church being built, was perhaps that new Jerusalem, of which the Prophets many ages before foretold.

THE Emperor having thus written, matters went forward very prosperously. And near about Christs Sepulchre a new Jerusalem was built, over against the old, which was so old, which was so famous, and which after the death of our Saviour, was wasted, and punished for the wickedness of the Jews her inhabitants. The Emperor therefore caused a costly and magnificent Monument of Christs victory over death to be erected and built over against the old Jerusalem, which is perhaps that new Jerusalem, of which the ancient Oracles of the Prophets did foretell.

CHAP. XXXIII.

The description of the beautifying of the holy Sepulchre.

AND first of all the holy Sepulchre, that divine Monument, where the bright Angel sent from heaven, declared to us the hope of our resurrection, manifested by the resurrection of our Saviour: first of all I say the Emperor began to beautifie it in magnificent manner, as the Master-piece of the whole work, and to adorn it with fair Pillars, and other kind of workmanship.

CHAP. XXXIV.

The description of the foundation of the Temple, and the Porch.

AFTERWARD he betook himself to the building of the Temple, which was yet uncovered, and was fairly paved with free-stone, and had a stately Porch with long Walks and Cloisters on three sides thereof, which did much grace the building.

CHAP. XXXV.

The description of the curious workmanship and gilding of the walls.

THIS royal Sanctuary was joynd to the East side of the Sepulchre, it was a famous work, built very high and spacious both in length and breadth. The inside was crusted over with marble-coloured mortar, and the outside of the wals was adorned with smooth polished stones, which was as fair and beautifull as any Marble. The outward part of the roof of the Temple was covered with lead, as a defence against tempestuous weather. The inward part was beautified with carved work, and rafters which held the whole fabrick together, and being richly gilded, did with their reflexed splendor and shining, enlighten the whole Church.

CHAP. XXXVI.

The two Porches on either side, and the three Gates on the East side described.

IT had two Porches and two Cloisters on either side, which were as long as the Temple, the roof whereof was curiously wrought and gilded: one was built at the front or upper end of the lower Temple on great Pillars, the other was more inward, raised upon wood-works, wrought and carved. And it had three Gates orderly placed on the East side, to give free ingress to all comers.

CHAP. XXXVII.

The description of the Hemispherical round house erected on twelve Pillars, with silver Pilasters or Heads.

THere was also in the higher part of the Quire a circular arched building, representing the Hemisphere of the heavens, supported with twelve Pillars, equall to the number of the Apostles, which Pillars had golden Pilasters curiously wrought, which the Emperor erected as a Monument of his piety to God.

CHAP. XXXVIII.

The description of the Court-Yards, Porches and Gates.

Then at the first entrance there was a fair Court-Yard, with a Porch, and other Gates belonging to the Church-yard, with a Cloister to go thorow the Yard, curiously built, to delight strangers as they came towards the Temple, and to draw on their expectation which should afterward receive full satisfaction in the beholding the glory of the Temple.

CHAP. XXXIX.

Of the Ornaments of the Temple.

THis Temple the Emperor built as a Monument of the resurrection of our Lord and Saviour; and to make it more royal and magnificent, he beautified it with gold, silver and precious stones, curiously inlaid in the work, the curiosity whereof would be too tedious to describe.

CHAP. XL.

Of the building of the Churches at Bethlem, and at the Mount of Olives.

AT the same time having found out two other Caves, he adorned and beautified them with regal magnificency. The first was the Cave wherein our Saviour was born, the other was the place of his Ascension on the top of the Mount of Olives, which he also magnificently beautified. Which he did to preserve the blessed memory of his Mother the Virgin Mary.

CHAP. XLI.

The Empress Helena, Constantines Mother coming to Bethlehem for devotion-sake, caused these Churches to be built.

FOr she intending to offer the incense of her zealous prayers to God, for the most famous Emperor her Son, and her children, and all the rest of her royal progeny, even in her old age she undertook a pious and holy journey to the Holy Land, and the Eastern Countries. And after shewed due adoration and reverence to the place of our Saviours birth and conversation, according to the words of the Prophet. We will worship in the place where his feet have stood; She caused two Churches to be built there, to further the devotion of posterity.

CHAP. XLII.

More concerning the Churches built at Bethlem, and on the Mount of Olives.

FOR she dedicated two Temples to the honour of God: the one on the mountain where he ascended, the other over the Cave where he was born. For God for us was born
on

on earth, and the place of his Nativity was by the *Hebrews* called *Bethlehem*, and therefore the most holy Empress thought to adorn the place of his birth in honour of the Virgin *Mary*. And afterward the Emperor beautified the same with an addition of more costly ornaments, to encase his Mothers bounty, enriching it by the accession of many royal donations, as gilding, Arras and the like. And moreover, in honour of our Saviours ascension into heaven, she caused a Church to be built on the top of the Mount of *Olivet*. And she built a Temple over the Cave, wherein Christ did instruct his Disciples in the rudiments and principles of divine and heavenly mysteries, which the Emperor also adorned. And these two memorable Temples, the most gracious *Helena*, the Emperors Mother, did found and build over two obscure Caves to the honour of our Lord and Saviour, and her Son the Emperor by his royal power and authority furthered her in so pious a work. And not long after, God rewarded her according to her good works. For being grown aged, having lived alwayes in great happiness and prosperity, having been fruitfull in good works, according to our Saviours command, and having been alwayes free from troubles, and enjoyed a long time of felicity, her life was crowned with an happy *Exit* or death, as a reward of all her good works.

*these magnificent
things were performed
being thus of
Synchris*

CHAP. XLIII.

Of Hellens magnanimity and bounty.

Moreover, she expressed much royal magnificence in her journey, bestowing many gifts on the people, and others that were privately admitted to her presence, and many donations to military men. Besides her innumerable alms which she gave to the poor, naked and succourless, vouchsafing out of her gracious and holy charity to relieve some with money, to cloath others, to free others from imprisonment, from digging mettall, and from other oppressions, and to repeal some from banishment.

CHAP. XLIV.

Hellens munificence and bounty towards Churches.

Although these actions of piety did ennoble her, yet she did not neglect to perform other pious duties to God. For she would often enter into the Church of God, enriching and beautifying them with many endowments, extending also her royal bounty to Churches in small Towns and Cities, shewing her self gracious towards men, and diligent in performing her duty to God.

CHAP. XLV.

Hellena when she was fourscore year old, made her will and dyed.

AT last having lived as long as nature desired, she was called to a better life, and being fourscore year old, her line of life was ready to be terminated with the full point of death: and therefore she purposed to make her will in the presence of the Emperor her Son, the most Potent Prince of the world, and his royal Progeny, and give them her possession and treasure. Being so resolved, the Emperor standing by to assist her, held her hand while she writ and signed unto her Will, and so she seemed to dye in such a happy manner, that the judicious did not esteem it a death, but a changing of a frail mutable life, for an eternal and celestial life of glory. And her soul being freed from the imprisonment of her body, was made an Angel, and received by her Saviour.

CHAP. XLVI.

How Constantine buried his Mother most magnificently, and how he honoured her after her death.

Moreover, her Funeral was most magnificent: for her body was carried by the chiefest of his Noblemen, to the Imperial City, and there laid in a royal Sepulchre. And thus the Emperors Mother ended her life, who deserved immortal memory, not only for her own pious and gracious life, but for that she was the Mother of the most famous Emperor *Constantine*, who as he was most noble in all his other actions, so also in honouring his Mother,

whom he both brought first to the knowledg of Christian Religion, and adorning her with royal Titles, commanding all men, and especially the military Orders, to call her most gracious Empress, and stamped her figure or impress upon his coyn and money. And gave her free power to command what summes she pleased out of his royal Exchequer, and give away what she thought fit, thereby to increase her power and dignity. So that his munificent love to his Mother, doth advance his glory, who by shewing so much affectionate duty to his Mother, did thereby obey the divine will of God, who commandeth us to honour our Parents. *worthy imitation*

CHAP. XLVII.

How Constantine having erected Churches at Constantinople, abolished the adoration and worship of Images.

THE Emperor having performed these aforesaid pious works in *Palestina*, or the Holy Land, so also he founded and erected fair Churches in all the Provinces, fairer than those had been formerly built. And purposing to beautifie *Constantinople*, because it was from him so denominated, as it were the City of *Constantine*, he adorned it with many Temples and Churches, and consecrated them to divers Martyrs, which were built partly in the City, and others in the Suburbs, to the honour of the Martyrs, and consecrated the whole City to the honour of God. Lastly, being moved by divine inspiration, he purged the City which was called after his name, of all superstitious idolatry, that the Images of the heathen gods should not be worshipped in their Temples, nor their Altars defiled with impure burnt sacrifices, nor demoniacall feasts celebrated, but that all superstitious ceremonies should be abolished. *well*

CHAP. XLVIII.

Of the sign and figure of the Cross drawn in the Palace, and of Daniel in the Lions Den.

THEre are also the Arms and Crest of our Saviour, which was the Cross, standing on a Conduite in the Market place. And the story of *Daniel* in the Lions Den figured in brasse. And moreover, such was the Emperors divine zeal and affection to piety, that in the very entrance to his Palace, he caused a rich Cross to be erected of gold and pretious stones, as a defensive and divine charm against the machinations and evil purposes of his enemies.

Supersition
was shown not grounds to prosper, yet adoration of it was used and should be not with a design

CHAP. XLIX.

How he built Churches in Nicomedia, and in other Cities.

AND thus he adorned his own City : and moreover, he built at his own charge a fair Church in the City of *Bithynia* : and there he dedicated to our Saviour the trophies of his victories, which he had gotten over Gods enemies. And he adorned the fairest Cities in other countries, with magnificent and beautifull Temples : as may yet be seen in *Antioch*, the chief City of the East, where (it being the Metropolis of those parts) he built and dedicated a most spacious and fair Church to the honour of God : with cloisters round about it, and raised the Quire or inward part of the Sanctuary, in the figure of an octangular or eight cornerd throne, with many private Oratories belonging to it, and necessary arched vaults under ground, which were gilded and beautified with brasse work.

CHAP. L.

How he built a Church at the Oak of Mambre.

SUCH were the Temples that the Emperor built. But hearing that our Saviour who sometime conversed in the world ; did heretofore appear to certain holy men of *Palestina*, near the Oak of *Mambre*, he commanded that a Temple should be built there to the honour of God. And the Emperor signified his royal pleasure by Letters to the Governours of Provinces, willing and requiring them to see his command performed. He sent also an accurate Epistle to us who writ this History. A copy whereof I thought good here to insert, that the Emperors zealous diligence in so good a work may be more clearly understood. Moreover, concerning that which he had formerly heard, he writ to know our opinions in this manner following.

CHAP.

CHAP. LI.

Constantines Letters to Macarius concerning Mambre, where it is thought
our Saviour appeared to Abraham.

The Victorious and Mighty Constantine to Macarius and other Bishops of Palestine.

I Account it a great happiness, and a reward of my care towards you, that I can give you intelligence of the madness of wicked men, which hath hitherto been obscured: that errors crept in by neglect, may at last be diligently corrected. For it is a great impiety that sacred holy places should be wickedly profaned. But what is it dear brethren, which having escaped your knowledge, I being carefull to advance the worship of God, have observed, and cannot omit in silence: So it is that the place called the *Oak of Mambre*, where *Abraham* had a house, is much profaned and defiled by those that are addicted to Idolatrous Paganism. For heathenish Idols, which ought to be quite abolished, are there erected, and an Altar placed near unto them, whereon impure offerings are continually sacrificed. Which being a disgrace to our Imperial government, and an indignity to the holiness of the place, I thought good to certify your gravity, that we have signified by Letters to the illustrious Earl *Acarus*, our trusty friend, that he should without delay burn the heathenish Idols, which were found there, and pull down the Altars. Moreover, we have commanded that punishment shall be inflicted on such, who after our royal pleasure is made known and published, shall dare to commit any wicked or prophane act in this place: which place we intended to adorn, by erecting there a fair Temple, that holy men may there preserve religious duties. But if any thing be committed contrary to the Tenor of this our command, it is fit that you should certify us by your Letters, that so the delinquent may receive due punishment according to our command. For you know that God first appeared there unto *Abraham*, and conferred with him, and that the Law was there first kept and observed. And there our Saviour with the two Angels shewed himself and appeared to *Abraham*. There God began to permit men to behold him. There he foretold *Abraham* concerning his Seed, and straightway performed his promise. There he told them that he should be the Father of many Nations. And therefore it seemeth fit in my judgment, that you should carefully and diligently provide, that this place should be kept from any profanation, and only dedicated to holy uses, and to the honour of God and our Saviour: which you ought diligently to provide for, and observe: not doubting but your Grace will cheerfully perform those things which tend to the Religious worship of God. Dear Brethren the Lord preserve you.

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CHAP. LII.

Idolatrous Temples with their Images are pulled down.

THE Emperor endeavoured and laboured to effect these things to the glory of God, which not only advanced Christs honour, but also suppressed the superstitious errors of the Heathen. So that some of the Chappels by his command were unflated, and the gates pulled down. Others were quite demolished, and the tiles and timber carried away. And some brazen Images (which the heathens had a long time ignorantly adored) were erected in the Market place of *Constantinople*, as approbious spectacles. Here *Pythius* was placed, that *Sminthus*, in the Cirque the Delphian *Tripods*, and the Heliconian Muses in the Palace. So that *Constantinople* (as I said) was full of brazen Images, which the Pagans had erected in honour of their false gods. But made those Images the objects of contempt and derision, which were erected to honour their gods, and to which men out of erroneous ignorance, did offer infinite Hecatombs and burnt sacrifices, and now at last discerned their blind folly. But he took another course with the golden Images. For when he understood that the multitude, like children, stood in fear of these golden and silver Images, he thought to abolish them, and take away these stumbling blocks of error, and to lay open hereafter, as it were a royal highway to heaven. Having thus resolved, he did not think fit to effect his desires by any hostile violence, but he made choice of some trusty and approved men for this business, and sent them with authority unto all Nations. And they being moved by the Emperors sanctimonious holiness, and their own piety towards God, went amongst divers people, suppressing their inveterate and

anciently received errors, first commanding the Priests of the Idols to bring forth their gods, out of the dark Caves, into the light, and afterward having defaced their outward beauty, he shewed them their inward deformity: and so having broken them in pieces, he melted them, and kept the mettall, and gave the heathens the superfluous rubbidge, to let them see of what matter their gods were made. Moreover, this following act of his did parallel the former. After he had thus defaced these dead Images, composed of pretious and rich materials, he attempted to demolish the brazen Statues erected to perpetuate the memory of men, and carried away their fabulous gods.

CHAP. LIII.

How he demolished and pulled down the devils Temple built by the Aphaci-ans, a people of Phœnicia.

Moreover, the Emperor did diligently endeavour a totall suppression of error. For as an Eagle mounted high in the ayr, is sharp-sighted in discerning any thing a far off on the ground: so he living in his Palace, which he built at *Constantinople*, understood that the Devil had closely hid his neus in *Phœnicia* to take the souls of men, namely, a Wood and Chappel dedicated to *Venus*, not in any City or street, but out of the highway, and seated in a remote bushy place, on the top of mount *Lebanon*. And it was a certain school of wickedness to those that were addicted to lust, and had wasted their bodies with effeminated pleasures. For men using one another like women, and thereby contracting diseases, did sacrifice to this Devil *Venus*. And besides, it was a wicked meeting place for women, where they secretly untied their marriage vows, and committed adultery, and besides many other wicked acts were committed in this impure and filthy Chappel. Neither did any one take notice of their wickedness, because no honest man durst come thither. But these wicked acts could not be hid from the Emperor, whose royal providence having found it out, thought it unfit that the Sun should behold such a sinfull Conventicle; so that he sent a band of souldiers to suppress their lascivious impurity. And the Emperor threatening those that lived in luxurious wantonness, made them afterward learn to grow more continent. And in like manner the superstitious *Gentiles*, who were wise in their own opinion, began to mark and perceive their own folly.

CHAP. LIV.

The demolition of Esculapius Temple.

For when the error of the wisest of the *Cilicians*, in worshipping the Devil, had spread it self abroad, having drawn many to admire and reverence him as their Protector and Physician, because he sometimes appeared unto them in dreams and visions, and sometimes restored the sick to health, which was the craft of the Impostor, who by this means did withdraw the minds of men from the knowledg of their true Saviour. But the Emperor who had resolved alwayes to stand in defence of the honour of God and his Saviour, commanded that the Temple should be plucked down to the ground. And so this Chappel, so often mentioned by Philosophers, where the Devil had a long time deluded men, was upon the Emperors signification of his royal pleasure, by a band of souldiers pulled down and quite demolished. And that god which pretended that he could help others of their miseries and maladies, had no more power to defend himself, than (as it is in the fable) when he was thunder stricken. But that which our Emperor did herein perform to the glory of God, is not to be fabulized; for in honour of our Saviour, he caused it to be utterly defaced, and rased down, so that no memory or ruines might remain of this wicked Temple.

CHAP. LV.

How the heathens were perswaded to forsake their Idols, and converted to the knowledge of God.

So that of those, who had formerly addicted themselves to superstition, when they saw their errors more unvailled and clearly refused, and when they beheld the ruines of their Temple and Images; some of them began to embrace the knowledge of the true God, others began

began to disrelifh the hereditary ignorance of their ancestors, and began to scorn those Images which they formerly esteemed to be gods. And when they saw of what rotten base stuff their outwardly fair Images were composed, and how their beggarly vestments were patched and peiced, they discerned the vain imposture of Idols, and the madness of their predecessors in adoring them, especially when they perceived, that there was no devil, god or prophet, as they were formerly perswaded, that did inhabit and dwell in those Temples and Images. So that they whom the Emperor had sent about this business, had easie access unto those obscure Caves and Temples. And souldiers entred into those devillish holy places, which were prohibited to be trod upon, so that the blindness of mind which had a long time possessed the *Gentiles*, was manifestly discovered unto them by their labour and industry. So that they clearly discerned their error.

CHAP. LVI.

How Constantine at Heliopolis demolisht the Image of Venus, and built there a Chappel or Church.

AND as the Emperors pious actions ought in generall to be commended to posterity, so also these particular acts which he performed in severall Nations, as also that which he did at *Heliopolis* in *Phanicia*. In which City some adoring their own obscene and lustfull pleasure for a goddess, under colour of Religion they gave liberty and opportunity to wives and maids to put their desires in act, without any regard of shame or honesty. But now the Emperor promulgated and enacted a new law for the preservation of modest chastity, strictly prohibiting the commission of any accustomed wickedness which hath been formerly used. And he published certain documents of instruction, as if he had been ordained by Gods appointment to instruct men in the laws of temperance and virtue. Wherefore he vouchsafed to send Letters unto them, admonishing them to embrace the knowledge of God. And his pious deeds did strengthen and confirm his words, for he founded there a fair Temple; so that their City which was blinded with superstition, was become the Church of God, and filled with Priests and Deacons, and they had a Bishop to govern them. Moreover, the Emperor carefully endeavouring to convert many to the knowledge of Gods Word, did give continual alms, and relief unto the poor, and thereby converted them to Christianity, using the words of *S^t Paul*, Let Christ be declared either by occasion or by preaching.

CHAP. LVII.

Of a sedition which arose at Antioch concerning Eustatius.

BUT now when the Church had attained to a prosperous and flourishing estate through all Nations, the Devil began to envy the felicity and prosperity thereof, and thinking by stirring up seditions amongst us, to alienate the Emperors favour from us, he rent and vexed the Church of *Antioch* with such tragicall schisms, as had almost ruined the City. For the people were divided into two factions, so that the common people, the Magistrates and the souldiers, brake forth into such hostile terms, that if Gods providence, and the fear of the Emperor had not asswaged the violent multitude, and his gentle speeches and perswasions like lenitive Physick had allaid and coold the hot distemper of their rage, they had certainly killed and massacred one another. Whereupon he sent an honourable and trusty Embassador unto them, to treat with the people, and pacifie their fury: Advising them by his Letters to preserve and maintain peace and concord amongst themselves, and approve themselves dutifull subjects. Moreover, he perswaded and intreated them to refer unto him the hearing and determining of their controversies: which learned and profitable Letters, if they might not seem to discredit the parties engaged in this faction, I had inserted into this present History. Wherefore I have omitted them, that their wickedness might not be remembered to their shame; and I will only set down a copy of those Letters, which the Emperor himself, who was alwayes desirous to establish peace and concord amongst men, did write, in which he admonished those of *Antioch* that they should not seek to the Bishop of another Church, but according to the custome and manner of the Church, should choose him for their Bishop, whom God had appointed them out of his gracions Providence. And so he writ to the Bishop and people of *Antioch*, these two severall Letters following.

CHAP.

CHAP. LVIII.

Constantines Letters to the people of Antioch, that they should not desire to withdraw Eusebius from Caesarea, but should chuse another Bishop.

The High and Mighty and Victorious Constantine to the people of Antioch, Health.

AS your concord was very gratefull and acceptable to all judicious men, so especially to me, who moved partly by the divine Law, and by your godly life, and love towards me, have alway shewed my good will towards you brethren. And seeing this is certain that honest actions are truly profitable, and that a man should use an upright integrity of mind in whatsoever he doth, what can be more agreeable unto you, than unity and concord? Wonder not if I speak the truth, which commonly procureth hatred, but from you it deserveth favour rather than hatred. And what is better than that you brethren should live happily and peaceably together, and embrace concord, who do expect to gain heaven by living in an affectionate and religious brotherhood, and are made fellow-souldiers and Citizens of the holy Church? seeing the divine Laws do command you to moderate your will and affections; and we earnestly desire so to confirm your judgements by reason, that you be able to judge truly and sincerely of all matters. But perhaps some do admire whether my speech is directed. Wherefore I will make a declaration of my mind. I confess that I read certain Letters wherein I understood by your approbation and commendation of *Eusebius* Bishop of *Caesarea*, (whom I also do much favour for his learning and modesty) that you do much affect him, and would willingly elect him to be Bishop of your City. What trouble do you think I sustained, how carefull was I to satisfy your desire, that in earnest seeking and providing a good man to be your Bishop? I call faith and charity to witness, by the rules and lines whereof our Saviour hath portrayed the *Idea* of a holy and perfect life, and being so powerfull, that true faith imposes a necessity on the conscience of doing good works. And I will account that he hath gotten the victory in this controversie, who doth readily imbrace peace and concord, seeing all men delight in peace, that is not prejudicial to themselves. Therefore I desire you brethren, that seeing some of the brethren are grown factious & contumelious, in seeking to obtain their own private ends and desires, therefore let us hereafter follow and embrace peace and unity, which wipe off the stain of the Christian faith. For although I praise the man whom you do so much honour and affect; yet the Canons of the Church, which ought to remain firm and inviolable, should not be infringed or violated, for the satisfaction of particular opinions and desires. For in the doubtfull election of this man, by comparing him with others, all men should freely deliver their opinions: because Ecclesiasticall honour, should be obtained and confer'd without trouble or discord, therefore the generall suffrage of all men should be equally weighed and considered. Neither is it any reason that your purpose to elect *Eusebius*, should be a prejudice to the other; seeing none, whether superiour or inferiour, that do observe the orders and discipline of a religious life, according to the rule of the divine Law, ought not to have unequall estimation. Moreover, if we will ingeniously confess the truth, I must grant, and you must acknowledg, that you endeavour rather by force to get *Eusebius* from *Caesarea*, rather than out of any desire of his own, which is rather violence, than a lawfull election. And whether the people do so conceive or not, I dare freely and boldly affirm, that this election will not only occasion a great tumult amongst you, but will administer matter of contention, while one layeth the blame and fault on another. For you do herein resemble sheep, who stragling from their accustomed Shepherd, and so wanting their usual food, do stray abroad into the corn. Wherefore it behoveth you brethren, diligently to consider, that you be not deceived or led away with opinion, for it is a matter of great consequence, and worthy of consideration. First, because it will be an occasion of discord. And also because that he that is erected to a Bishoprick, by the general suffrage and consent of wise men assembled to deliberate thereof, he ought by Gods Laws to enjoy it, and receive the fruit thereof, seeing he was by your free consent and approbation formerly elected. And moreover, that according to your former conversation, that you should diligently endeavour with upright and uncorrupted minds to search out a man fit to supply that place, without raising any seditions or turbulent commotion: For tumultuary actions are alwayes unjust, and when

men contend together, the collusion of opinions doth strike forth sparks of envy, whence proceedeth a great flame of discord. But to end my speech, as I desire to please God, and as I live, I do love you, and I desire to bring you to the Haven of peace, and to settle your minds in an unanimous concord, that your sails being filled with the gentle and soft gale of Brotherly love, you may steer a celestial course here on earth, untill you arrive at Heaven the land of eternity. That your love and amity may be more firm, after your former discord. For now I hope you have emptied your minds of the stinking dregs of sedition. Wherefore do you proceed to settle matters in such a manner, that you inconsiderately introduce no unprofitable innovations in the Church. *God preserve you dear Brethren.*

The Emperors Letters to us concerning our refusing of the Bishop of *Antioch*.

CHAP. LIX.

Constantines Letters to Eusebius, praising him for refusing the Bishoprick of Antioch.

The High and Mighty, and Victorious Constantine to Eusebius, Health.

I Have diligently read your Epistle, whereby I understand that you have strictly observed the Canon of the Church. For it is religious piety, to observe those things which are pleasing to God, and agreeable to Apostolical doctrine. You have to gratulate your own happiness, that you are chosen by general consent to be the universal Bishop, and moreover it is an accession and addition to your felicity, that they desire you should be resident with them. Moreover, you have done wisely, in that you have observed the commandment of our Lord, and the Apostolical Canon of the Church, by refusing the Bishoprick of the Church of *Antioch*, desiring to continue in that Episcopall Seat, wherein you are placed by Gods providence: I have writ Letters concerning this matter, both to the people and the Ministers of the Church, who have again declared their opinions unto me by writings. Which Letters when your Holiness hath read, you will easily understand, that I have written unto them in a just cause, who had need of your counsel and wisdom, in determining and deciding this matter concerning the Church of *Antioch*. *God preserve you dear Brother.*

CHAP. LX.

Constantine writeth to the Synod, that they should not withdraw Eusebius from Caesaria.

The High and Mighty, and Victorious Constantine, to Theodotus, Theodorus, Narcissus, Actius, Alpheus, and the other Bishops at Antioch, Health.

I Have read your Holiness Letters, and therein approve of *Eusebius* his opinion and resolution, and I understood the rest of your affairs partly by your Letters, and partly by Letters from illustrious Earls, *Acatius* and *Strategius*. And after some consideration, I wrote a Letter to the people of *Antioch*, declaring unto them what was most acceptable to God, and agreeable to the Canons of the Church. A copy whereof I have sent you with these Letters, that you may understand what I, moved with the consideration of right and equity, have written to the people of *Antioch*. And in regard your Letters did signifie your desire joyned with the peoples generall consent, that *Eusebius* the holy Bishop of the Church of *Caesaria*, should be Bishop of the Church of *Antioch*, and should take the charge thereof, I thought it meet to declare unto you the Contents of *Eusebius* Letters, who seemed very carefull to observe the Decree of the Church, and to deliver my opinion therein. And because *Euphronius* a Priest of *Caesaria*, and *Georgius* a Priest of the *Arethusiens*, whom *Alexander* advanced to the order of Priesthood at *Alexandria*, men of faithfull integrity, came unto me, I thought good to signifie unto your wisdoms, not only that these men do make sute for the Bishoprick, but that there are others whom you your selves think worthy to be elected to a Bishoprick, that so you may decree and resolve of that which is agreeable to the Apostolical Canons. Which men being propounded unto your choice, your wisdoms may moderate and govern your election, according to the Ecclesiastical Canon, and Apostolical Doctrine, and agreeable to Ecclesiastical Constitution. *God preserve you my dear Brethren.*

The Emperor having given this charge to the Bishops of Churches, he admonished that they should do all things according to the prescript of Gods Word.

CHAP.

CHAP. LXI.

How he endeavoured to extirpate and root out heresie.

AFTER he had by suppressing discord settled the Church of God in a peaceable estate, he thought to suppress another sort of men, who were the bane and poison of humane society. And these were certain hypocrites who like Caterpillars and Locusts under a counterfeit shew of Religion, did devour and root up Cities. Of whom our Saviour prophesied, calling them false Prophets, and ravening Wolves, when he saith, *Matth. 7. Beware of false prophets, who coming unto you in sheeps clothing, but within are ravening wolves; you shall know them by their fruits.* The Emperor therefore by an Edict sent to the Governors of Provinces, endeavoured to suppress such kind of men. And moreover, he endeavoured with wholesome admonitions to exhort them to timely repentance. Promising that upon their change and conversion, they might be received into the Church, if they would be conformable thereunto. Mark therefore how he dealt with them in these Letters following.

CHAP. LXII.

Constantines Edict against hereticks.

The High and Mighty, and Victorious Constantine to the hereticks.

KNOW therefore by this Law which I have established, ye *Moravians, Valentinians, Marcionists, Paulians and Casaphrygians*, and all of you who desire that these sects and heresies should increase and spread abroad, which you have followed and maintained. Know (I say) that your doctrine is both vain and false. O ye enemies of truth and eternal life, ye authors and counsellors of death, whose tenents and opinions are contrary to truth, consonant to wickedness, and full of vanity and fabulous fictions. Whereby you do spread abroad lies, oppress the innocent, and hide from the faithfull the light of truth. For you wandring after a false *Idea* and shape of piety, you poison others with your contagion, and you lay heavy burthens on the conscience, and strive almost to take the daylight from man. But why should I insist on particulars, seeing brevity of time, and my own affairs do not permit me to describe your wickedness in such colours as it deserves? For your wickedness is so great and immense, abounding with all kind of cruelty, that it requires a large description and explication. Besides it is better to hide such actions from the knowledge of men, lest the explanation thereof might disgrace the Christian faith and Religion. What then? shall we suffer this evill contagion to spread further, seeing the whole and sound are daily infected with this pestilent disease? why should not we rather with all celerity root out such wickedness, by taking notice of, and inflicting publick punishments on the offenders and delinquents?

CHAP. LXIII.

Of the demolishing of those places, where the hereticks did keep their conventicles.

AND that your pestilentiall and infectious errors may spread no further, we enact and command by this Law, that none of you shall dare hereafter to meet at conventicles: and therefore we command, that all those places where you were wont to keep those meetings, shall be demolished; provided also, that you shall not keep any factious and superstitious meetings, neither in publick places, nor in private houses, nor remote places. But rather, if any of you have a care of the true and sincere Religion, let them return to the Catholick Church, and be partakers of the holiness thereof, whereby they may come to the knowledge of the truth, and that upon fraudulent and perverse craftiness, namely, your wicked and wretched seditions and heresies, may not disturb the prosperity of our times. For it is agreeable to that prosperous and flourishing estate, which we by Gods providence enjoy, that they who live in such an age of knowledge and hope, should be converted from all wandering blindness of error to the right way, from darkness to light, from ignorance to truth, and lastly from death to salvation. And that our carefull providence for curing these errors may be more powerfull and effectuall, we have commanded as aforesaid, that all your superstitious places of meeting, I say, all your hereticall temples (if I may so call them) shall be without all delay or contradiction

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tradition pulled down, and confiscated to the Catholick Church, and other places shall be converted to the use of the Common-wealth, that so hereafter you may have no places of meetings or conventicles. It is therefore commanded and enacted, that there shall be no wicked meetings or assemblies, after this day in any place, either publick or private.

CHAP. LXIV.

How many hereticks, after their wicked books were found, returned to the Catholick Church.

ANd thus the Emperors Edict discovered the dens and uniform cages of these hereticks, and also threatned their Lords with punishment. But of those that had been led into error, and seduced by them, some terrified with the Emperors comminations and threatnings, began cunningly to creep again into the Church, in a dissembling crafty manner, to yield to the times: and because the Law commanded that their books should be searched out, they were found out that had been the authors of those seditious heresies, and the rest of the hereticks that dissembled their profession, were discovered by these Books. Others were truly converted to the right knowledge of God. So that the Governors of Churches endeavouring to distinguish them, the false and unsound converts; but those whose conversion was unfained and approved by trial and continuance of time, they received into the Congregation. By this means, such as maintained doctrines and opinions contrary to the Church, were suppressed. And the better sort of hereticks, who had only by joyning with the schismatics, separated themselves from the congregation of the Church, without any delay were received again into the Church. So that these returning as it were from some Colony, were received again into their own Country, and acknowledged their Mother Church. And having long gone astray from her, they returned unto her again with great joy and gladness, so that all the members of the Church were united in one body, and strongly knit together in a firm concord: and then the Catholick Church began to flourish, when all schisms and heresies were suppressed. The effecting whereof the Church ascribed to Gods gracious providence, who favoured this Emperor more than all his Predecessors, and made him the happy instrument to advance his glory.

THE FOURTH BOOK OF *Eusebius Pamphilus Bishop of Caesarea in Palestina,* Of the Life of the most holy Emperor CONSTANTINE.

CHAP. I.

How he honoured many with divers gifts and dignities.

THe Emperor having performed these great and worthy actions to Gods glory and the edification of his Church, directing all his Councils to the advancing of Christian Religion, yet he did not neglect forreign affairs, but shewed himself very frequently bountifull to all Nations, shewing his paternall and fatherly love and affection to them all, and also he bestowed honours on his familiar friends, which out of his royal bounty he confer'd on them. Neither did the Emperor deny any just and reasonable suitors or petitioners, or delay their request: besides, he honoured many with authority, and dignified others by making them Senators and Consuls; and moreover, he made many Captains, and advanced divers to sundry degrees of honours. And that more might receive the seals of virtue and honour, he invented new dignities.

CHAP.

CHAP. II.

His remission of the fourth part of Tributes.

Moreover, what care he took for the ease and happiness of the common people, may evidently appear by this one act of his, for the generall good of the Common-wealth. For when annual tributes and rents were paid him out of every ones Land, he remitted unto those that held such Lands, the fourth part of such rents : so that by this yearly abatement, every fourth year they paid no rent at all : and this his royal bounty was established and confirmed unto them and their heirs and successors for ever.

CHAP. III.

The mitigation of heavy Tributes.

And because some complained of the measuring of their fields and lands which the former Emperors caused to be surveyed, and thereby improved and rackt their rents : he sent Commissioners to examine the matter, and relieve the Plaintiffs.

CHAP. IV.

How he relieved those who were cast in suits of Law.

The Emperor himself heard all pecuniary matters, and being unwilling that such as were cast in their suits should be utterly undone, he freely bestowed on them both lands and money. So that he that was overthrown in his sute, and he that prevailed, might both joyfully depart from his presence. For he thought it unfit, that any one admitted to his Imperiall presence, should depart discontented, and so by this his gracious liberality, both parties were pleased. So that all did admire the Emperors magnificence and royal bounty.

CHAP. V.

How the Scythians were subjected and overcome by the Sign of the Cross.

What should I mention other less necessary matters ? he subjected many barbarous Nations to the Roman Empire, and how he subjugated the *Scythians* and *Sauromatians*, who had not leave to obey *Rome*, and enforced them to acknowledge the *Romans* for their Lords. For whereas the former Emperors paid tributes to the *Scythians*, and the *Romans* paid the *Barbarians* annual tributes : the Emperor could not indure to be tyed to these conditions, so dishonourable to him that had been victorious over all Nations, nor to pay those tributes which his Predecessors had done, being confident in the help and assistance of his Saviour, he marched against them with his triumphant colours, and straight overcame them all, and having so by force suppressed the rebellious, he dealt with the rest by Embassages, and so wrought upon their minds, that he reduced them from barbarism to civility. And so at last the *Scythians* became obedient to the *Romans*.

CHAP. VI.

How the Sauromatians were subjected by the commotion and rising of Servants against their Masters.

Moreover, the Emperor by Gods assistance subjected the *Sauromatians* : who being puffed up with barbarous pride he vanquished and overcame by this means. When the *Sauromatians* invaded by the *Scythians*, were compelled to let their servants bear arms, to encounter with them : their servants having gotten the victory, did use those arms wherewith they had overcome their enemies, against their Masters, and drove them out of their houses. The Masters fled to *Constantine* for some redress. He being used to succour the oppressed, received them, and made Souldiers of those that were fit, and gave lands to the rest to till and supply them with necessaries of life, that they esteemed themselves fortunate in falling into this calamity, having changed their barbarism for *Roman* liberty. And thus God subjected all the barbarous Nations to the Emperor.

CHAP.

CHAP. VII.

How the Barbarians sent divers Embassadors, whom Constantine honoured with gifts.

Hence it came to passe that Embassadors came frequently from all Nations, and presented the Emperor with precious gifts. So that divers great personages in several habits, stood in their ranks and orders, as Suitors at the Court-gate, who were of a barbarous and terrible aspect, and of a great stature, for some were swarthy, some white, some brown. For the *Blemyan* and *Indian* Embassadors,

Aethiopumque simul, quarum jacet extrema tellus,

And the *Aethiopian*, whose Land

On the outside of the world doth stand.

were here assembled. And all of them brought rich and glorious gifts to the Emperor: some brought golden Crowns; others Diadems of precious stones, others brought Robes wrought with golden flowers after their barbarous fashion, others Horses, others Bucklers, long Spears, Arrows and Bows, which gifts they tendered to the Emperor, and thereby offered (if he so pleased) to serve him in all his wars. Which when the Emperor had received, he gave every one of them such great gifts, according to their place and degree, so that he made them all rich at one time. Moreover he so dignified the better sort of them with *Roman* honours, that some of them imbraced *Roman* civility, and never returned to their own Countries.

CHAP. VIII.

How he writ to the King of Persia, who had sent Embassadors unto him, in the behalf of the Christians in Persia.

Moreover, when the King of Persia sent Embassadors unto Constantine, to present him with gifts, to renew their league and friendship. The Emperor desiring to continue all Princely correspondence with him, requited the honour he had done him, by sending him far richer gifts. And understanding that there were many Christian Churches in Persia, and many people that belonged to Christs flock, he was very glad to hear; for as he was carefull of the Church in general, so also he was sollicitous for their good.

CHAP. IX.

Constantines Epistle to Sapor King of Persia, confessing his religion, and faith in God and Christ.

A Copy of the Epistle to the King of Persia.

I Keeping the divine faith, do enjoy the light of truth, and by the light of this truth I understand divine faith. And thereby I discern the Divinity of Christian Religion, which guideth and bringeth me to the knowledge of God. By whose gracious assistance in my war, I have from the farthest parts of the East, raised the whole world to a true hope and belief: so that all Nations formerly oppressed by tyranny, and almost extinguished with continual calamities, are by my labour and indeavour reduced to a happier estate. I confesse that I do honour the true God, and do contemplate, and with the pure eye of faith behold him, whose Throne is in the highest Heavens.

CHAP. X.

Against Idols, and of the glorifying of God.

Before him I prostrate my self, to him I direct my prayers, abhorring all bloody sacrifices; or offering of sweet odours, proceeding from a terrestrial earthly flame; with which erroneous worship the Nations polluted themselves. For God that created the universal world; and out of the treasury of his bounty brought forth all things necessary for mans use, respects not these promiscuous sacrifices, he requireth only a pure mind, free from all spot and stain, and by the piety and purity of the mind and affections, he values our actions. For he is pleased with works of charity and mercy, loving the meek and gentle, scorning the froward and perverse, loving the faithfull, restraining the upstartfull, averting the proud

proud dominions: depressing the proud and arrogant, and casting them out of their throne, rewarding the humble, and those that suffer injuries, oppression and troubles. Also he delighteth to enrich and defend those Kingdoms and Empires, where justice is administered, and blesteth both the King and the Land with peace and prosperity.

CHAP. XI.

Against Tyrants and Persecutors, and of the taking of Valerianus.

Neither do I erre (Brother) in confessing that this God alone is the Creator and Protector of all things: whom many Emperors blinded with error did refuse to acknowledge. But their deaths were fatal, and their calamities exemplary to deter others from the like stubbornesse and wickednesse. We may reckon *Valerianus* in this number, whom I conquered, so that being struck down from the Imperial seat, with the Thunderbolt of Gods wrath, he fled to you, and was there taken prisoner. And it was my fortune to beheld in my own time exemplary punishments inflicted on these sacrilegious men.

CHAP. XII.

That he beheld the misfortune of the Persecutors: and that now his mind is settled, having reduced the Christians to peace and concord.

For I have marked the fatal ends of some, who did formerly persecute Gods people. Wherefore I give thanks to the immortal God, that all Christians do now live in peace and happiness, so that I am perswaded all matters are settled in a safe and good estate, seeing God is pleased to unite all men together in one bond of Religion, he seemeth thereby to approve of the Christian Religion, and of divine concord. And now understanding that there are many Christians (whom my present speech concerneth) residing in *Persia*, I am very glad thereof.

CHAP. XIII.

Exhortations to the King of Persia, to entertain the Christians.

God hath therefore been gracious unto you both, and you are both happy in your mutual society. For no doubt God will blesse and favour you both. So that I commend them to your care, and deliver them into your royal hands. Love and receive them according to your accustomed curtesie and clemency. For by dealing faithfully with them you shall do me and your self a benefit.

CHAP. XIV.

Constantines daily Prayers for the Peace of Christendom.

And thus the world being under the Government of one Emperor, who was a faithfull servant to God, and embraced his Laws and Commandments: when the *Roman* Empire was not troubled with any civil discords, all men lived in peace and quietnesse. But the Emperor esteeming the prayers of godly men for the preservation and prosperity of the Commonwealth were very powerfull and effectual, he did not only prostrate himself before God in private prayers, but also commanded and desired the prayers of the Church.

CHAP. XV.

That he caused himself to be drawn in Picture, and engraven on his Coin, in the form and posture of Prayer.

The strength of his faith may appear by his causing his Image to be engraven on his gold coin, in the form of prayer, with his hands joynd together, and looking up toward Heaven: and his coin stamped with this impress, was current through all the *Roman* Empire. And over divers Gates of his Palace he was drawn in an upright figure, praying and lifting up his eyes and hands to Heaven.

CHAP. XVI.

How he commanded that his Picture should not be set in Idolatrous Temples.

HAVING thus caused his Picture to be drawn in a posture of praying to God, he made a Law that his Effigies or Picture should not be placed in idolatrous Temples: that so his Picture might be disgraced by their idolatrous worship and adoration.

CHAP. XVII.

Prayers and the Scriptures are read in his Palace.

YET you may perceive clearer beams of divine grace proceeding from him, if you mark how he made his Court a Church. For having assembled the people together, he would take the sacred Scriptures, and deliver divine contemplations out of it, or else he would read common Prayers to the whole Congregation.

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CHAP. XVIII.

How he commanded that the Lords Day should be carefully kept and observed.

HE appointed that the Lords Day should be consecrated to prayer, which is the chief and first day of the week. And he chose grave religious men to be Deacons and Chaplains in his Court. And he had a strong guard about his person, who as they were faithfull to their Prince, so by his example they learn'd to be religious towards God, and to observe the Lords Day, by devoting it to prayer. And this gracious Prince perswaded others to this pious duty, still praying, that by degrees he might bring all men to the knowledge of God. Wherefore he commanded, that therow all the Roman Empire, they should forbear to labour, or do any work upon the Lords Day, and that they should reverence the days immediately precedent before the Sabbath, in regard of our Saviours memorable and divine actions performed on those dayes.

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CHAP. XIX.

How he commanded that the Hea. henish military Legions should pray on the Lords Day.

AND when he had instructed the whole Army to reverence and observe the holy happy Day, which we call Sunday: he gave liberty and vacancy to those by a divine instinct who had imbraced the faith, that they might freely frequent the Church of God, and there without any molestation offer up their prayers to God. But others that had not yet tasted the sweetnesse of divine knowledge, he commanded that on the Lords Day they should go into the fields appertaining to the suburbs of the City, where they should meet and joyntly together in prayer to God. For he said, that they ought not to use their spears only, or put their confidence in weapons or strength of body, but to acknowledge God to be the giver, as of all other things, so of victory, to whom with hearts and hands lifted up to Heaven, we ought to render due praise and prayer, to beseech him that is the giver of victories, to keep, protect and defend us. Also he prescribed to all his souldiers, a certain form of Prayer, commanding them all to pray thus in Latine; the form whereof in English follows:

CHAP. XX.

The form of Prayer which Constantine prescribed to the Legions.

WE acknowledge thee the only God, we confesse thee to be our King, we call upon thee for thy aid and assistance: by thee we have obtained victories: by thee we have overcome our enemies, from thee we enjoy our present happinesse and felicity, and hope thou wilt bless us with the continuance thereof: we do all humbly beseech thee, and desire thee to preserve our most gracious and victorious Emperor *Constantine*, with all his Royal Progeny. This form of Praier he commanded his souldiers to use on Sundays, and in their daily prayers.

CHAP. XXI.

The Legions Armour is marked with the sign of our Saviours Crosse.

Moreover, he caused also the sign of the Crosse to be engraven upon their armour, and to be carried before his Army, and that they should follow the colours of the Crosse, and not any golden standard, as they had formerly done, but he every day retired himself into some secret part of his Palace, that he by a holy kind of solitude might confer with God: where kneeling down, with a low voice, and humble and dejected countenance, he besought God to furnish him with gifts suitable to so high a calling.

CHAP. XXII.

Of the religious Celebration of the Feast of Easter.

But festival times, and especially at *Easter*, he performed these exercises, and other pious duties, with more strength of zealous devotion: that he might be exemplary to others in the celebration thereof. So that the vigils of this Feast were made as light as day, by hanging forth great waxen lights thorow the whole City, and Lamps mystical, expressing the light of salvation, which was then ready to shine forth. But as soon as it was morning, he imitating our Saviours bounty, extended his royal liberality and bounty to all the people, of whatsoever degree, and gave them great gifts. And thus he like a Priest offered the Sacrifice of prayers to God, and alms and charitable donations to his Subjects.

CHAP. XXIII.

How he prohibited the adoration of Images, and how he honoured Holidays kept in memory of the Martyrs, and other Festivals.

Idolatry was suppressed thorow all the *Roman Empire* and the Legions, and all kind of sacrificing to Idols abolished. And besides the Emperor sent an Edict to all Governors of Provinces, that they should forthwith observe the Lords Day. That they should honour holidays consecrated to the memory of the Martyrs, and solemnly observe and celebrate the Feasts of the Church, all which was performed according to the Emperors command.

CHAP. XXIV.

How he profess himself to be a Bishop or Overseer of the Church.

Whereby it came to passe, that having invited the Bishops to a Banquet, he stiled himself a Bishop in these words: You are, sayes he, Bishops within the Church, and I am ordained by Gods grace a Bishop within the Church. Neither was he less carefull of the good of his Empire in action, than in profession, endeavouring to exhort them in piety and godliness.

CHAP. XXV.

How he prohibited wicked Sacrifices to Idols, and the single combats of Sword-players, and the intemperatenesse of the Inhabitants of Nilus.

And for the propagation and advancement of Religion in the Commonwealth, he prohibited by many Laws and Edicts, all sacrificing to Idols, or enquiring of Oracles: and moreover, that they should not dedicate Statues, nor offer private Sacrifices, nor pollute their City with the cruel and wicked slaughter of Sword-players. And in regard the *Egyptians* and *Alexandrians* did after their Countrey manner worship a certain River: he made a Law to restrain them, by putting them to death when they were deprehended in the fact, commanding also that no man should converse with them, and so as it were buried them alive. But when the superstitious thought that the River *Nilus* hereafter would not as it was wont, overflow the fields: God favouring the Emperors Law, made the River swell to a greater inundation than they expected. For when those wicked customs that

that had corrupted the City were taken away, the River flowed with a greater strength than before, and swelling with an abundant plenty of water, overflowed the fields round about, shewing that it was the mighty work of God, and that he was well-pleased with the suppression of those wicked men, who formerly worshipped the River. But in regard the Emperors actions in this kind performed in divers Provinces are so infinite, it would require much time and leisure to insist on them in particular.

CHAP. XXVI.

How he corrected the Law concerning those that were childlesse; and also mended the forms of Wills and Testaments.

Moreover, he made the old Laws more conformable to equity, and changed them to new Laws. From those that had no children, the ancient Laws concerning issue took away all right of succession or inheritance. Which was a hard and severe Law, punishing the childlesse, as if they had committed some offence. But he disannulling the former Laws, enacted a Law, that the inheritance should descend and fall to the kinred: shewing great moderation and equity in correcting this Law: for in regard some were childlesse through their own wickednesse and lasciviousness, others through an unfruitfulness in nature, others were issueless, not because they desired no succession or off-spring, but because they loved Philosophy more than women; and moreover in regard many women had resolved to keep their Virgin chastity inviolate, and to dedicate both their souls and bodies to Religion, and to the service of God: he thought that they rather deserved admiration and approbation than punishment: for an inclination of the will to a chaste and holy kind of life is to be cherished, but to live so in a cēt, even to the end of life, is a divine gift, and far above nature. And besides natural barrennesse deserveth rather pity than punishment. Whereupon the Emperor mended this Law, and made it conformable to equity. And besides, whereas the ancient Laws commanded, that men, ready to depart this life, should make their last Will and Testament, in such a set form of words, as were prescribed by the foresaid Laws, whereby the Testators will and intent was oftentimes deceived and wronged: the Emperor wisely considering thereof, did abrogate this afore-said Law, and ordained that every mans Will should be written in his own words, spoken at the time of his death, or else if he pleased he might make an unwritten Will, or a Will paroll by word of mouth, before faithfull and approved witnesses.

CHAP. XXVII.

How he enacted a Law that no Christian should serve any Jew; and ordained, that the determinations and positive opinions of the Synod should be confirmed and ratified; and be as a rule for the deciding other matters.

Moreover, he enacted a Law, that no Christian should serve a Jew, esteeming it a wicked matter, that they who had slain the Prophets, and cruelly put to death our Lord and Saviour Jesus Christ, that they should hold and keep in subjection those that were redeemed with the blood of our Lord and Saviour. Or if any one lived already in that servile condition, he should be enfranchized, and the Jew fined. Moreover, he confirmed with his royal Authority, the Canons and Determinations of the Bishops, which they had decreed in their publick Consistories, that so the Princes of other Nations might not abrogate their Decrees. For the judgements of the Priesthood in Ecclesiastical matters, is to be preferred before the opinion of a secular Judge. Moreover, he enacted many other wise Laws, which would be too tedious to insert: what should I mention his holy conversation of life, even from morning to night? or how he familiarized himself with good men, not disdainning the meanest sort, but extending his bounty to all?

CHAP. XXVIII.

Of his gifts bestowed upon the Church, and of his magnificent bounty to Virgins, and the poor.

MOREOVER, he wonderfully endowed and enriched the Churches of God: giving some of them lands, and others corn, for the relieving and maintenance of poor people, Orphans and women. He was carefull also to cloathe the naked. And he chiefly favoured those that studied Divinity and heavenly knowledge. So that he much respected the holy society of the vowed Virgins, for he believed that the Spirit of God to whom they had devoted themselves, dwelt in their minds.

CHAP. XXIX.

Constantines Prayers and Speeches.

SO that his mind being sometimes filled with divine inspirations, he would meditate all night without sleeping: and when he had leisure he would write prayers, and discourse often with those that were familiar with him. For he thought it his duty to govern his Empire by the reins of reason, and that reason might govern him in governing the Empire. So that great multitudes of people resorted to him to hear him discourse of Philosophy. And if he chanced in his discourse to have occasion to speak of Divinity, he would stand up, and with a modest countenance and grave voice, and with great wisdom and moderation, he endeavoured to instruct them in heavenly knowledge. And when the people applauded him with grateful acclamations, he would advise them to look up to Heaven, and reverence and praise God the King of Kings. But when he would speak distributively of any matter, first, he refused objections, used for the defending of plurality of gods, proving that Heathenish superstition was the cause thereof, and that there was but one true God, to whom he commended the protection of his Empire. Of whose providence he disputed generally and particularly: and afterward descending to the Incarnation of our Saviour, he shewed that it was most necessary for the salvation of mankind. Afterward he would dispute of the Tribunal of God, which kind of discourse did strike a terror into the minds of his audience, when he severely reprehended thieves and robbers, false dealers, and greedy covetous men: and sometimes he would so chastize his familiar friends with his admonitions, that they being stricken with his words, and the guiltiness of their own conscience, did witness their shame, by the dejectedness of their countenance, when he plainly told them that they should give an account to God of all their actions, affirming that he himself must be accountable to God for the government of his Empire, and that all men at length must give an account to God of their life. These truths he confirmed, and prest and taught. And moreover, he faithfully believed and followed that which he delivered to others: but his dull audience slowly intelligible of such divine mysteries, although they applauded him with outward acclamations, yet inwardly they contemned them, being blinded with their insatiable covetousness. And it is reported that he said thus to a covetous man: When, O good man, will thy thirst of covetousness be satisfied?

CHAP. XXX.

How he described to a covetous man the measure of his grave, to his shame and reproof.

AND having drawn forth with his Spear which was in his hand, the measure of a mans stature on the ground. If thou hadst (said he) at home all the wealth and treasure of the world, yet you must leave them, and possess no more than this figure here on the earth, representing the grave, if thou obtainest that. Such contentious speeches, and in actions the Emperor did frequently use: so that for their weight and worth they were like divine Oracles.

CHAP. XXXI.

How he was derided for his great humanity and clemency.

BUT the Emperor taking pleasure in humanity and mercy, and the Governors of Provinces not punishing any offenders, it made his Government to be reprehended, whether justly or not, let others judge: I must relate truths as an Historian, not censure them.

CHAP. XXXII.

Of Constantines Oration which he writ to the Saints.

SO that the Emperor writ certain Orations in Latine, which his Interpreters translated into Greek, of which after I have finished this present work, I will adjoyn that Oration which he himself intituled, *An Oration to the company of Saints:* and which he dedicated to the Church of God, lest my testimony of him might seem flattery and ostentation, rather than deserved praise.

CHAP. XXXIII.

How he stood and heard Eusebius his Oration concerning our Saviour's Burial and Sepulchre.

NEITHER can I overpass in silence, that which to our admiration he performed in our presence. For being intreated to hear an Oration concerning the Sepulchre and Sepulchre of our Saviour, he graced us with a willing attention, and stood up with the rest of the audience that he might hear the better, and being desired to rest himself, and sit down on his royal Throne, he would not hear of it, but weighed that which was spoken, and approved of the truth of divine matters. But now the time being past, and my Oration long, when I hastened to an abrupt conclusion, he stood up and advised me to proceed in my speech. But afterwards his Majesty being desired to sit down, he answered with a severe and austere countenance: It is unfit to hearken negligently to disputations, or speeches of divine matters. And that he esteemed it a pious and profitable duty, for the audience to stand and hear Divinity Disputations. But at length the Oration being ended, we returned home to exercise our accustomed devotions.

CHAP. XXXIV.

How he writ to Eusebius concerning the Paschal Feast, and providing Church-books.

MOREOVER out of his care of the Church, he writ an Epistle to us to provide Church-books, as also concerning the holy Feast of Easter. For we having discovered the mysterious institution of this Feast, in a book dedicated unto him, his Letters do declare his worthy acceptance and royal compensation, and rewarding of me for this gift.

CHAP. XXXV.

Constantines Epistle to Eusebius, wherein he prayeth his Oration concerning the Paschal Feast of Easter.

THE High and Mighty and Venerable Constantine, to Eusebius, Greeting.
This is a hard work, and far above the power of Oratory, to speak of the mysteries of Christ, and the institution and original of the Paschal Feast, in words suitable to the dignity of the subject. For although those that have been inspired with divine knowledge, could not sufficiently declare the depth and height of divine mysteries: yet I admired your good will towards me, and your laborious study, when I read your book, which being full of divine knowledge, I commanded to be published. Therefore let my willing acceptance of this your gift, be encouragement to you to make us happy, by communicating your divine knowledge unto us, by frequent writing. But as the Proverb sayes, Admonish one that runs to

to proceed in the race, in regard you have taken such pains to have your labours faithfully translated out of Greek into our Latine, although indeed no language can expresse such divine matters. His Epistle concerning this matter was to this effect: But that which he writ to us concerning providing of Church-books, was as followeth.

CHAP. XXXVI.
Constantines Epistle to Eusebius, concerning the providing of Church-books.

The High and Mighty and Victorious Constantine, to Eusebius, Health.

Seeing by Gods divine Providence a great multitude of people in this City, denominated after my name *Constantinople*, have devoted themselves to the true Church: it is fit as their number increaseth, so more Churches should be erected. Understand therefore that we thought it necessary to signifie unto your wisdom, that you should provide fifty Church-books: containing those parts of Scripture, which you think to be most usefull and profitable to the Church, and most portable, being fairly and legibly written in smooth Parchment. And we out of gracious clemency have sent Letters to the Governor of your Province, to furnish you with all things necessary for the charge thereof; you ought onely to take care the Books be written with all speed and celerity. And give you power and authority by these our present Letters, to take up two Waggones for the carriage of the books. And moreover, when the Books are fairly written, I would have them brought unto me by a Minister delegated to that purpose out of your Church, whom as soon as he comes we will reward: God keep and preserve you dear Brother.

CHAP. XXXVII.

How these Books were provided.

The Emperors command was speedily performed, so that we sent him fifty Books curiously written on Parchment, as may appear by the Emperors Letter of Answer, wherein he signified his joy and gladnesse, when he heard that the City *Constantia* was converted from Idolatrous superstition to the true Religion.

CHAP. XXXVIII.

How Gaza formerly a Mart-Town, having received the Christian Religion, was made a City, and called Constantia.

It came to passe that *Constantia* in *Palesine*, being converted to the Christian faith, obtained favour of God, and honour of the Emperor. And being changed in matter of Religion, the Emperor changed the name of it, and called it after his sisters name *Constantia*. And in like manner he innovated the names of other places.

CHAP. XXXIX.

How Constantia was re-edified in Phœnicia, and Idols taken away in all other Cities, and Churches erected.

And moreover the Citizens of *Constantia* in *Phœnicia*, did cast their Images into the fire, and imbraced the knowledg of God. And in other Provinces men voluntarily receiving the Christian Religion, did leave off sacrificing to Idols, as an idle vanity, and voluntarily pulled down their prophane Chappels and Temples, and built on the same foundation Christian Churches, forsaking their former errors. But they who daily converse with him, may better than us describe the Emperors particular actions. We having delivered to posterity that which lay within the compasse of our knowledge, we will now proceed to the last act of his life.

CHAP. XL.

How at three several ten years of his Reign, he had three sons installed with the title of Cæsar, and how he consecrated the Martyrs Church at Jerusalem.

THE Emperor in thirty years of his reign, had three sons at divers times created *Cæsars*. The eldest who bore his Fathers name, obtained the honour in the tenth year of his Fathers reign. The second son who was called after his Uncles name *Constantinus*, was installed with publick solemnity in the twentieth year of his Fathers reign. The third called *Constant*, as a preface of his future constancy, was honoured with this title in the thirtieth year of his Fathers reign. Having thus every tenth year adorned one of his three sons with the royal Diadem: he thought good in the thirtieth year of his age to give thanks unto the King of Kings, for his former prosperity and prosperous Progeny, by consecrating to the service of God the Martyrs Church built at *Jerusalem*.

CHAP. XLI.

How he called a Synod at Tyre, in regard of certain controversies sprung up in Egypt.

BUT the common enemy of virtue and Religion, the Devil interposed some dark clouds of faction to obscure the light of the Gospel, and caused schismatical controversies to spring up in the Churches of *Egypt*. But the Emperor being solicitous and carefull of the advancement of Gods glory, gathered together a great Assembly of Bishops, as a spiritual Army against the Devil, commanding them first that they should speedily determine and end these controversies, and that afterward they should consecrate the aforesaid Martyrs Church, and that they should suppress all factious schisms in the Metropolis of *Phœnicia*. For those that were of divers opinions ought not to be assembled in one Congregation: because the divine Scripture saith, that those who are at discord should not offer their gifts before they are mutually reconciled. The Emperor taking pleasure in these godly and gracious intentions, writ Letters unto the Bishops, to put his purpose in act, and that with one unanimous consent they should endeavour the suppression of heresie. The Letters were to this effect.

CHAP. XLII.

Constantines Letters to the Synod of Tyre.

The High and Mighty and Victorious CONSTANTINE, to the holy Synod assembled at Tyre.

IT were very convenient and commodious for these times, that there should be no contentions in the Catholick Church, and that there should be no dissention or discord amongst Christians. But in regard some contentious spirits, disgracing their profession, have endeavoured to trouble the Church with private opinions, therefore I exhort you to that which you are willing to perform of your own accord, that without all delay, and with as much speed as you can, that you call a Synod for the relieving the religious, and the reducing of the refractory brethren, that these separatists may be reduced to an unity in opinion, as also that errors crept into the Church may be rectified, that the Provinces may live in peace and concord, which the arrogant pride and idle folly of some men hath disturbed. For I suppose that this will be acceptable to God, most delectable and pleasant to us, and much honour and glory will redound unto you by the consent of all judicious men, if you shall establish a sealed peace and concord. Do not therefore delay it, but cheerfully endeavour to end and determine these controversies, that you may retain the ancient Christian faith, which our Saviour chiefly requireth in the Church, making unity a badge of the true Church. And will perform our parts in furthering your design. For I have took care for the effecting those things signified unto me by your Letters, and according to your desire have written to those Bishops, that they should joyn with you, and strive with all carefull diligence to further your endeavours. I have sent also the Consul *Dionysius*, both to inform the Synod what they are to do, and to see order kept in the Assembly. But if there be any one, as I suppose there will

will not, who in contempt of our command refuseth to come unto the Synod, we have given power to our Delegate out of our Royal Authority to banish him, for it becometh no private man to resist the Emperors command for the establishing of the ancient true Religion. Concerning other matters your holinesses may correct and rectifie all errors without hatred or favour, according to the Ecclesiastical and Apostolical Canons; that you may free the Church from all disturbance, and me from care, and you by settling matters in quietnesse, may gain much honour and glory. *God preserve and protect you, beloved Brethren.*

CHAP. XLIII.

How the Bishops came out of all Provinces to the Dedication of the Temple of Jerusalem.

IN the mean time when they intended to obey the Emperors aforesaid command, there came another speedy messenger from him, who delivered Letters from the Emperor to the Synod, commanding them to come away with all speed and celerity to Jerusalem. So that when all the Bishops of Phœnicia came thither, the Temple was filled with the Bishops who were come to Jerusalem out of all the Provinces. For the Macedons sent their Metropolitan Bishop, the Pannonians and Mysians sent the flower of their Clergy. There was a Persian Bishop most learned and most ready in the sacred Scriptures. The Bithynians and Thracians also honoured this Synod with their presence, and also the Cilicians. There were also the most learned men of Cappadocia. And moreover, the Bishops of Syria, Mesopotamia, Phœnicia, Arabia, Palestine, Egypt, Africk and Thebes were assembled at this Synod, and many others came with them. And there were certain officers chose out of the Emperors Court, to supply them with necessities, and to provide all things fit for this solemnity at the Emperors charge.

CHAP. XLIV.

How he entertained them by his Substitute Marianus: and of his liberality to the poor, and his gifts bestowed on the Church.

THe aforesaid office and charge was given to *Marianus*, whom the Emperor much respected, both for his fidelity and wisdom, for his ready knowledge in the Scriptures, and was famous for his perseverance in the profession of the true Religion, in the times of tyranny and persecution, who shewed much diligence in performing the Emperors command, and entertained this learned Assembly with banquets and other honourable Ceremonies. And he bestowed money and cloathing to cover the naked, and relieved an infinite number of miserable poor people. And gave many magnificent and royal gifts, for the adorning of the Temple. And in this manner he discharged his office.

CHAP. XLV.

The Prayers which the Bishops made at their assembling, and Eusebius his Prayers, the Author of this History.

IN the mean time the Bishops thus assembled began to use frequent prayer and disputations. Some of them did extoll the Emperors love and affection to his Saviour: others praised the magnificence of the Martyrs Church: others feasted their ears and understanding with a divine banquet of spiritual Manna, gathered out of the holy Scriptures. Some expounded the Scriptures, illustrating and explaining the dark and difficult places, the rest offered bloudlesse mystical sacrifices, and made prayers and supplications to God for the peace and happinesse of the Church, and for the Emperor and his royal Progeny. And here also we our selves, on whom many too honourable imployments for my ability were imposed, did make in this famous Assembly, divers publick Orations: sometimes magnificently setting forth the Emperors actions: sometimes expounding the Prophets, and raising emergent doctrines. Such was the solemnity of the Consecration and Dedication of the Martyrs Church, which was performed with great joy and celebrity in the thirtieth year of the Emperors reign.

CHAP. XLVI.

Eusebius his Oration concerning the Martyrs Church built by Constantine, and of the thirtieth year of Constantines reign, which Oration he afterward spoke, and delivered in the Emperors presence.

Moreover in a particular volume which we dedicated to the Emperor, we described our Saviours Temple, our Saviours Cave and the Emperors bounty, with the gifts of Gold, Silver and precious stones, which have been bestowed thereon, which we will publish when we have finished this present work; joining thereunto an Oration in praise of the thirtieth year of his reign, which coming afterward to Constantinople, we spoke in the Emperors presence, it being the second time that I had opportunity to glorify God in the Emperors Palace, which Oration when this gracious Emperor heard, he seemed to be overjoyed, so he invited all the Bishops to a banquet, and entertained them in most royal and magnificent manner.

CHAP. XLVII.

That the Council of Nice was held in the twentieth year of his reign, and the Dedication of the Church at Jerusalem, in the thirtieth year.

This was the second great Assembly which the Emperor called at Jerusalem, after the famous Council of Nice. But the triumphant Convention of Nice was assembled in the twentieth year of the Emperors reign in Nicea, so called from the Greek word *nicea*, because it was a victorious Synod, where truth obtained the victory. But this Assembly at Jerusalem was called in the thirtieth year of his reign, in which the Emperor consecrating the Martyrs Church built near unto our Saviours Monuments, he offered it as a gift to God the author and bestower of all good gifts.

CHAP. XLVIII.

How Constantine would not bear his own immoderate praise.

These matters being finished and ended, when every one spoke of the Emperors virtues, one of the Priesthood out of flattery told him, that he was a blessed man and worthy to be Emperor over the whole world in this life, and hereafter to reign with the Son of God in eternal glory. But he letting the party understand that he did not delight in the musick of his own praise, admonished him that he should not dare hereafter to use any such speeches: but rather to pray earnestly unto God, that he might live and die Gods faithful servant.

CHAP. XLIX.

The Marriage of Constantius Caesar, Constantines son.

IN the thirtieth year of his reign, having long before married his eldest Son, he celebrated his second Sons Nuptials, with great Festivals, and led his Son by the hand to the Church, and afterward made him a royal wedding banquet, and gave many constives and gifts to all his subjects in general.

The Indians Embassages and Gifts.

AT the same time there came Embassadors from the East-Indies, who brought gifts to the Emperor, namely, all kinds of precious stones and pearl, and strange living creatures far different from ours, which they brought to the Emperor, to signifye there by that his Empire did extend even to the farthest bounds of the Ocean, and the Indian Princes did declare by sending him Pictures and Statues for presents, that they did acknowledge him to be the King and Emperor of the world.

CHAP. LI.

How he divided his Empire amongst his three Sons, and instructed them in those Arts which do adorn Imperial Majesty.

AS soon as he had established his Dominions even to the farthest parts of the world, he divided his whole Empire amongst his three Sons, which the good Father left as an inheritance to his dear children, giving his ancient Dominions to his eldest Son, the Eastern parts to his second Son, and the interjacent Countries to his third Son. And being desirous that they should be prosperous in the managing of their fortunes: he sowed in their minds the seeds of virtues, both by his own divine precepts, and by the diligence of Tutors, which he provided to instruct them in virtue, and he got the most skilfull in other Disciplines to train them up to military affairs, to instruct them in matters of policy and in the Laws. They had all the complements of Regality allowed them, as their several guards, their Captains and Bands of soldiers, which their Father appointed them, out of those whose service he had approved, and whose fidelity to them he had experienced.

CHAP. LII.

How he confirmed and established his Sons in the knowledge of the true Religion.

THESE young *Cæsars* had a Council appointed them for the dispatch of publick affairs. But when they came to ripeness of years, their Fathers instruction and example, did both excite them to imitate his virtues and religious piety, and when they were absent from him, he sent his royal Letters unto them, containing many wholesome precepts: advising them especially that they should prefer the knowledge of God and his holy worship before wealth and Kingdoms. And sometimes he would give them absolute power to experience themselves in managing some particular affairs for the good of the Commonwealth: but he especially admonished them to have a care of the Church of God, and openly to profess themselves Christians. Such were the Instructions which their Father gave them. But they being of an acute and ripe judgment and understanding, being now confident on themselves and not relying on their Fathers admonitions, will far exceed their Fathers exhortations, having their minds devoted to piety, and observing the performance of religious duties in their Palaces. Moreover, their Father carefully provided that his Sons should have religious Officers about them, and that the Magistrates to whom the charge of the Commonwealth should be committed, should be religious men; so that he fortified and strengthened them with faithful men, as the Keys and Fortresses of a Commonwealth, and after *Constantine* had orderly disposed of these matters, and settled other affairs, God took up an opportunity to reward him with more magnificent gifts, by taking him out of this life to glory.

CHAP. LIII.

That when he had reigned two and thirty years, and was above threescore years of age, his body was free from all diseases and infirmities.

HE reigned two and thirty years besides some odd months and dayes, and lived twice as long; all which time his body continued strong and lusty, not troubled with any disease, pain or infirmity: he was of a comely presence and aspect, and was stout and hardy to endure exercise, riding, travel and wars, so that his portly presence did oftentimes terrifie and subdue the enemy without any effusion of blood or slaughter.

CHAP. LIV.

Of those that abused his clemency to commit and hypocritical purposes.

IN like manner his mind had attained to the height of all perfection: being adorned with all kinds of virtue, and especially courteous lenity, which many reprehended, because wicked men abused it to licentiousness, ascribing their offences to the Emperors too much clemency

clemency and lenity. And truly we our selves have found, that two insufferable vices flourished in those times, first corruption amongst certain dissolute, wicked, and insatiable men, and the close hypocrisie of others, who did creep into the Church under a certain feigned shew and pretence of Christian Religion. So that the Emperors gentleness, goodness, sincere faithfullness, truth and constancy, encouraged them, that he would easily believe their feigned profession of Religion to be reall, who indeed desired but to be accounted Christians, and especially because they falsly counterfeited that they were his most affectionate Subjects, and he was blamed for his easie belief of them, envy seeking to make his own goodness culpable: But they were afterward punished with heavy judgments.

CHAP. LV.

How Constantine wrote Prayers even in the last dayes of his life.

THE Emperors understanding and reason continued still so strong and perfect, that according to his usuall custome, he would even in his old age, write Prayers and Orations, and converse and discourse often with his friends, and instruct those about him in Christian doctrine. He daily also made Laws, sometimes concerning cruell matters, sometimes military affairs, comprehending and understanding all notions belonging, and necessary in this life. And this truly is worthy of eternall memory, that a little before his death, he made a funeral-Oration, in that place where he was used to speak; in which Oration he disputed of the immortality of the soul, and of those that had lived here a godly and holy life, and of the rewards which God had laid up for good and godly men; and on the contrary, he copiously shewed that the wicked should come to confusion and destruction. He having earnestly, gravely confirmed and proved these doctrines, it did so touch his household servants, that one of them being asked what he thought of the Emperors speech? he answered, though unwillingly, that he thought he spoke the truth, and began to praise the Emperors speech against the plurality of the Heathen gods. Having thus discovered to his familiar friends a little before his death, he thought by such communication to prepare himself for a better life, and make his passage unto it more quiet and easie.

CHAP. LVI.

How he raised an Army against the Persians, and joyned the Bishops unto him, and how he built a Tabernacle or Tent in the figure of a Church.

THIS also is memorable, that at this very time, having heard of the rising of the Eastern Barbarians, intending as he said to make this his last victory, he raised an Army with all expedition against the Persians. For being thus resolved, he mustered up his military Bands, and communicated this his intended warlike design to his Bishops, thinking it fit to have some of them alwayes about him, and they again willingly promised to follow him, to the wars, and fight against his enemies by the spirituall warfare of supplications and prayers to God for him. He being wonderfully delighted with this free expression of their love and good will towards him, so that in this expedition he seemed to follow them: and commanded that a Tabernacle or Tent should be built in the fashion of a Church, wherein he and his Bishops might pray unto God, the giver of victories.

CHAP. LVII.

How he received the Persian Embassadors, at that time when the Paschal feast was celebrated, and how he watched and prayed all night.

IN the mean time the Persians, when they understood that the Emperor intended to make war against them, they out of fear sent Embassadors unto him to desire peace, and he again (being alwayes desirous of peace) did most courteously receive the Embassadors, and embrace them. And at that time the Paschal feast being celebrated, the Emperor with the rest watched and prayed all night.

CHAP. LVIII.

Of the building of the Apostles Church in Constantinople.

When all these matters were finished, he began to build the Apostles Church in Constantinople, and to consecrate it to their everlasting memory.

CHAP. LIX.

A description of the Church.

And when he had built it very high, and beautified it with all kind of stones and plaister-work, from the foundation to the roof, which he framed of rafters curiously gilt and wrought, and above all, it was covered with brasse, to keep off rain and tempestuous storms, which also was gilded, so that the reflective beams of the Sun beating on it, made it shine and glister, so that it was beheld afar off. The inward part of the roof was arched, and covered with a kind of Network made of Gold and Brasse. And in this manner this Church by the Emperors great care and cost was beautified. And moreover it had a fair open Churchyard round about it. On four sides whereof there were Gates with Porches, and near unto them a royall Palace, with Baths, Walks, and other Houses belonging to those that kept the Church. And all this the Emperor dedicated to the memory of our Saviours Apostles. And also he builded this Temple to another purpose, which was then usual.

CHAP. LX.

How he built a Monument and Tomb for himself in this Church.

Supposition
And here against the day of his death he provided himself a place of burial, for he believing that he should be called after his death an Apostle of Jesus Christ, he thought also that he should partake of the benefit of those prayers, which were made to the Apostles. So that he built his Tomb in the midst of twelve pillars, in honour and memory of the twelve Apostles, which stood on each side of his Tomb, six on a side, wisely as I said, conceiving that the tabernacle of his body might there decently and worthily rest. And having long before considered this, he dedicated this Church to the Apostles, thinking thereby to immortalize his own name; neither did God frustrate his desire and expectation, for after he had celebrated the next paschall Feast following, and he himself and his people with great joy and solemnity had kept this day of salvation; the celebration of this day concluded his own dayes: so that God was pleased at this holy time to translate him to a better life.

CHAP. LXI.

How he fell sick at Helenopolis, and how he prayed and confessed his sins.

For when he felt his body first distempered, and his sickness begin to increase, he went unto the warm baths in the City, and afterward to *Helenopolis*, where he stayed a long time in the Martyrs Church, and prayed, and made publick supplications unto God. But when he thought that he was near his death, he thought good to take this opportunity for confessing those sins of his, which being mortall might be remitted, and also he resolved to be baptized again: whereupon he kneeled down on the ground in the Martyrs Church, confessing his sins, and desiring pardon for them of God. After he was by prayer thought worthy to have imposition of hands, he departed thence, and came to the Suburbs of the City of *Nicomedia*, and having assembled the Bishops together, he spake thus unto them.

CHAP. LXII.

Constantine perswaded and desired the Bishops to grant him baptism.

Brethren, the salvation which I have earnestly desired of God these many years, I do now this day expect. It is time therefore that we should be sealed and signed with the badge of immortality. And though I purposed to receive it in the River *Jordan*, in which
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our Saviour for our example was baptized : yet God knowing what is fittest for me, hath appointed that I shall receive it in this place, therefore let me not be delayed. And if he in whose power life and death are, will permit me to live any longer amongst you, and to joyn my prayers in the Church, with the prayers of the Congregation of Gods people, I will live in such a regular manner, as may become the servant of God. And so much he spake. And so after the service of Baptisme was read, they baptized him with all the Ceremonies belonging to this mysterious Sacrament. So that *Constantine* was the first of all the Emperors that was regenerated by the new birth of Baptism, and that was signed with the sign of the Cross, so that his spirit rejoiced, and being thus regenerated, his mind was so illuminated, and by the raptures of faith so transported, that he admired in himself the wonderfull work of God. After this sacred ceremony was performed, being clothed now in Robes of light, instead of his Robes of regality, he went home, and rested himself upon his royal Bed, putting off his royal Robes, which he would not any more endure to touch. And after with a clear distinct voice he gave thanks unto God, and pray'd thus.

CHAP. LXIII.

How after he was Baptized he praised God.

NOW I know that I am happy, that I shall enjoy an immortal life, and the presence of God. The privation and loss of this happiness is the greatest misery. But when the Centurions and Captains admitted to his presence did implore and mourn for his approaching death, because they should lose so good and gracious a Prince, wishing that he might live longer with them; he answered them, that he now only began to live, and that he now only began to be sensible of happiness, and therefore he desired to hasten rather, than to slack or stay his passage to God. Afterward he made his last Will and Testament, and hereby gave honourable annuall pensions to the Citizens of *Rome*. He left unto his children the inheritance of his Empire for their patrimony, and disposed of other matters in expresse words as he thought convenient.

CHAP. LXIV.

How Constantine died at the Feast of Pentecost, or Whitsontide, about Noontide.

THose things were performed in the time of the celebration of the holy Feast of Pentecost, beginning on the seventh Sunday after Easter, in a holy remembrance of the confirmation of the Scriptures, by the ascending of Christ into heaven, and the descending of the holy Ghost upon men. On the last day of this Festivall, the Emperor having thus disposed of all matters, died about Noontide, leaving his mortall part to the earth; but his intelligible and divine part went to God. And so *Constantine* concluded his life. But let us proceed further.

CHAP. LXV.

How the Legions and Captains mourned.

HIS Guard and other Officers that were near him, tore their garments, cast themselves down on the ground, beat their heads against the pavement, and cried out in a mournfull lamentable manner, calling him their gracious Lord, Prince, Emperor, and they mourned for him as a dutifull loving child would do for his Father: the Centurions and Captains bewailed the loss of their General and Patron: and all the Army mourned like a scattered flock of sheep, that had lost their Shepheard: the people ran about the City, declaring their inward sorrow, by outward expresseion of weeping and lamentation: others walked with dejected countenances, every one grieved for the loss of such a gracious Emperor, and lamented as if they had lost the comfort of their lives.

CHAP. LXVI.

How he was carried from Nicomedia, to his Palace at Constantinople.

HERE the Souldiers did lay his body in a Golden Sear-cloth, and having covered it with a rich Purple Hearse-cloth, they brought him to *Constantinople*. And having set

it down in one of the chief rooms of the Emperors most magnificent Palace, they set waxen Tapers in golden Candlesticks round about the Hearse, which made a brave glistering shew; the like whereof had never been seen. For in the midst of the royal Palace, the Emperors body apparelled with his Imperial robes; and his Crown on his head, lay on a high golden Bed, and many were appointed day and night to watch about the Hearse.

CHAP. LXVII.

How after his death the Nobility and others honoured him, as if he had been living.

NOW the Nobility and Commanders of the Army, who did reverence the Emperor in his life time; to preserve their former custom, would come in at certain set times, and make low and humble obeisance to the Emperor as he lay on the Hearse, as if he had been alive. Also the Senate and other Magistrates would shew the like reverence unto his Hearse, which an infinite number of people came to behold and see, in regard of the magnificence thereof. And in this pomp he was kept many dayes, by the appointment of the Army, untill his Sons could come to honour their Father, by carrying his Hearse. This blessed Emperor only reigned after he was deed, seeing he had all acustomable honours done to him, as if he had been living. For in regard that he alone of all the Emperors, did in his life time in a holy religious manner reverence God and his Son Christ Jesus, God did remunerate and reward him with this honour, that he should reign in heaven in glory, and on earth in the memory of his subjects: that so God might declare unto us, that religious and good Kings can never wax old, dye, nor their reign over the affections of their subjects can never end. And so much hitherto.

CHAP. LXVIII.

How the Army decreed that his Sons should be called Augusti.

AFTERWARD they sent to the *Cæsars* certain Captains selected and chosen out of the Army, whose fidelity to the Emperor hath been formerly approved, to let them understand of the present estate of matters. Which having done, as soon as the Legions abroad in other Countries heard of the Emperors death, they all with one consent agreed, that they would, as if the Emperor were now living, acknowledg no other Princes of the *Roman* Empire, but his Sons. And not long after, they would not only have them called *Cæsars*, but *Augusti*, which is a title of Imperial dignity, solely belonging to Emperors. And this decree of the Army was presently divulged abroad; and having communicated their intent by letters, all the Legions did consent thereunto.

CHAP. LXIX.

The sorrow and mourning in Rome for the death of Constantine, and what Statues were erected in honour of him after his death.

AS soon as the Imperial City with the Senate and people of *Rome*, heard of the Emperors death, the sad report thereof made them to lament and mourn, in an immoderate manner. For they shut up their Baths, and prohibited all publick Plaies and Spectacles, and all other recreations wherewith in quiet happy times they did use to refresh their minds. For now those that were most happy, put on a habit and countenance of sorrow, praising the Emperor, and his godly and gracious reign. Neither was their sorrow expressed only by words, but actions, for they revered his Picture as if he had been living. For having drawn the heavens in proper lively colours, they drew his Picture above the clouds, where he seemed to live and converse with the blessed company of Saints and Angels. Moreover, as is aforesaid, they called his children *Augusti*, and they earnestly desired, that they might have the honour of the Emperors Funeral, and that his body might rest and be buried in their Imperial City.

CHAP. LXX.

How his Son Constantine brought his hearse to Constantinople.

AND thus the Legions honoured this religious Emperor. But his younger Son *Constantine* coming to his Fathers Funeral, caused the hearse to be carried to *Constantinople*. The Cohorts of Souldiers went before in troops, and an infinite number of people followed, and on both sides the hearse there went troops of Pikemen, and armed Souldiers. But as soon as they came to the Church of our Saviours Apostles, they set down the hearse. And thus the young Emperor *Constantine* did grace his Fathers Funeral with all Princely and royal solemnity.

CHAP. LXXI.

Of some ceremonious funeral solemnities performed in the Martyrs Church, after the decease of Constantine.

BUT when *Constantine* was departed with the Cohorts of Souldiers, the Priests and a great number of pious and religious people, made prayers and supplications unto God, and spoke in praise of the Emperor. And moreover, the Priests and people with tears and lamentations prayed unto God for the Emperors soul, which prayers though they were not much available, yet God so blessed and favoured his servant *Constantine*, that his Sons succeeded him in his Empire, and as he desired he had his Tomb in the Apostles Church, and enjoyed the benefit of the Masses and Prayers read therein, and besides he reigned in his surviving Sons, who were all three stiled high and mighty Emperors.

Praying for the dead

CHAP. LXXII.

Of the Phanix.

YET not like unto that *Egyptian* Bird, which (as they say) by natures providence being but one alone, doth burn her self in an heap of sweet spices, and that another doth rise out of her ashes, like her self: but as one grain of wheat through Gods blessing doth bring forth an ear, containing many grains of wheat, so this thrice happy Emperor had multiplied himself in his royal Progeny, leaving three Sons to succeed him, so that his Images and Pictures were honoured as well as his children, and the name of *Constantine* still lived.

CHAP. LXXIII.

How on their coyn they engraved Constantine, as it were ascending into heaven.

AND on the one side of their coyn they engraved the effgies of this blessed man, with a skarf bound about his head, on the other side sitting and driving a Chariot, and a hand reached down from Heaven to receive and take him up.

CHAP. LXXIV.

That as he honoured God, so God also honoured him.

THUS God made him an example of glory, as he was of professing the Christian Religion, that he might declare what difference there is between serving him, and his Son Christ, and following contrary Sects and Heresies, who by making head against the Church, made him their enemy, as their fatall deaths did manifest, whereas *Constantines* death shewed that he had lived in the fear of God, and that he died in his favour.

CHAP. LXXV.

How Constantine excelled all the former Roman Emperors for religious piety and godliness.

FOR he only of all the *Roman* Emperors, did with most religious zeal, honour and worship God: he alone with great liberty of speech did profess the Gospel of Jesus Christ: he alone did honour his Church more than all the rest: he alone abolished the wicked adoration of Idols, and therefore he alone both in his life, and after his death, hath been crowned with such honours, as no other hath obtained, neither among the *Grecians* or *Barbarians*, nor in former times among the *Romans*; since no age hath produced one that might be paralleled or compared to *Constantine*.

The End of *Eusebius* of the Life of *Constantine*:

T H E
E M P E R O R
Constantine's
O R A T I O N
To the holy
Congregation of the CLERGY.

CHAP. I.

The Preface entreateth of the Paschal Feast, and that Gods gracious providence for the good of all men, hath been most opposed by them, to whom he hath been most favourable.

MOST dear Governors of Churches, and the rest my beloved friends, and you the Congregation of the religious, who do worship God the object of all true Religion, both in opinion and outward profession, according to the prescript of the Oracles of the Prophets; the holy feast of *Easter* is come, which we ought holily and religiously to celebrate, this day being as it were the light of the day and the Sun, affording us the first-fruits of the resurrection of the body and the flesh, the pledge of promise, and the path leading to eternall life. O nature, the Parent of all things! When didst thou produce any thing to commodious to the world? but yet what was thy work herein? For he that is the author of things as thou art, was the author of this. He hath also adorned thee, for the beauty of nature is a life regulated by nature. But those things which are committed contrary to nature, are the cause that no man doth decently and religiously worship and fear God the Creator of all things, but rather imagineth, that all things are not governed by divine Providence, but by rash and inconsiderate fortune. And although the Prophets (who ought to be beloved) have particularly foretold by divine inspiration, that matters should so come to pass, yet the Devil the friend of all wickedness and impiety, hath resisted the truth, and hath endeavoured and laboured to obscure the light thereof by envious detraction, and to possess the minds of men with the darkness of error. And he hath advanced his purpose with violence and cruelty, making the Potentates the ring-leaders and maintainers of the peoples rash and impudent madness. So that this kind of life continuing many ages, those who lived in these times endured many miseries: but not long after, when our Saviour shewed himself unto men, a calm of justice succeeded after these turbulent storms, and all things were fulfilled which the Prophets had foretold. But after he had ascended again to his Fathers Throne, and had illuminated the earth with the beams of his divine wisdom and knowledge, he constituted and established an everlasting Church here on earth, wherein he ordained those things which are agreeable and pleasing unto God his Father and himself. But how did the wicked Heathen oppose themselves

themselves against it, rejecting Christs benefita, and endeavouring the ruine of the Church I yet their impious seditions, their wars, dissensions, delicacy of life and covetousness, did overthrow their own superstitions, and their wickedness, according to the nature thereof, did them with deceitfull hope and fear. But let virtue win the victory of vice, and throw down wickedness to the ground, that her power may be demolished. And so let us proceed to speak of divine matters.

CHAP. II.

He speaketh to the Clergie and his audience, that they would correct and rectifie his speech if he offended therein.

Hear me therefore thou defendour of virgin chastity, and thou O Church, the nurse of this tender rude age, who hast a care of truth and clemency, from whose cleare fountain the River of salvation doth flow. And you that do sincerely serve God, and are therefore beloved of him, hearken with favour and attention, and bend your minds to mark, not so much the elegancy of my speech, as the truth of the matter, not so much to me speaking, as to me handling a subject full of piety and religion. But what fruit can be reaped by that Oration, where the intention and mind of the speaker is not evidently known? for it may be that I attempt to speak of matters of great weight and moment, but the love of God implanted in my mind is the cause of my presumptuous boldness, enforcing my modesty thereunto. Wherefore you who are seasoned with the knowledge of heavenly mysteries, assist me, and let your attention go along with me, that if I erre in my speech, you may correct me, not weighing nor approving the learnedness, but the faithfull intention and scope of my speech. And let the holy inspiration of God the Father and his Son, be present with me, that I may speak that which he hath put into my mind. Forasmuch as he that thinketh by the art of Rhetorick or any other Science, to do any thing without Gods special assistance, he shall but shew his own ignorance, and produce an imperfect work. Wherefore those who desire to be successfull in their endeavours, ought not negligently to contemn divine inspiration. But lest I should weary your attention, I will proceed in the chief matter of this present speech.

CHAP. III.

That God was the Father of the Word, and the Creator of all creatures, and that things could not have existence if they should exist from divers causes.

THe Good, to which all things are referred, and which in essence is the eternall God, hath no originall or beginning. But God is the beginning of all things. He that was derived from him, is again united with him. And this separation and conjunction was not locall but divine and intellectuall. For that which was begotten, did not proceed from any Fathers loins, as that which is begotten of naturall seed, but our Saviour who now ruleth the world, and all therein contained by the appointment of divine providence, came down into the world. And he is the cause of all things that have being and life in this world. From him proceedeth the soul, and all the senses, and the reasonable faculty which judgeth of sensuall objects. But whether tendereth our speech? to wit, that it may appear, that there is one Governor of all things, and that all things are governed and ordered by his appointment, whether they be celestially bodies or terrestriall, and all the works of nature and art. But if the moderation and ruling of all things should not be referred to one governor, but to many, the distribution of the Empire, of the Elements, and envy and ambition (which alwayes strive for the victory) and are described in ancient fables, would disturb the concordance and harmony of things, in regard that every one would govern his own part in a severall manner. And in regard the whole world continues alwayes in one and the same estate, therefore it doth exist by chance or fortune. If we grant there are many gods, who can exquisitely know the Authour and Architect of the procreation of every thing? To which should we offer our prayers or supplications first or last? Which should I worship without offence to the rest? Or suppose that I stand in necessity of any necessities belonging to this life, shall I give thanks unto him that helpeth me, and accuse him that will not supply

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supply me? Whom shall I beseech, in confidence that he doth know me and my misery, and can deliver me out of it? Suppose that answers should be given us by the Oracles; yet they have no force or ability in themselves, but do appertain unto some God, so that what should become of Gods mercy, and his providence towards man? unless one of the gods more inclinable to clemency than the rest, being well affected towards him, who make no difference between the gods, should help him against the others will. But from hence would arise hatred, sedition and dissention, in regard they could not govern their own affairs without contention, and ambition would not permit them to be content with their own Dominions. And so at last a generall disorder and confusion would follow. And what afterward? It is plainly manifest, that the inferiour terrestrial bodies would be destroyed by the discord and disagreement of celestiall bodies. So that there should be no order or vicissitude and change of times, no fruits which spring and ripen in their due seasons, and there should be no day nor night. But of these matters enough. Let us return to speak of other infallible truths which cannot be confuted.

CHAP. IV.

What an error they are in who do worship Idols.

EVery thing that hath a beginning hath also an end. Their beginning, which is in time, is called their original. But all things that have a beginning do decay and perish, for length of time doth blot out and extinguish the forms of all things. And therefore how can it be that that which proceeds from a mortall original, should be immortal? Yet it is an opinion held amongst the ignorant multitude, that the gods do marry and get children. But if those who are procreated be immortal, and that new gods should be alwayes procreated, their Progeny would be so numerous by their daily offspring, that heaven nor earth could not receive such a train or swarm, as I may say, of gods. Moreover, what shall we say of those men that do affirm, that Brothers and Sisters have made a celestiall marriage, making the gods guilty of intemperance and adultery! And that these men honour them with gifts and wanton wicked sacrifices. Moreover, every excellent Statuary or Stone-carver having conceived a certain shape and figure in his mind, can make an artificiall work, and afterward in process of time forgetting it, he reverenceth his own work, and worshippeth it as an immortal God, when yet he confesseth that he himself who is mortall, was the Architect and maker of this Statue. Besides, they shew the Tombs and Monuments of those who after death became immortal, being ignorant, that whatsoever is really blessed and immortal, needs no mortall honour. For that which can only be conceived and comprehended by the understanding, hath no form whereby it may be known, nor doth admit of any Figure, Image or Effigies. Yet all these things are used in honour of the dead. For while they lived they were men, and had bodily shapes.

CHAP. V.

That Christ the Son of God created all things, and gave every one of them a certain time of life.

But why do I defile my tongue with impure words? Since I intend my speech to the praise and glory of the true God. Therefore I will allay the bitterness of this potion, with speaking of Gods power, who is the fountain of all goodness, and whose praises we intend. For I esteem it my duty to celebrate the Name of Christ, both by the regularity of my life, and by giving thanks unto him for his many and great benefits towards me. I affirm, that he created the world and mankind: whom as soon as he had made by his word, he put them in a blessed place, flourishing, and full of all kinds of fruits, and he made them ignorant of the knowledge of good and evill. Afterward, he gave them the earth for their habitation, as a seat fit for a reasonable creature: and afterward when they were endued with reason and understanding, he revealed unto them the knowledge of good and evil. Afterward their offspring so encreased, that they filled all the Land even to the Sea-shore. And when mankind was thus multiplied and encreased, profitable and commodious Arts and Sciences were invented. And besides, the irrational creatures, by the power of generation, which God gave them, did exceedingly encrease and multiply. He gave meekness

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meekness and gentleness to tame creatures, that so they might be obedient to man; and to the wild beasts, strength, swiftness, and a naturall sagacity and providence to preserve themselves from danger. More, God gave man dominion over all the tamer, and gentler kind of creatures; and put a kind of enmity between him, and the wild beasts. Afterward he created all kinds of Birds; infinite in number, different in nature, shape and colour, and gave them natural and musical notes. And so, having orderly ranked, and disposed all creatures, contained in the world, and given every one of them a certain definite term of life, he beautified the whole world with compleat perfection.

CHAP. VI.

Of Fate, Chance and Fortune, and divers opinions concerning them, proved false both by humane laws, and the law of nature, which do proceed, not casually or accidentally, but orderly, and thereby declare a divine Providence.

BUt the most, and those the unwisest do affirm, that Nature produceth and causeth all things, others affirm the same of Fate and Fortune. But they who attribute the power thereof to Fate, they understand not what Fate means, they produce a name, but do not shew the actions and nature thereof. For what shall Fate be; if nature do procreate all things? Or what is nature, if the law of Fate cannot be infringed and violated? If we affirm that there is a certain fatall law, then we affirm that this law was made by him, by whom it was first promulgated. But if the law of Fate was ordained by God, then all things are subject to God, and all things from him do proceed, and that Fate is only the will of God. Moreover, how can Justice, Temperance, and other virtues agree with Fate, or their contraries, Injustice and Intemperance? But if wickedness and vice, proceedeth from free will not Fate, then also virtue, and the right regularity of life proceedeth from thence; But sins, or good actions which proceed from a good and well-disposed will, if they sometimes come casual, are they to be ascribed to Fortune or Fate? also how can actions of Justice and Equity be referred to Fate? do not all laws, exhortations to virtue, dissuasions from vice, praise and dispraise, punishments, and all things that allure to the study of virtue, and deter from wickedness, rather from the rule of Justice, which is proper only to God, who governeth all things, than from the inconsiderate Fortune and Chance; For matters happen here according to the deserts of our lives: sometimes plague, pestilence and sedition, sometimes dearth of Corn, and sometimes plenty followeth, which do plainly appear to be the consequent judgments, or blessings of our good or bad lives. For God is well pleased to see the wills and affections of men rightly disposed, and hateth all wickedness, he liketh a moderation of our desires, and hateth transitoriness of mind, and beastly intemperance. Of which, although we have clear and evident demonstrations in our sight, yet as often as we assemble and collect our thoughts together, and do contract the beams of our understanding, to look narrowly into the causes thereof, they appear more clear and evident. Therefore it becometh us to live modestly and quietly, and not to let our minds aspire above the desires of nature: but continually to think, that God is alwayes present, and marketh our actions. And thus we may search whether it be true, that all things are governed by Fortune and Chance. For should we believe that the orderly motion of the celestiall bodies, and the Stars, that the Earth, the Sea, Fire, Wind, Water, Air, the changes of times, the Vicissitudes of Summer and Winter, were all made and ordained rather by Chance, than fabricated and fashioned by any Architect? But some do madly affirm, that men did invent many of those things for their own use and benefit. For nature having dealt abroad her riches of all kinds, with a liberall hand, this opinion may seem somewhat reasonable in mortall terrestriall matters. But can those things which are immortall and immutable, be thought to be the inventions of men? For these and the like things, abstracted from sense, and apprehended only by the understanding, man consisting of concreate matter could not procreate, but the eternall and only intelligible essence of God. Moreover, the reason and wisdom which is discerned in the order of things, as a work of providence, namely, that the day should be enlightned with the beams of the rising Sun, and that night should follow after the Sun setteth, and that the succeeding night should be somewhat illuminated with a multitude of Stars. What is to be said of the Moon? which when it is opposite to the Sun, it is filled with greatest light, and when it cometh nearer the light thereof decreaseth. Do not

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not these things declare the wonderfull wisdom of God. Besides the warmth and heat of the Sun shining at certain seasons with beams which do ripen fruits; the wholesome gales and blasts of Wind, the refrigeration of cool showers, and the whole universall Fabrick ordered and disposed in an accurate manner, the perpetuall motion of the Sphærs with the certain revolution of the Planets, what do they declare, but that God hath prescribed the Stars their course which they must obey? Also the steep height of Mountains, the concave hollownes of Valleys, and the large Champion Plains, do set forth and exhibit a fair Picture of the divine Providence, not only pleasant and beautifull to behold, but also profitable for use. Also the Sea and Rivers which are necessary for the importation and exportation of commodities, do not they evidently demonstrate Gods wonderfull providence? as also the Mountains which contain the water which falleth down into the levell Plains, and having fertiliz'd the Earth by refreshing and watering it, it runneth into the Sea, and from thence into the Ocean: and yet we doubt not to ascribe these things to Chance and Fortune, when we cannot demonstrate what this Fortune is: in regard it hath no essence that can be apprehended either by the Intellect or Sense: but is a certain invented name blazed abroad.

CHAP. VII.

That the wisdom of the Creatour cannot be conceived by the Intellect or understanding: and that he is the cause of all things, and not rash Fortune or Chance.

FOR the opinion of an automaticall existence, proceeded from rash inconsiderate men that did not conceive the reason for their own assertions, but in regard of the weakness of their capacity, thought those things were governed without reason, whose causes they knew not. There are some secret qualities in nature, to assign the causes whereof, is a very abstruse and difficult matter, as the secret virtue of warm Baths. For no man can easily render a cause of their heat. It is wonderfull that the water should not quench the innate heat of that substance which warmeth the water. There are some few like rarities in the world, by which (I am perswaded) men may easily understand the force and efficacy of Divine Providence, who can thus reconcile contraries, to make them reside in one Subject. Besides, God hath afforded man many infinite gifts for his solace and delight, especially the fruit of the Olive and the Vine, for the one hath a virtue to refresh the mind, and to exhilarate and make it merry, the other is wholesome for the body, and Physicall. Moreover, the continuall course of Rivers is very wonderfull, which floweth Night and Day, like the perpetuall motion of the Heavens. And the constant succession is no less worthy of consideration.

CHAP. VIII.

That God hath given man all necessities abundantly, but voluptuous superfluities more sparingly, yet so fitly dispensing both of them, that they may be the more beneficiall.

Hitherto our speech hath been directed, to make it evidently appear, that nothing was made inconsiderately, but all things by the Counsel and Providence of God: who produced and created such plenty of Gold, Silver, Brasse, and other Mettals, as should be necessary for this life. But he furnished man with those things which were more usefull in a more plentifull manner: but for things belonging to delight and delicacy, he made them fair, but few, affording him them neither in too sparing nor too large a manner. But if he had granted man abundance of these pleasurable delicacies: those who digge metall out of the Earth, would have neglected the getting of Iron and Brasse, which are necessary for tillage and husbandry, for building of Houses and Ships, because they could have gotten them. Wherefore is it more difficult to digge forth Gold and Silver, than other mettals? the greariness of the labour might be opposed to the largeness of desire. How many other works of divine Providence may we reckon, which may be discerned in those things which are copiously, and plentifully afforded unto us, whereby men are enforced to modesty, and other virtues, and restrained from sordid base covetousness. To search out the cause and reason whereof, it is a very hard and difficult matter. For how can the weak thoughts of man make a scrutiny into the hidden and eternall will of God?

CHAP.

CHAP. IX.

Of Philosophers, who while they would be ignorant of nothing, did erre in their opinions, and ran into many dangerous conceits, by Platoes Doctrine.

Wherefore we ought to attempt those things which we might perform by our own strength, and which are agreeable to our own nature, for probability in controversies, doth withdraw many from the truth of matters, which hath happened to divers Philosophers, who have trifled in subtilty of disputation, and in the search of the nature of things. For how oft, when the abstruse disquisition of matters, did exceed their capacity, did they obscure the truth thereof by divers cunning arguments? whereby ensued contrariety of opinions, and opposition one of another, that they might gain to themselves an opinion of wisdom: whence proceeded seditions among the people, and judgements by the Potent were past against them, for while they endeavoured to overthrow the habituated customs of their Country, they overthrew themselves, and occasioned their own destruction. For *Socrates* assuming to himself a liberty of speech, by his contradictory cavillations and disputations, he was slain by his own Citizens. And *Pythagoras*, who seemed more than the rest to affect a silent modesty, was accused of impolture. For those things which the Prophets had foretold, he delivered to the *Italians*, as if God had particularly revealed them to him, while he was conversant in *Egypt*. And *Plato* himself who was of a more mild and gentle disposition than the rest, who first raised mens minds above sensuall objects; and did bend his mind to apprehend intellectuall matters, which were alwayes constant, and taught men how to advance their minds to the consideration of higher matters, he placed the first God, and that rightly, above the essence of nature, and made two distinct essences in number, but equall in perfection, and that the essence of the second God, did proceed from the essence of the first, who was the chief Creatour, and moderatour of all things. But to the other who was second unto him, he referred the causes of all things. Let there be one therefore as right reason requireth, who governeth all things by his Providence: and let there be God the Word, who dispenseth and ordereth all things; for the Word itself being God, is also the Sonne of God: what name can any one attribute unto him without error, but the name of the Son? For he that is the Father of all, is also the Father of his own Word. And hitherto *Platoes* opinion was right and wise. But in that which follows, he erred from the truth, while he induced a multitude of gods, and attributed unto them severall forms, whereby the ignorant did fall into greater errors, who because they did not discern the Providence of God, they worshipped the images of men and of other creatures. And thus his most praise-worthy naturall contemplations were corrupted. Yet *Plato* reproving himself, seemeth to correct his own speech, when he evidently demonstrateth that the Spirit of God is a Mind capable of reason, and doth dechotomize and divide all things into two kinds, the one comprehended only by the understanding, the other by the sense being corporall: the former is the object of the intellect, the other of opinion. Therefore the intellect, being capable of the holy Spirit, and being separated from all concretion of matter, doth obtain eternall everlasting life: but the sensible part is incapable of eternall life, being subject to dissolution and corruption, as well as it was coagmentated, and generated. Those things which he delivers afterward are admirable: namely, that fair heavenly Mansions are reserved for their souls, who have walked in an upright integrity of life, where as soon as they are freed from the Prison of the body, they shall live in eternall blessedness. And this contemplation of his, was not only admirable but also profitable. For who that gives credence thereunto and expecteth this felicity, will not strive to live well, to use Justice and Temperance, and diligently shun all wickedness? And moreover, he adds at last, that the minds and consciences of the wicked are tost on the waves of *Acheron* and *Phlegeton*, like the wares and freight of a Shipwrackt vessel.

CHAP. X.

Of those who have not only despised the Scriptures, but also the opinions of Philosophers.

BUt some men are so blinded in understanding, that when they read these things, they neither care nor fear: but do rather contemn and deride them, as if they heard some fained fable. They praise the vapiry and elegancy of their speech, but they hate the severity of

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of their doctrine, and they believe poetical fictions, filling so all Greece and other Countries with fabulous stories. But as concerning the Poets, they affirm, that men who are the Sons of the gods, do judge departed souls, they praise their judgments and Tribunals, they set Judges over the dead, and they sing of the wars of the gods: they tell of certain military Laws observed amongst them, and of their fates: and they affirm that some of the gods are of a harsh nature, others careless of the good of mankind, some hard and froward, and they bring in some lamenting the death of their own children, so that they cannot sufficiently defend themselves nor others; also they bring them in troubled, with humane passions and perturbations, and they sing of their wars, their wounds, their joy and their mourning. And they will needs have their assertions credited and believed. But if, as they say, they do Poetize, and exercise Poetry, by divine inspiration, they ought to be believed and obeyed, especially in these things of which they discern by divine inspiration. They mention also the calamities of the gods, and the devils, wherein they aim at divers truths, in divers matters. But some will say, that Poets may feign. For it is the property of Poetry, to delight the minds of the audience with sweet inventions: but of truth to speak that which is true. And also it is the property of Poetry to mingle truth with fictions. But there are many causes to induce those who feign lies, either for gain sake, or they hide the truth for fear of punishment by the law, for some wicked deed, of which themselves are conscious. For in my opinion, he that intendeth to speak nothing but the truth concerning nature, may both avoid lying and evil doing. But if any one be conscious and guilty to himself, of his own unworthy wicked life, let him return into the way, and look up unto God, that the eyes of his mind being enlightened, he may reclaim himself, from that wicked and depraved course of life, which he hath long followed. And it is to be desired that those that are aged, would yet seek to obtain wisdom. But no humane doctrine proceeding from mans invention, hath been ever profitable for us. But the true doctrine for instruction and government of manners, which wise men do follow is the gift of God. I have an invincible Buckler wherein I use to defend my self from the devils poisoned darts, namely, the knowledge of those things which are acceptable and pleasing unto God. And I have chosen those things to be the subject of my present speech, that I might extoll and praise the Father of all things, by his gracious assistance of my pious intention. And now O Christ, the Saviour of the world, beautifie my speech which intreateth of thy power, and direct me to set forth thy praise, in a grave and serious manner, and let no man expect to hear words polished and set together with artificial elegance. For I know that a pleasant fluent kind of speech, is but troublesome to wise and understanding judgements; when the speakers do rather strive to gain applause, than to dispute wisely of matters propounded. Some mad wicked men do say, that Christ was a malefactor, and condemned by sentence of judgement; and that he who gave life to others, was put to death. Neither is it a wonder that they should speak thus much, who being grown impudent, fear nothing, when wickedness is increased with gracelessness. Moreover, it is an extream folly in them, to persuade themselves, that the immortall God suffered a violent death by mans compulsion, and not of his own voluntary good will and pleasure; and his mercy to mankind, never imagining, that the invincible magnanimity and patience of God, could not be changed by any reproaches, neither could any contumelies alter his determinate Counsel, so that his divine fortitude conquered the inhumane cruelty of his enemies. For God in his mercy had resolved to extinguish injustice, and advance equity and modesty. Wherefore Christ instructed men in the doctrine of life: that those who would be good and happy men, might behold and admire his providence in his office of dispensation and administration, which was a most admirable happiness, that God should teach men to administer justice, and to make them like himself, by his doctrine and instruction, that all men might attain to goodness in this life, and happiness and felicity hereafter. This was the chief victory, the true Empire, the greatest work, and most agreeable to life, that all people might live moderately and modestly. To thee therefore O God, the Saviour of all men, we offer these praises, as Trophies of thy victory. But thou O most wicked and execrable blasphemy (which art grounded on lies) and strengthened by rumours and reports, thou dost entice young men into error, and dost flatter the ignorant with fair persuasions, and dost withdraw them from the worship of the true God: and dost make and erect images, and dost adore and pray unto them, that so being deceived through error, they may receive the reward of their own ignorance. For they dare vaunt Christ who is God,

*Imagines offered
to Idols*

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God, and the Son of God, and the Author of all goodnesse. Dorth not this God deserve to be revered by the wisest Nations, who being possesse of all power and virtue, and being constant to his own will and purpose, continueth in his mercifull resolution to effect the Salvation of mankind. Depart therefore ye wicked (for without sense of your sin, you may offer sacrifice, and celebrate banquets and drunken feasts) depart I say, and follow religion with a pretended shew, give your selves to pleasure, and to satisfie your voluptuous and intemperate desires, offer private sacrifices, and lastly serve your own lusts. For there is no goodnes in your minds, not so much as the first precept of thee our great and good God, who hath prescribed rules of life unto mankind, and hath given power unto his Son, to govern and regulate their lives, that those who live rightly and moderately, according as his Son hath appointed and decreed, shall enjoy another happy and blessed life.

CHAP. XI.

Of the Lords Incarnation and coming in the flesh, first, what it was, and for what causes it was.

BUt I intended to prosecute the eternal Decree and purpose of God, concerning the reformation of mans corrupted life, not ignorantly as many do, neither trusting to opinion or conjecture. And to return to my purpose, some perhaps will say, whence is the appellation, and name of the Son? what was his manner of begetting? For there is but only one God of a pure essence free from commixtion or composition. But it is to be understood that there is a two-fold manner of begetting, one by the common way of our birth: the other from the eternal will and wisdom of God, which he affordeth only to his Elect. For wisdom seeks to know the causes of the dispensation of universals. Seeing therefore nothing is without a cause, it is necessary that the cause must precede the thing caused. And seeing the world and all things contained therein, have an existence and preservation: it must needs be, that he that preserveth them, did necessarily exist before them, so that Christ is the author of preservation, and his preservation is the cause of the existence of things. For as the Father is the cause of the Son, so the Son is begotten of that cause, who had existence before all things as we have demonstrated. But how did he descend to men on earth? this was out of his own determinate will, because (as the Prophets had foretold) he had a general care of all men. For needs must the workman have a care of his work. But when he came into the world, by assuming a bodily presence, and was to stay and converse some time on earth (for so the work of mans salvation required) he found a way of birth, different from the common birth of men. For there was a conception without a marriage, a birth of a chaste Virgin, while a Virgin was the mother of God, by the power of the holy Ghost, in the fulnesse of time: the divine essence which was only before intelligible, was now comprehensible to sense: and incorporeal Divinity was now united under a material body. He was like the Dove which flew out of Noahs Ark, and rested at length on a Virgins bosom. After his birth the wonderfull wisdom and Providence of God protected him, even from his Cradle or Cratch. The River *Jordan* was honoured with his Baptism, he had the royal unction besides, by his Doctrine and Divine Power he wrought miracles, and healed incurable diseases. He was ready to grant whatsoever men besought of him, and he bestowed all his life in doing good to mankind. He delivered also a Doctrine, whereby he instructed his Disciples not in humane knowledg, but in heavenly wisdom: whereby they might learn not civil virtues, but the way which leadeth to the Kingdom of Heaven, and that they should by attentive contemplation strive to obtain the knowledge of everlasting and eternal matters, and should daily serve their Father in Heaven. Afterward he wrought many good and gracious miracles, restoring the blind to sight, the weak and sick to health, and the dead to life, and his satisfying of a great multitude in the wilderness with a little food.

CHAP. XII.

Of those who understood not this mystery, and how they were wilfully ignorant thereof; and what rewards remain for those who did acknowledge it, especially those who for the profession thereof died Martyrs.

WE give thee all possible thanks, O Christ, our God and Saviour, the wisdom of the Father, who both deliveredst us out of misery, and didst instruct us with thy

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holy Doctrine, neither do I speak it to declare thy praise, but our thankfulness. For who can sufficiently praise thy Majesty? For thou didst create all things which are out of nothing, thou gavest them light, and didst separate the elements out of the confused Chaos, and didst assign them several places, by order and measure, and out of thy singular grace and mercy thou didst provide that men should strive to attain everlasting happiness, that there is a kind of spiritual trading, and merchandizing by good works, when men do wisely and charitably, out of their abundance, relieve many others: that living temperately, honestly and charitably, they receive an eternal reward, that they should be mercifull and compassionate, that they should faithfully expect their promised reward, that they should embrace modesty, and all kind of virtues, both mortal and spiritual, which are attributed and inherent in Christ. For there was no fit Physician that could heal the maladies and injustice of those times, but the divine Providence did help those distempers, not secretly but by open cure. Also he knew, that some would wisely discern of matters, by comparing them to their own abilities, others more irrational would discern only things, that appeared in a nearer distance to the sense. Neither let the good or bad doubt, but that God in Christ made Heaven: and the cure of sin visible unto their sight, when he raised again the dead to life, and sense to the senseless. He made also the liquid Sea, solid as a pavement to walk on; he charged the Tempest into a Calm; and lastly, when he had wrought many wonderful miracles, and had recalled men from infidelity to a constant faith, he ascended into Heaven: all which were works of a divine power. Moreover the time of his Passion afforded many wonders, when the Sun was darkned, and darkness obscured the light of the day. For the people in all places did greatly fear, lest the end and consummation of all things were come, and all things should return unto that first Chaos, which was before the Creation of the world. And they stood wondering what wickedness committed by man against God had occasioned it, untill God contemning the contumely of the wicked in crucifying his Son, did again enlighten all the Heavens with a multitude of stars, and made it as light and resplendent as before. So that the face and aspect of the world, which seemed before sad and mournfull, began to grow clear and chearfull. But some who delight to speak blasphemy may say, that God might have given man integrity, uprightness and freedom of will. Yet what better way was there to rectifie the evilness of mans mind, then that God should come in person, and invite him to goodness. Did not he in the sight of all men, teach the way of living honestly and uprightly? But if the precepts of God when he was present could not avail, how could his precepts in his absence, which only strike the ears of men, be powerfull to touch the heart? What hindered his holy doctrine? Even the froward perverseness of men. For when we hate wholsom and profitable precepts, then passion blindeth judgement. Nay they contemned his precepts, and unwillingly hearkened unto his Doctrine, whereas if they had not carelessly despised it, they had received for their attentive hearing him, worthy rewards, both in this present life, and in that to come, which is the true life. For the reward of obeying God is immortal and eternal life, which they may challenge that know God, and do imitate him in their life and conversation, and do propose him as an example to guide those that run in the race of this life. But the Doctrine is committed to the learned and wise, that others should studiously and diligently observe those precepts, which they deliver, but a pure soul is the receptacle of Gods divine precepts, whence through the immutable power of a sincere faith proceedeth the contempt of death. A soul thus fortified doth stoutly oppose it self against the storms of this age, and being armed with divine strength, undergoeth this conflict, and suffereth martyrdom: and having magnanimously overcome the fears of death, she receiveth a Crown of glory from him, who himself suffered martyrdom; neither doth this honour make her insolent. For she knoweth that God giveth the strength both to keep his Commandments chearfully, and to observe them carefully. For same here, and eternal glory hereafter do differ. And therefore inasmuch as the Martyrs did lead a godly and modest life, and were mindfull of the observation of Gods Commandments, therefore they expressed much gracious and generous magnanimity in their deaths. Afterwards Hymns and Psalms were sung to the praise and glory of God the Creator of all things, while men offered this bloudless and peaceable sacrifice of Thanksgiving. Neither did they need fire, sweet Frankincense, and other Odours, but only the light of spiritual grace to illuminate their understandings while they prayed. Their Feasts were instituted for the charitable relief of the poor, and to make collections for the relief of Captives and

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and banished men: which if any one doth esteeme absurd, he doth believe that which the divine and holy Scripture requireth of us.

CHAP. XIII.

That there is a necessary difference in the heterogeneous parts of the created universe.

BUT some in accusing God do follow vain trifles, seeking what should be the cause, that he did not frame the natures of men one and the same, but created divers and various faculties thereof, repugnant and contrary to nature, whence proceedeth the disparity, unlikenesse of our dispositions and will. It had been better in regard of yeelding obedience to Gods Commandments, for the accurate comprehension of his essence, and for the confirmation of every ones faith, if all men had been endued with the same manners and course of life. But yet it is ridiculous to think that all men might have been alike in manners and disposition. For they do not consider, that the world, and the things therein, are of a divers constitution: For there is great difference between those things which belong to nature, and those things which appertain to manners, neither are the affections of the body the same with the affections of the mind. So man is not altogether void of divine goodnesse, neither is the nature of every one capable thereof, but those who search into the divine nature, and have devoted themselves to a divine life, and the contemplation of divine matters.

CHAP. XIV.

That created nature differeth much from the uncreated: and that man cometh nearest therunto, if he live a virtuous life.

BUT it is extream madnes to compare those things which are created with those which are eternal. For they have neither beginning nor end, but the other as they were created, and began to exist in time, must also necessarily have an end. But how can the things created compare with their Creator? And although it be a madnes to compare them with him, yet his commandment for their creation, doth somewhat agree unto his essence. For neither the Heavens are to be compared with him, nor the world which is subject to the senses, can be compared with him who is only apprehended by the Intellect and understanding: for Images are not to be compared to their Patterns, to whose resemblance they were fashioned. Doth not this confusion seem ridiculous, when the Divine Majesty is obscured and darkned, by comparing it either with men or beasts? For it is a mad desire of men, who think to make their Dominions on earth equal to Gods. For if we be inflamed with the love of divine happinesse, we must live according to Gods Commandments, for having followed that manner of life, which his divine Law prescribeth, after death we shall live eternally, in immortal mansions in Heaven. This is only the virtue in man, which is answerable to the virtue of God, namely to worship him purely and sincerely, to obey him diligently, and to contemplate and meditate on those things which are pleasing unto God. Neither let our minds grovel on the earth and earthly objects, but mount themselves to the high contemplation of divine matters. For such a life giveth us victory here over our spiritual enemies, and is to be preferred before riches or wealth. And this is the reason that there is so great difference in the dignity and the dissimilitude and unlikenes of things which the wise do thankfully obey, but the stupid and ungrateful are deservedly punished for their arrogance.

CHAP. XV.

What precepts our Saviour delivered, and what Miracles he wrought, and what benefits they received from him, who submitted themselves to his Government.

MOREOVER, we certainly know that the Sonne of God became a Master to instruct the wise in the doctrine of Salvation, and invite all men to virtue, neither can we forget or be ignorant, that he for our good, and the salvation of mankind was sometime conversant on earth, and that he called unto him honest, industrious men, and instructed them in modesty of life, and he taught them faith and justice which are repugnant to the envy of their adversary the Devil, who desireth to ensnare and deceive the ignorant. So that he beheld the sick with compassion, and cured their diseases: he comforted the poor, approving

a moderation of discreet wisdom, he advised them stoutly and patiently to bear all kind of contumelies, ignominies and contempt, teaching them that it was his Fathers command, that they should with a courageous mind, bear all kinds of misfortunes and adversities, shewing that a constancy of mind joyned with wisdom was the greatest strength : which is nothing else but the knowledge of truth and of goodnesse, which accustometh men that have great store of justly gotten riches, to bestow their goods in a liberal manner, for the relief of the poor. He also forbiddeth Lordship and Dominion, and sheweth that as he came to help the meek and humble, so he will forsake those that do forsake them, and do not relieve them. And having thus tried the faith of the people which served him, he made his Disciples condemn the world, and put their trust and confidence in him, and he reprehended one of his Disciples, namely *Peter*, when he grew wrathfull and angry. For he setting upon one of the Officers, determined to spend his own life in the defence of our Saviour, but our Saviour commanded him to be quiet, and to lay by his sword, and sharply chid him, because he did distrust his own defending of himself: and made a Law, that he that laid violent hands on another, or invaded him, or that he that did another injury, or began to use the sword, should perish by the sword. This is heavenly and divine wisdom, that we should rather suffer injury than do any, and when necessity requireth, we should rather receive losse, than do another any wrong. For seeing it is a great fault to do any injury, not he that suffers it, but he that doth the injury shall receive the greatest punishment. But he that serveth God shall neither do nor receive any injury, if so be he trust in God, who is alwayes present to defend and protect his servants. Let no man therefore prefer uncertainties before certainties. But how could he that had passed through so many troubles and dangers, doubt of Gods present assistance, when God alwayes freed and delivered him out of his troubles. And how could he doubt also, who led the people through the red Sea, which by Gods command divided it self in two, and suffered them to passe through it? This in my opinion is the firm Basis of faith: and the foundation of confidence, when we understand that these admirable and incredible matters, were performed by Gods especial providence and command. For from hence it proceedeth, that when any one falleth into adversity, his hope which he reposeth in God, remaineth firm and immutable, neither doth he repent him of this his faith and confidence. And when such a habit is implanted in the mind, the Spirit of God dwelleth in him. And this man cannot be overcome, for the soul that hath imbraced and received God, who cannot be overcome, cannot also be overcome though besieged on every side with dangers and troubles. Moreover we have learned this by experience, even by Gods own victory, whose providence is above all his works, who being unjustly, contumeliously reproached by wicked men, suffered no losse by his suffering, but obtained an everlasting Crown of Glory, as a Trophy of his victory over their despightfull wickednesse, and having vanquished and subdued the cruelty of his wicked enemies, he finished the work of his providence and love toward the Just, in effecting their salvation.

CHAP. XVI.

The coming of Christ was foretold by the Prophets, for the suppressing of Idols, and Cities that did adore Idols.

BUT his passion was foretold before by the Prophets, and his corporeal birth was foretold: the time of his Incarnation was foretold: and how Justice and honesty of manners should vanquish and overthrow injustice and all wickedness, and that the world should be made capable of wisdom and modesty, and that our Saviours Gospel should be propagated and planted in all mens minds, that sincere piety and godlinesse should be strengthened and increased, and that vain superstition should be quite suppressed. For the performance whereof not only beasts, but also men were sacrificed, and wicked Altars devised: and that by the Laws of the *Assyrians* and *Egyptians*, who did offer just and pious men in stead of sacrifices to their Idols made of Brasse or other metal. And therefore they were rewarded according to the desires of their Religion, as the Prophet *Isaiah* testifieth, *Memphis* and *Babylon* shall be wasted, and the inhabitants with their gods shall abandon it, and leave it as a solitary desert. Neither do I speak these things by report, for I was present and beheld them with mine eyes, and I beheld the miserable fortune of those Cities. Moreover, *Moses* by Gods

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Gods commandment did overthrow *Pharaohs* powerfull and potent Dominions, and subdued him being puffed up with infolency, and overthrew his strong and victorious Army, not by throwing of darts or any outward strength, but only by supplication and prayer unto God.

CHAP. XVII.

Of Moses wisdom, which the wise men of others Nations both admired and imitated: and of Daniel and the three children.

NO people was, nor had been now more happy than they, if they had not rejected the Spirit of God. But what can I speak of *Moses*, that may equalize his desert? Who reduced the tumultuous people unto order? Who by his mild and gentle perswasions pacified their minds? Who freed them out of bondage, and changed their sorrow into joy; and so advanced their minds, that on the contrary through their happinesse and prosperity they grew insolent and proud? Who also so far excelled his Predecessors in wisdom, that the chiefest wise men and Philosophers among the Heathens, did emulate and imitate his wisdom. For *Pythagoras* having imitated his wisdom, was so famous for his modesty, that *Plato* propoed his continency to himself, as an example for his imitation. Moreover *Daniel* was a Prophet, who performed his office with much magnanimity and courage, his manners and life were excellent, what labours and afflictions did he endure, by the command of the tyrant *Nebuchadnezzar*, who then ruled and reigned over the *Syrian* Empire: whose time being extinct, the Empire was translated to the *Persians*. The wealth and Idolatry of that tyrant is still famous. Moreover also the magnificent richnesse of his Idol-gods, his high built Temples, and his detestable and cruel Laws. All which *Daniel* contemning, through his entire and inviolable piety towards the true God, prophesied that the tyrants Idolatry should be cause of his ensuing misery. But he could not perswade the tyrant to a better mind, who was confident in his riches, so that he shewed his cruelty, by commanding that this just man should be thrown unto wild beasts to be torn to pieces by them. What shall I speak of the generous constancy of the three children in undergoing martyrdom, which Posterity hath imitated to the glory of the Christian faith? For they remained unsinged or toucht in the fiery Furnace, so that the flame could not seize on their innocent bodies. But *Daniel* after the *Assyrian* Empire was extinct, came by divine providence to *Cambyses* King of *Persia*. But thither also they pursued him, and the Magicians sought his destruction. And also many perillous dangers happened unto him, out of all which Christs divine providence did deliver him, so that for his approved virtue, he was advanced to great dignity. For because he prayed thrice every day, and wrought many wonders, the Magicians accused him for his frequent praying. And first the enemy of his virtues made them inform the Prince, that he was a dangerous man (for great virtues are suspected) and afterward they began to perswade him, that he that had done so much good to the Commonwealth of *Persia*, should be condemned to be cast unto Lions, so to be devoured of them. But *Daniels* condemnation to death advanced his perpetual fame and glory, for being shut up amongst the Lions, he found them more mild and gentle than they who had there shut him up. For albeit they were naturally fierce and ravenous, yet by Prayers which was his only defence, he made them tame and gentle. Of which when *Cambyses* was certified (for such a divine and miraculous matter could not be concealed) at the relation thereof, he was amazed with admiration, and it repented him that he had been so easily incensed against him, by the envious calumnies of the Magicians, yet being desirous to behold this spectacle himself, when he saw *Daniel* with his hands erected to Heaven, praying unto Christ, and the Lions prostrate before him, as it were in reverence and adoration of him, he straight condemned the Magicians, who had perswaded him hereunto, to the same punishment, and commanded them to be cast into the Den of Lions. And the cruel beasts which before had fawned on *Daniel*, tore the Magicians in pieces, and as their nature is, devoured them.

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CHAP. XVIII.

Of Sibylla Erythraea, who in an Acrostick of Prophetick Verses, that is, in the first letters of every Verse, expresseth Christs Passion, the Acrostick is:

JESUS CHRISTUS DEI FILIUS SERVATOR CRUX.

Here we must needs mention a certain testimony of Christs Divinity, fetched from those who were aliens and strangers from the faith. For those who do contumeliously detract from him, if they will give credence to their own testimonies, they may sufficiently understand thereby, that he is God, and the Son of God. For *Sibylla Erythraea*, who affirmeth, that she lived in the sixth age after the flood, being a Priest of *Apollon*, and wearing a wreath of Bays, like that god whom she revered, and observing the *Tripes*, round about which a Serpent was wrapped and rowled, she answered those that came to enquire any thing of her, that through her Parents ignorance she was devoted to this office and religion, which contained nothing that was honest in it, but do ravish violate the modesty of mens minds, in like manner as Historians do report of *Daphne*: this *Sibylla* I say, being at a certain time shut within her cave, wherein she used to practise her absurd and idle superstitions, by the power of the divine inspiration, she prophesied of future matters, that were to come concerning God, and by the first letters (which is called an Acrostick) she declared the History of the coming of Jesus, the Acrostick is, *Jesus Christus Dei Filius Servator Crux*. Her Verses we have subscribed and inserted underneath.

*I*n that time when that the great Judge shall come
*E*arth shall sweat, the eternal King from's throne
*S*hall judge the World, and all that in it be
*U*nrighteous men, and righteous shall God see,
*S*eated on high, With Saints and holy men

*C*ompassed, which in the last age have been;
*H*ence shall the earth grow desolate again
*R*egardlesse Statues, and gold be held vain
*I*ngreedy flames shall burn, earth, Seas and Skies
*S*tand up again dead bodies shall, and rise.
*T*hat the black mind and holy may be known
*V*ocally all shall speak what they have done.
*S*ecretest thoughts of mens breasts shall appear,

*D*isturbed faces with much grief and fear
*E*ven darknesse shall involve the Stars and Sun,
*I*nconstant Phoebe slide, the skie fall down.

*F*rom lowly state, the humble he shall place
*I*n honour, and all humane pride deface.
*L*arge Plains themselves shall to the Mountains raise,
*I*n the deep Seas no ships shall cut their wayes,
*U*nusual heat shall dry up and confound
*S*prings and their Rivers, the sad Trump shall sound.

*S*ounding with a shrill voice most full of dread
*E*ver-gaping Hell shall be discovered.
*R*eigning Saints shall sit 'bout Gods Tribunal round.
*U*nquenched flames shall fall down on the ground,
*A*nd shall consume and burn all mortal kind.
*T*he holy Grosse shall strengthen the good mind.
*O*ne life of happinesse the good shall live,
*R*egardlesse worldlings shall then mourn and grieve.

*C*leansing the faithfull in twelve Fountains, he
*R*eign shall for ever unto Eternity.
*V*ery God that he is, and our Saviour too
*X*rist that did suffer for us, these verses shew.

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And these things came into the Virgins mind by inspiration, and by way of prophesie. And therefore I esteem her happy, whom our Saviour did chuse to be a Prophetesse, to divine and fore-tell of his divine providence towards us.

CHAP. XIX.

That the Propheſie of Chriſt, was aſcribed to ſome of the Ecoleſiaſticks, but is indeed the Prophecy of Sibylla Erythraea, whoſe books Cicero before Chriſts coming translated into Latine; Virgil alſo maketh mention of him, and of a Virgin birth: celebrating the Myſtery under enigmatical dark words, for fear of the Princes.

BUT there are many that give no credence thereunto, although they confeſſe that *Sibylla Erythraea*, was a Prophetess: Yea, they suspect that some of our Religion, not ignorant in Poetry, did make these verses, and that they are falſly inſcribed, and reckoned among the Oracles of *Sibylla*: ſeeing they contain very profitable ſentences both to reſtrain the licentiousneſſe of immoderate pleaſure, and ſo perſwade to a modeſt continency of life. But the truth of this matter doth manifeſtly appear, for our men have with great ſtudy, ſo accurately compared the times, that none can ſuſpect, that this Poem was made and came forth after Chriſts coming; and therefore they are convinced of falſhood, who blaze abroad that theſe verſes were not made by this *Sibylla*. For it is manifeſt that *Cicero* having read this Poem did tranſlate into Latine, and joyned it to his works, who was after ward put to death by the Emperor *Antoninus*, and *Antoninus* was overcome by *Auguſtus*, who reigned ſix and fifty years: *Tiberius* ſucceeded *Auguſtus*, in whoſe reign our Saviour came into the world, and the myſtery of religion began to flouriſh, and the people were changed. Of which I ſuppoſe the chief of the Italian Poets hath thus ſung.

CHAP. XX.

Other verſes of Virgils concerning Chriſt: in which under certain veils (as Poets uſe) this knotty Myſtery is ſhewed.

Æ nova progenies Cælo demittitur alto.

Now a new progeny is ſent down from Heaven high.

And again in another book of his *Bucolicks*.

Sicelides Muſæ paulo majora canamus.

Yea Muſes, with a lofty wing

Let us of higher matters ſing.

And what can be more plain than that? where he addeth,

Ultima Cumei venit jam carminis ætas.

This is the laſt age wherein

Cumæa ſhall her verſes ſing.

For he maketh *Cumæa* to be one of the *Sibyls*. Neither was he content herewith, but he proceedeth farther, ſo that we muſt needs uſe his teſtimony: He ſaith thus:

Magnus ab integro ſæclorum naſciſtur ordo:

Æ jam redit & virgo, redeunt Saturni regna,

The integrity of times ſhall now renew a

And a Virgin ſhall bring back old Saturns reign.

What then? what is this Virgin? Is it not ſhe which conceived by the holy Ghoſt, and after ward ſhe might remain a Virgin, and beſides the Lord himſelf may be meant by this Virgin. And that the world by his coming ſhould be eaſed of her afflictions and oppreſſions, to which purpoſe the Poet addeth:

Tu modo naſcenti puer, quo ferrea primum

Deſinet, ac toto ſurget gens aurea mundo,

Caſta ſave Lucina.

Virgils interpretation of the Sibylline Oracles.

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*Hoc duce, si qua manent sceleris vestigia nostri
Irrita perpetua solvent formidine terras.*

The birth of that most happy child, in whom
The Iron age shall end, and the golden age back come
Chast *Lucina* favour.
He shall the powers of wickednesse destroy
And free the world from fear and all annoy.

We may clearly therefore understand, that those who do search into the depth of these words, shall find that they do allegorically shadow forth Christs Divinity: and the Poet lest the Emperor of *Rome* should be offended with him, for writing that which was contrary to their Laws and Statutes, established concerning their gods, did thus mystically involve and cover the truth. For I do believe, that he did foresee, the happy and glorious mystery of our Saviours coming: but that he might avoid their cruelty, and speak to his audience in the accustomed manner: and saith, that Altars should be built, Temples prepared, and Sacrifices offered to this new Birth. Therefore he adapteth that which follows to the understanding of the wise, saying thus:

*Ille deum vitam accipiet, divisque videbit
Permissos Heroes, & ipse videbitur illis:
Pacatumque reget patriis virtutibus orbem.
At tibi prima puer nullo munuscula cultu
Errantes hederas passim cum baccare tellus,
Mistaque ridenti colocasio fundet acantho.*

He shall live with the gods, and see agen
The gods and Heroes, and be seen of them.
And with his Fathers virtues he shall reign
Over the world, which shall peace obtain.
The gratefull Earth, sweet child shall be most willing
To bring forth gifts for thee without all tilling.
The winding Ivy and the Ladies gloves.
And also Saffron that the meadow loves.
And is called meadow Saffron, and with those,
That smiling flower, that's call'd our Ladies Rose.

This learned, perceiving the cruelty of those times saith,

*Ipsa lacte domum referent discenta capella
Ubera, nec magnos metuent armenta Leones.*

The Goats shall bring their Udders milk-fill'd home
And the gentle flocks great Lions shall not shun.

It is true which he saith, for faith doth not fear Principalities or any temporal power.

*Ipsa tibi blandos fundent cunabula flores,
Occidet Serpens, & fallax herba veneni
Occidet: Assyrium vulgo nascetur Amomum.*

Thy Cradle fairest flowers shall send forth still
Which shall have power the poisonous herbs to kill.
The Serpent he shall by destruction bring
Assyrian Amomum shall each where spring.

Nothing can be spoken more true, or more expressive of our Saviours virtue. For he was full of the sweet flowers of spiritual graces, even from his cradle. But the Serpent, by whom our first Parents were deceived, enticed by his allurements to fall from their first integrity, and to pull upon themselves misery and ruine, this Serpent was vanquished and his sting taken from him. For as before our Saviours coming all men saving the Just were ignorant of the hope of Salvation: so when he had suffered, and that the body wherewith his Divinity was cloathed, had been separated a while from the communion of the holy Spirit, the power of his resurrection was revealed to men. And original sin was partly washed away
and

and purged by Baptism. Then he commanded his servants to be of a good courage, and that by his resurrection, they should believe and hope their own resurrection. So that he was the death of death, and our resurrection was as it were sealed and confirmed. But when he saith, that the *Assyrian* shall grow every where, he meaneth the *Assyrians*, and the multitude of the religious, who as boughs proceeding from one stock should bloom and flourish. There the wise Poet *Virgil* spoke learnedly, and that which follows is futable unto the rest.

*At summi Heroum laudes, & facta parentum
Iam legere, & qua sit, poteris cognoscere virtus.*

He may at once know virtue, and may read
His fathers works, and what the Heroes did.

By the praises of the *Heroes*, he meaneth the upright works of just men: by the virtue of the Father, he understands the fabrick of the world, framed by God to last everlastingly. Perhaps also he meaneth those Laws, which the holy Church useth, conforming mens lives to the Rules of Justice and Temperance. Moreover, it is wonderful that men, whose lives are in the midst, between the objects of good and evil, and are not capable of a sudden change, could leave their rude kind of life, for a celestial and divine life, which consisteth only in the contemplation of intelligible objects.

Mollis paulatim flavesceat campus arista.

The field when the soft Ears are ripe
Shall by degrees even wax white.

That is, the fruit of the divine Law shall be produced to mans use,

Inculisq; rubens pendebit sentibus uva.

And the red Grape shall not scorn
To grow on the undrest thorn.

That is, manners that were not deprived by wicked living.

Et dura quercus sudabit rosida mella.

From the hard Oak there shall
Sweet honey sweat forth and fall.

He describeth the ignorance of men in those times, and their rude and impolisht manners. And perhaps he sheweth that those who do hear of Gods great sufferings, may thereby be comforted in their own sufferings, and receive the sweet fruit of their sweat and patience.

*Pauca tamen suberunt prisca vestigia fraudis,
Qua sentare Thetis ratibus, que cingere muris
Oppida, qua jubent telluri insindere sulcos.
Alter erit Typhis, & altera qua vehat Argo
Delectos Heroas: erunt etiam altera bella,
Atque iterum ad Trojam magnus mittetur Achilles.*

Yet some few prints of wickedness shall remain
So that Ships shall sail on *Thetis* waves again,
Which shall make them to encompass their Towns round
With wals, and to make Trenches on the ground.
Another *Typhis* and *Argos* there shall be
To convey the chosen *Heroes*, and besides we
Shall have other wars again, us to destroy
And great *Achilles* shall be sent to *Troy*.

Thus the wise Poet sang most excellent, observing a due Decorum in his Poetry. For being not a Prophet thou didst not purpose to prophesie, being deterred also by the imminent danger which they incurred, that contradicted their Countries institutions. And therefore to avoid danger he openeth and declareth the truth in a close manner, and blaming the *Towers* and wars then so frequent, he pointeth forth our Saviours coming to the *Trojan* war, and by *Troy* he allegorically signifieth the whole world. For being sent by his own Providence, and by his

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his Fathers command to the earth, he opposed himself, and fought against the wickednesse of the world, and wicked men. But what saith the Poet afterward?

Hinc ubi jam firmata virum, saecuris atas.
When thou shalt attain at length
To years of manhood, and firm strength.

That is, when he groweth to ripenesse of age, having extirpated and rooted all wickednesse out of mans life, he shall fill the earth with peace.

Cedet & ipsa Mari victor, nec nautica pinus
Mutabit merces, omnia feret omnia tellus:
Non rastris patietur humus, non Vinea falcem,
Nec varios discet mentiri lana colores.
Sponsae sua Jandix pascentes vestiet agnos:
Aggredere O magnos, aderis jam tempus, honores,
Chara Deum soboles, magnum Jovis incrementum:
Aspice connexo nutantem pondere mundum,
Terrasque, tractusque maris, caelumque profundum:
Aspice, venturo latantur ut omnia saclo.
O mihi tam longe maneat pars ultima vira,
Spiritus & quantum sat erit, tua dicere facta
Non me carminibus vincet nec Thracius Orpheus,
Nec Linus, huius mater quamvis, atque huius pater adit;
Pan etiam Arcadia mecum si iudice certet
Pan etiam Arcadia dicet se iudice victum,

The Sea shall then be quiet, no Ship shall range
Abroad her wares with others to exchange;
Then every Land shall every thing produce,
And then to plough the earth they shall not use
Vines by the hook shall not be rectif'd,
Nor wooll with divers colours shall be dy'd
Fair fleeces voluntary shall proceed

And cloathe the Lambs while they do gently feed.

Joves off-spring, and the Gods dear Progenie

Come to those honours which attend on thee:

See how the world doth nod though poised even

Both Earth, the broad Sea, and the highest Heaven:

O might my dayes be lengthened, so that I

Might sing of thy great deeds before I die.

See how all things do their joy and gladnesse shew

For that Age which is ready to ensue;

The Thracian Orpheus should not me overcome

Nor Linus, though his Parents heard the Son;

If Pan, Arcadia judging, strive with me

Pan should, Arcadia judging, conquered be.

Behold saith he the smiling countenance of the world, and all the elements. Some have unwisely conjectured, that he spoke herein of the Original of some humane Birth. But how could it stand with reason that after an humane birth, the earth should not stand in need of the Harrow and Plough, or the Vine of the Hook? Or how could his words be understood of an humane Birth? For nature like a Handmaid is obedient to God, but not to any humane power. Besides the merry aspect of the Elements, doth denote Gods descending, not any humane conception. And whereas the Poet doth wish that his life may be lengthened, it is an invocation of his divine coming. For we use to ask life and preservation from God, and not from man. And Erythraeus also speaketh thus with God, Why dost thou, O Lord, impose on me a necessity of prophesying, and not rather take me up from Earth into Heaven, and keep me there untill the day of thy coming? Besides, man to that aforesaid addeth,

Incipe

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*Incipe parvus puer visu cognoscere matrem
Matri longa decem tulerint fastidia menses.
Incipe parvus puer : cui non risere parentes,
Nec Deus hunc mensa, Dea nec dignata cubili est.*

Smile on thy mother child with loving chear,
Thy mother who ten long moneths did thee bear
Begin to smile on her sweet lovely boy,
Though to thy Parents thou didst bring no joy.
No God did foster thee at their own table,
No Goddesse did vouchsafe thee any cradle.

CHAP. XXI.

That this could not be spoken of him that should be only man : and that the Infidels through their ignorance of God do not understand their own original.

HOW was not he his Parents joy? Because his Father was a divine power void of quality: and though it be without figure, yet it is discerned in the description of other things, though it be incorporeal. Besides the holy Ghost is of no marriage-bed. For what affection or desire can he have to good, with whose love all things are inflamed? And what community is there between wisdom and pleasure. Yet some blasphemously do speak in this manner, who do induce a humane procreation of God, and do not strive to cleanse themselves of their wickedness. I invoke thee, O Piety, I invoke thy help and assistance in that which I do speak: who dost prescribe a certain sacred chaste Law, and shewest them the most wished hope of all good, which is the certain promise of immortal life and salvation. I adore thee, O Piety together with Clemency. We give thee immortal thanks for thy gracious help and assistance which we have formerly wanted. The rash multitude who are ignorant of thy help, in regard of their innate hatred against thee, do also detest God. For they know not themselves, nor the original of their own lives, nor that service and reverence which they owe unto God. For the world and all things contained therein are in his possession.

CHAP. XXII.

He giveth thanks unto God, commemorating his victories and other prosperous Fortunes : inveighing against the Tyrant Maximus, who by the cruelty of his persecutions made the Piety of those times more famous.

I Acknowledge that my prosperous Fortune, and all good whatsoever hath proceeded from Piety. The successfull event of my affairs may witness this, and also my famous actions, Trophies and victories, gotten against my enemies. The famous City of Rome hath known these things as well as my self, and hath therefore given due praise unto God. And the people of the City assent unto me in this kind, although deluded by hope they may seem to have chosen an unworthy Prince, who straitway received just and due punishment for his wickedness, which it were injustice not to mention, especially in me who do discourse (O piety) before thee, and do studiously endeavour how I may speak unto thee in chaste and becoming language. Ye: I will speak perhaps, O Piety, that which shall not be undecent, yet expressing much fury and cruelty. When the Tyrants excite and stir up a pestilent war against thy most holy Churches, and some delight therein, so that a pitched field was appointed: thou marching forth into the midst of them, being fortified and strengthened with faith in God, didst oppose thy self against his enemies. But the cruelty of the Tyrants and their wicked adherents, like a greedy fire devouring all things without delay, made thy glory and renown more famous and illustrious. So that those which beheld it wondred when they saw the Lictors, and those who tortured the godly, to grow remiss in inflicting punishment, to be grievously vexed, their Bands to be unloosed, their tortures and racks slackened, the flames burning about them quenched, while the Saints did freely and constantly confesse the faith. What therefore did thy attempt, O Tyrant prevail? What caused thy rage and madness? Thou wilt say perhaps the Honour of the gods: but what gods? I pray, Did those thoughts become a divine nature? Or didst thou think the gods like thee were angry and furious? Or if they had been so, thou shouldst rather admire them, than obey their
rash

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rash and unwise counsel, who did perswade the slaughter and torturing of just men. But thou wilt say thy design intended the preservation of credit, and the observation of ancient statutes. I think so, for those statutes are like those that enacted them, and declare their ignorance. But perhaps thou didst think that the statutes of men fashioned and made by an Architect or Mechanick were very powerfull, and therefore thou hadst a care thereof, using great diligence, lest the Images of these gods, which were fined and repaired by men, should be contaminated or defiled.

CHAP. XXIII.

Of the Institution of a Christian life : and that God delighteth in those that live virtuously ; and that they are to expect a retribution and reward.

BUt strictly and accurately compare your religion with ours. Have you true concord? continual bounty and liberality? reprehension of errors, which admonitions do not tend to destruction, but to instruction : not to cruelty, but to health, and the confirmation of sincerity of faith towards God, and of natural society and love amongst men? Also mercy, to the miserable and oppressed : also a simple and sincere life, not covering and hiding wickedness under the vail of craftinesse. Also an acknowledgment of one God, and one Power is here profest? and all this is true Piety, this is pure and undefiled religion: this is that modest life, which those that follow, shall walk as it were in the royal high-way to Heaven.

For no man dieth that liveth in this manner : but having put off the upper garment of his body, he rather runneth to be translated to God, than to die. For he that ingeniously confesseth God, doth not angerly submit himself to death, but generously undergoeth the necessity thereof, as a trial of his patience, and love towards God. Neither is it to be doubted but God doth imbrace and delight in the virtue and honesty of men. For it would seem absurd, if he that excelleth all, and is the Prince of all, and is goodnesse it self, should neglect the requital of goodnesse, seeing poor men will shew their gratitude by their thankfulness, and remunerating of a benefit : although those whom they gratifie, stand in no want thereof. But the goodnesse of God accompanieth us through all our life, and is present with us when we do any good. And though God approving us for our fortitude and good inclination of affections, do not straitway reward us with some benefit, yet he defers the bountifull remunerating thereof unto some other time, when he will take account of our whole life. And if we have lived rightly, we shall obtain the reward of eternal life : but the wicked shall have due punishment.

CHAP. XXIV.

Of the insulting of Decius, Va'rianus and Aurelianus against the Christians, who died miserably for persecuting the Church.

IWould ask of thee, O *Decius*, who didst sometime persecute the just, who didst hate the Church, who didst inflict punishment on those that lived piously and holily, what cruelty dost thou now use after thy death? or rather, how cruelly art thou thy self tormented? That time sufficiently declared thy miserable condition, when in *Scythia*, thou and thy Army being overthrown, thou didst expose the famous *Roman Empire* to the contempt of the *Getes*. And thou *Valerianus*, shewing the like cruelty to Gods servants, Gods just and righteous judgments did overtake thee in the sight of all men, when thou wert taken captive, and led bound in thy royal robes : and at last *Sapor King of the Persians*, commanded that thou shouldest be fleaed and salted, and thus thou wert made a publick spectacle of misfortune. And thou also *Aurelianus*, the incendiary of all wickednesse, when thou wentest to make war in *Thrace*, thou wert slain in the middle way, and didst fill the Cart-ruts with thy wicked blood.

CHAP. XXV.

How Dioclesian deposed himself from the Government of the Empire, and for vexing the Church was struck with Thunder.

Dioclesian also after his cruel and bloody persecution, having madly accused and deposed himself, he betook himself to a retired life, and lived in a poor mean house. What did it therefore avail him, to stir up war against our God? So that in my opinion the rest of his life was very miserable, being alwayes afraid lest he should be struck with Thunder.

Nicomedia

Nicomedia can witness as much, and those who were eye witnesses, and my self amongst the rest, that his Palace and house was beat and burnt down with thunder and lightning. Which sad events wise men had foretold, and did not hide their grief conceived, for the wicked outrages committed against the Christians, but they discoursed freely & openly thereof amongst themselves. What fury is this, and what insolency, when men dare provoke God with war, and madly insult over Religion, and destroy such an infinite multitude of just men, without any cause! O modesty! thou that instructest those who are subjects unto thee. O Providence! thou that guidest Armies, they have wounded their own Citizens, who never saw the backs of their enemies in the Field. And therefore the divine providence did at last revenge their wickedness, to the detriment and loss of the Common-wealth, and to great effusion of blood, as might have wrought a peace amongst the *Barbarians*. For I said before the Emperors whole Army, which was subject to the command of a base ignoble felon, that gaped after the Empire, was dissipated and overthrown in many battels, while God delivered the City, and set it at liberty. Let therefore the oppressed and those that have obtained liberty, give praise and thanks unto God for their deliverance, and for his providence and singular love towards them.

CHAP. XXVI.

That God blessed the Emperor for his Piety: and that we ought to have recourse unto him, for assistance in all good actions, and to acknowledge the success thereof to proceed from him, and that errors do proceed from our selves.

BUT when they praise my reign, which I began by divine appointment, do they not confirm God, to be the author of all my good and famous actions? Yes verily. For it is proper unto God, to produce the best effect, and for man to obey God. And moreover I believe, it is an excellent duty, for every one before he attempt any thing, so to prepare himself, that he may securely compass his designs. And every one knoweth that we ought to lift our hearts and hands to God with sincerity of affection, and that prayers and supplications do make all good actions prosperous and successfull, and that it is very profitable for publick and private use, while men pray for themselves and their friends. The *Gentiles* have seen and beheld those battels and wars, wherein Gods providence hath given us the victory, and they have marked that God moved by our Prayers hath helped us. And truly there is a kind of violence in a just Prayer, and religious Prayers do never go unrewarded, neither do they receive any repulse, unless they want faith. For God embracing the honest affection of man, is alwayes ready to shew mercy on him. Error belongs to humane frailty, but in humane errors God is blameless. Wherefore it is meet that all the religious, should give thanks to our Saviour for their salvation, and for the prosperous state of the Common-wealth, and frequently to beseech Christ that he would be pleased to bestow on us his gracious benefits. For he is the invincible defender of the just, their strong fortrels: he is the great judg, and lastly, he is the doner and giver of immortality and eternal life.

Finis. Glory be to God.

A Preface to the Oration in praise of Constantine the Great.

THE cause of my coming to this place (Friends and Priests of God) was not to delight your minds with fabulous inventions, or to please your ears with elegancy of speech, as the *Sirens* with their sweet songs; nor that I might present unto you in golden cups, to speak poetically, that is, in fair and shining oratoricall flowers, beautified with the neat structure and composition of words, the flatteries of pleasure: but partly to admonish you that are led by the spirit of wisdom, to be the holy Ministers of Christ, that in preaching, you decline and shun those vulgar wayes of Rhetoricians, and also that you diligently beware, that you do not frame your speech to the humour of the ignorant multitude; and partly that I might celebrate the Emperors praise in a new Oration. And though many other do travell with me in magnifying his virtues, and contend with me in this happy emulation, I shunning the common path, will follow an unusuall way, which I must not enter into, with unwashed feet, or without reverend preparation: that others following a popular kind of speech, full of childish conceits, delighting in the neat elegancy of an Oration, do please mens ears with

narrations

Eusebius Pamphilus, *his Oration in*

narrations of humane matters, and strive only to delight them: but those who profess a general wisdom in the knowledge of divine and humane matters, because they make a division between things that are good, therefore they prefer the Emperors divine virtues, and his pious duties performed unto God, before his deserts towards men, which they call second goods, and leave them to be dilated on by a second sort of Rhetoricians. Therefore in regard the Emperors wisdom is discerned in the knowledge of divine and humane matters, the object of the former whereof is God, the latter men, and their actions: let those who are no Divines, so be it they are fitly qualified for that office, make the Emperors humane regall virtues the subject of their praises: which although they will be beautifull and profitable (for all things in the Emperor were eminently excellent) yet they are far inferior to those his divine virtues, wherewith his mind was beautified. But those who are the Ministers of the Word, and sacred professors of Scripture, let them open the secrets of State, concerning the Emperors beginning and initiation, and that to the professor of Divinity. But those whose knowledge piety hath purged and refined, and mounted it to a higher pitch of understanding by soaring on the wings of contemplation, let them undertake to celebrate the praises of this most mighty King and Emperor, and make a scrutiny into his divine virtues. And let us explicate and unfold the perfect mysteries of Heaven, of the high and mighty Emperor, of his spiritual guard of the Clergy; who were alwayes about him, of true and perfect, and of false and only colourable manner of government, and lastly, of the consequences of both, out of the divine Oracles of the Prophets, delivered by the inspiration of the holy Ghost, not from the madness of Divination. And so much being spoken by way of Preface, to illustrate the present matter, let us proceed to the explication of these divine mysteries.

EUSEBIUS PAMPHILUS
HIS
ORATION in PRAISE
OF THE
Emperor CONSTANTINE.

Which he delivered in the thirtieth year of the reign of the aforesaid Constantine.

THE occasion of this assembly and meeting, is to celebrate the Praises of the mighty Emperor, in which, we who are the Emperors Ministers, and illuminated with the knowledge of Divinity, do exult and rejoyce. And from this great potent Emperor, we will draw our *exordium*. I call him here the great Emperor, who is great indeed, and him I understand (being certainly assured that the Emperor who is present, will not blame my speech, but rather praise it, since it concerneth God) him I say I understand, who governeth the world, who is the chiefest, highest and greatest of all; whose seat is in heaven, and the earth is his footstool, whom humane conceit cannot comprehend, because it cannot with the eye of contemplation behold the glorious beams of his Divinity, whom celestiall Armies do encompass, whom powers and Angels do environ, acknowledging him to be their Lord and Emperor. Moreover, infinite multitudes of Angels, troops of Archangels, and Quires of Saints and holy Spirits, are enlightened with the beams of his divine Majesty, who is the fountain of light. The incorporeall lights of the Angels do praise this Emperor with divine Hymns, and so do the corporeall Luminaries and Lights. He draweth over the spacious Heavens a blew Curtain, and thereby separateth those which are without, from those which are within his Palace. And here the Sun, the Moon, and other celestiall Luminaries are rowled and carried about,

about, which shining in the entrance of his Palace, do honour the Creator of the Universe, and by his command do enlighten the dark places of the earth, with daily light. I having determined to praise this our great Emperor, and Christ together with our victorious Emperor, I think it fit to begin with the former, in regard I both know and am assured that he authorizeth all those powers and principalities to which we are subject; and that the *Cæsars* the Emperors *Sonnes*, having learned it from their Father, do acknowledge him the fountain of all goodnesse. Whom Armies and great multitudes of people in severall Countries and Cities, and the Presidents of Provinces in their Provinciaall Meetings, do holily reverence, as they have been trained up and indoctrinated, by that famous preserver of the Common-wealth, the mighty *Constantine*. Moreover, all sorts of men, and all nations, of what tribe or language soever, although they disagree about other matters, yet they consent in acknowledging that all praises belong unto God, and they being moved by certain naturall principles and notions inherent in him, do ascribe glory and praise unto him.* What doth not the whole earth acknowledge the power of the Lord, and shew obedience unto him, by producing plants and Vegetables for the good of the creatures therein contained? Him the hasty course of Rivers and Torrents, him the streams of clear fountains flowing from infinitely deep Abysses and bottoms of Mountains, do confesse to be the Creator of this divine and admirable Fabrick. The high-going waves of the deep Sea, whose waters he hath gathered together, and set bounds unto it, when the raging billows thereof do rowl unto the shoar, and make the earth tremble, yet are afraid of him. Moreover, the weeping winters rain, the loudnesse of thunder claps, the flaming of lightning, the violence of winds, the wandring motions of the clouds through the air, do declare his power to their contemplation, who can no other wayes behold him. Moreover, the Sun, who filleth all things with his light, and measureth our times and ages, doth acknowledg him to be his only Lord and Creator, and obeyeth his will, by keeping that constant course which he hath assigned and appointed unto it. The Moon also whose light is more obscure than the Suns, which by revolution of time increaseth and decreaseth, doth also obey his divine will. Besides the adornment of the Heavens being beautified with stars, and moved about in an orderly circular course, untill they have finished their motion, do with a silent voice declare that God is the Father of lights. Also all the celestiaall luminaries, which by his command do harmoniously agree, and finish their long courses by their daily revolutions, and have contrary influences and aspects, also the vicissitudes and changes of day and night, the anniversary mutations of times, and lastly, the orderly and proportionable harmony of the world, do declare his manifold and wonderfull wisdom. Moreover, all invisible powers and spirits do ascribe unto him all fit and due honour and reverence. And therefore all the world again doth praise this great Emperor; the highest heavens, and all the celestiaall Sphæres do honour him, Armies of Angels do praise him with hymns, all Spirits and Souls that proceed from him, do praise him as their Father. Infinite ages before the Creation of the world, and all the ages since do acknowledg him to be the only Lord and God. Also his eternall and only begotten Word, that is, and was in all, before all, and after all, the great high Priest of the high God, before all times and ages, and partaker of his Fathers glory, did alone pacifie him, for the salvation of all men. Who had equall honour to his Father, both in this world, and in his Fathers Kingdom. For he was that heavenly light, which proceeded from the Father, whose person did constitute a divine Species different from all mortall essences: and so proceeding from God, who is without end and beginning, he came down, and with the beams of his Divinity, enlightned both heaven and earth. He being the Word of God, doth rule the whole world: he is above all things, and in all things, whether visible or invisible. From whom, and by whose providence, this our Emperor beloved of God, doth rule and reign over the whole world, the Portraicture of the whole Empire doth in some sort resemble Gods celestiaall Empire. The only begotten Word of God reigned with the Father from all eternity: our Emperor was alwayes beloved of him, and being by him appointed to take the reigns of government, he hath reigned many years over the whole world, moreover, the one made the world and the heavens fit to receive his Father: he as his friend, brought and induced all his subjects to acknowledge the only begotten Word of God, and our Saviour: the one did drive away the invisible spirits of delusion and error, which like wild beasts did molest his flock. The other also did by his divine assistance obtain many victories over his enemies, and having by war subdued those that were refractory against the truth, he at last made them conformable thereunto.

* All the
Creatures do
acknowledge
Gods glory.

The eternall Word of God, sowed in the hearts of believers, the seeds of salvation, and instructed them in heavenly knowledge of his Fathers Kingdom, he being as it were his friend, and a Prophet of the Word of God, did invite and call all men to the knowledg of God, and did inculcate it into their ears and understanding, and openly published and made known to all the inhabitants of the earth, the laws of sincere Religion and truth: He the protector of all mankind, opened the gate of his Fathers Kingdom, to those that would passe from hence to heaven: he being inflamed with zealous love towards God, hath purged all wicked errors out of his terrestiall Kingdom, he got a company of holy and religious men into his Palace, and earnestly fought the good of his subjects: he alone of all the former *Romane* Emperors, having reigned by the appointment of God the chief Emperor thirty years, doth now celebrate this convention or assembly, not to the Infernall gods (as antiquity did) nor devils that deluded men, nor to false gods and images set up in high places, which wicked men did worship: but that he may give thanks unto him; who hath advanced him to honour, and acknowledg him the author of that good which he hath received: neither did he after the example of the ancient Emperors, pollute and defile his Palace with bloud, neither did he offer sacrifice to infernall Devils, but he offered unto God the gratefull and acceptable * sacrifice of his heart and affections which he consecrated unto God. For this sacrifice is only pleasant and precious in the sight of God, which this our Emperor from the sincerity of his inward affections offered oft, without fire or bloud: namely by planting the true religion in mens minds, by advancing Gods glory, by imitating God in his royal bounty, and committing himself wholly unto him; and he the first of the Emperors that dedicated himself to the service of God. This most excellent sacrifice the Emperor offered, and like a good shepheard he did not sacrifice firriling lambs, but he reduced the reasonable souls of the flock that was under his charge, to the knowledge and true worship of God. So that God being delighted with such a sacrifice, and willingly embracing the gift, honoured the royal Priest that offered this famous sacrifice, and made him Emperor: and that he might remunerate his sanctimony, he conferred on him more ample honours, and gave him power to celebrate divers festivals to the prosperous advancement and good of his Monarchy. At every festival or convention celebrated every tenth year of his reign. God assigned one of his Sons to be participant with him in the Imperiall dignity, that like green and flourishing plants; they might grow and increase in honour.

Therefore his eldest Sonne, called after his Fathers name, at the end of the first ten years of his reign was enstalled as an associate to his Father in the Empire. His second Son was advanced to the same honour in the twentieth year of his reign. And the third doth now obtain that dignity, at this present Festivall, celebrated in the thirtieth year of his reign. So that now it by Gods grace his Empire last forty years, as the time of his reign encrease, so his off-spring will be enlarged: and by the declaration of the *Casars*, the propheties of the Prophets shall be fulfilled, who heretofore openly so foretold. And the Saints of the highest God shall take and rule the Kingdome. Thus God the chief Emperor hath blessed this our Emperor, with length of dayes and a numerous Progeny, and hath preserved his Empire, to which all the Nations of the world are subject, in as prosperous and flourishing an estate, as from the beginning of his reign. Moreover, for his sake he hath appointed this assembly, and hath made him victorious over all his enemies, and a famous example of true piety to all the inhabitants of the earth for their imitation. He by the bright and farre spreading beams of his Sons the *Casars*, as the Sunne with his light, doth illuminate forreign Countries. So that as he hath honoured us that inhabit the East, with his own presence, to our great good and commodity, so he hath made one of his sonnes Emperor over the Eastern people, and hath placed his other two in other parts as light and luminaries proceeding from himself. Moreover, he hath laid the yoke of the Empire on himself, and his three sonnes the *Casars*, he ruleth and moderateth them with the rains of concord: he extendeth his power through all the world, he is every where present, and vieweth all things. Moreover his Empire resembleth the celestiall Empire, so that lifting up his eyes to heaven, he governeth his subjects in this inferiour Empire, according to the pattern and form of the heavenly Empire. For Law which is the King of all, hath prescribed a Monarchy to be a government most futable to a Prince and people. * For a Monarchy doth exceed all other kinds of Common-wealths and manneyes of government: for that government is

* What sacrifices are acceptable to God.

* The commendation of a Monarchy.

various which consisteth of an Aristocracy or government of men equall in riches and dignity; also a Democracy or government of the people, which is opposed to a Monarchy, is rather a seditious confusion than a government. And therefore as there is one God, not two, nor three, nor more (for to introduce a multitude of Gods, is to take away the essence of God) so there is one universall King and Emperor, and one word of his, and one royall Law, which is not expressed in words, nor like that which is written on Tables and Pillars, doth wear out in length of time, but doth live and flourish perpetually, being the Word of God which openeth the Kingdom of Heaven to all that serve him. Whom heavenly Armies, and infinite thousands of Angels, that are obedient to the Will of God, and infinite bands of ministring Spirits do encompass. Moreover, this Royall Word of God doth govern all the ministring Spirits in Heaven: * Divines do call him the chief Captain, the High-priest, the Prophet of his Father, the Angel of great counsell, the splendor and beauty of his Fathers light, his only begotten Sonne, and infinite other such like names they ascribe unto him, whom the Father, making him the only Word of God, the Law of Wisdom, and the fullnesse of all goodnesse, bestowed him as the gift of salvation, to all that do obey him. He also administred all matters, is every where, dispenseth his Fathers gifts, communicateth unto men the knowledge of the heavenly Kingdome, and doth beautifie a soul fashioned to his Image with divine gifts and graces. And doth communicate all those graces unto us, which flow from his Divinity. For he is onely wise, onely God; onely good in Essence, and lastly, onely strong and powerfull: the originall of Justice, the Father of reason and wisdom, the fountain of light and life, the treasury of truth and virtue, the Moderator of all Empires, Powers and Principalities. But whence are these things known unto men? who hath declared this to mortall men? what tongue of flesh can expresse these things which are spirituall? who by contemplating of the invisible King, hath found that these powers and graces are in him? For by the senses, the elements and bodies compounded of them, and other concrete substances are conceived and discerned. But no man can boast that with corporall eyes he hath beheld God. For mortall man cannot comprehend or behold the beauty of his wisdom. For who hath sensibly beheld the face of his Justice? Whence do men apprehend the motions of his power and providence? How can men clothed with flesh and blood conceive aright of his Power and Dominion? Who could have revealed to men on earth his incorporeall Essence, if the Word of God had but been the only Interpreter and discoverer thereof, who is the Essence of his Father, and only comprehensible to mans reason and understanding. Who being one in Essence with the Father, doth water the minds of his children with the streams of his Fathers Divine Grace. From this fountain proceeded the light of nature ingrafted in our minds, and the wisdom of the Grecians, and Heathens. Hence also proceeded the notions of reason and wisdom: the seeds of prudence and justice: the principles of arts; the knowledge of virtue, and the acceptable and pleasant name of wisdom: the reverend love of Philosophy, the vision of God himself, and piety and godlinesse of life, also all knowledge of goodnesse and honesty, and the establishment of humane Kingdoms and Empires. This Word of God was the Father of our souls, and did frame them at first to the likeness and * similitude of God, and made him only of all the creatures fit for Government and Dominion. And afterward he implanted in his mind prescience and fore-knowledge, and a hope of a celestially Kingdome; for the effecting whereof, he who is the Father of all us that are his children, vouchsafed to come into the world, and to conferre and discourse with men, and like a Husbandman to sow the seed of his word in our minds, and to renew our spirituall graces, and make all partakers of the Kingdom of Heaven. Moreover, he called all men, and admonished them to provide themselves for their celestially journey, and to walk worthy of their calling. And moreover, he filled the whole world with his * Doctrine, and he shadowed out unto us the Kingdom of Heaven, exhorting every one to strive to obtain it, and encouraging them with a hope thereof. Of which this our Emperor, beloved of God, is made partaker even in this life, both in regard, that God hath endued him with his Divine graces, and adorned his mind with Divine gifts. For Christ the Word of God hath bestowed on him eloquence, wisdom and Divine knowledge: he hath made him good by communicating of his goodnesse: Just by participation of his Justice: temperate by imitating his temperance, and strong by his heavenly assistance. * Moreover, he may be truly called an Emperor, whose mind being furnished with virtue, reigneth graciously on earth, as God doth gloriously in Heaven: but he

* Divines is to be taken here for the Prophets, Evangelists and Apostles, who have left unto us the holy Scriptures.

* The likeness of God in man.

* Christs doctrine was the Picture of the Kingdom of Heaven.

* who desireth to be styled Emperor.

that denieth God and goodnesse, nor acknowledgeth him to be the Creator of the soul, nor doth attribute unto him due honour and praise, but doth defile himself with wickednesse, he hath changed all mansuetude and graciousnesse with salvage fury and cruelty, honesty with wickednesse, wisdom with folly, rashnesse with reason and understanding, from which bitter stock, pestilent and pernicious branches do spring, as untemperatenesse of life, covetousnesse, murder, war with God; and lastly, all impiety: and he that is thus addicted and affected, although by tyrannicall violence he possesse the Empire, yet he cannot be truly called an Emperor. For how can he represent the person of a Monarch, in whose devilish imaginations the Devils portraiture is drawn? How can he be called a Prince and Monarch, that hath subjected himself to many lusts, which are his lords? * For he is the servant of obscene pleasure, the servant of intemperate lust with women; the servant of his unjustly gotten money: the servant of wrath and anger: the servant of fear, the servant of Devils, and of all unclean tempting spirits. Wherefore our *Constantine* onely is approved by the testimony of truth, * worthy the title of an Emperor, who is joyned in a league and band of love with God the chief Emperor: who alone is free: who is only a true Lord and Sovereign: who is not overcome with covetousnesse or lust, but overcometh his naturall affections and pleasures: who conquereth his own passion and anger, and is not subdued by it: and lastly, he is onely worthy the title of an Emperor, whose actions answer the expectation and dignity of so high a title. He is that Conqueror that obtaineth victory over all humane perturbations and affections. He is that Emperor who in some sort by those spirituall graces which God hath poured into his mind, is the representative glasse of his Image. He only is an Emperor, and a Philosopher, that knoweth himself, who knoweth that all spirituall graces are infused into the mind by inspiration from heaven, who is only worthy to wear the royall Robes futable to the dignity of an Emperor. He is that Emperor, who night and day doth invoke and pray unto his heavenly Father, who by prayer doth beseech his help, who is zealously enflamed with an earnest desire of the Kingdome of Heaven. For understanding that all things in this world are mortall, frail, and like a River passing away, and falling to nothing, were all vain in respect of God, he was wonderfully enflamed with the desire of the Kingdome of God, which neither decayeth in length of time, nor cometh to an end, and so he directed his counsels and thoughts to the obtaining thereof, and his mind was alwayes fixed on Heaven, and his breast burned with the love of light which shined there, to which all the light in this world compared is but darknesse. * For considering that humane principalities, in regard of the brevity of mans life, last and continue but a short time, he esteemed it no better than the Dominion which Goat-heards, Sheep-heards and Oxe-heards have over their cattell, which is not so laborious and troublesome as the other. When he heard the flattering acclamations of the people (which proceed rather from a delight in novelty, than any judgement of the Princes merit) his subjects pressing round about him, and infinite troops of horse and foot, and the whole multitude of his Commons thronging about him, he slightly esteemed it, nor grew insolent in his Empire, but looking inward into himself, he contemplated the nature and condition of all men, esteeming his Imperiall Robes and Diadem as the externall shadow of regality. And though he observed that the common people did admire these things and gaze upon the outward formality of Majesty; but he not esteeming thereof, but the knowledg of God, as he outwardly wore Imperiall Robes, so he apparreld his mind with the Robes of temperance, justice, piety, and other virtues. * Moreover, as for money, gold and silver and pretious stones, which the common people so much desire, he considered that they were by nature an unprofitable matter, which could not cure nor help any misery. For what power have they either to help disease, or to avoid the necessity of death? And yet though he understood these things, yet he used them, that his Subjects might reverence him, and be the better kept in awe and obedience: but disdaineth those who ignorantly do reverence and adore them. * Moreover, he abstaineth from drunkennesse and gluttony, and superfluous delicacy of diet, wherein Epicures delight, esteeming them not becoming others much lesse him. For he understandeth that such intemperance is very hurtfull to the body, and doth dull and darken the understanding. Wherefore our good and gracious Emperor being enflamed with a desire of those spirituall graces, which do farre exceed all the graces of this life, doth daily pray unto God, and that he may be received into his Kingdome, he performeth all kind of pious and religious duties, and like a skilfull Master or Tutor, he instructeth his Subjects

* A Prince a
Servant.

* *Constantine*
deserved the
title of Em-
peror.

* Worldly
principalities
are vanities.

* The true
estimation of
money.

* Luxury
avoided.

Praise of the Emperor Constantine.

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* The thirtieth year of Constantines reign.

Subjects in the knowledge of God. And therefore God now in the * thirtieth year of his reign, hath given him full and perfect honours here on earth, as a pledg of his future glory, and now in the third ten years of his reign, hath ordained this solemn festivall to be celebrated to his honour. And no doubt but the Saints in heaven, as well as all good men on earth, do rejoyce for the celebration thereof: and God himself like a good Father, taketh delight in his religious children, who will alwayes praise God the Author of all goodnesse, so while his Kingdom shall not only continue thrice ten years, but last everlastingly. For everlastingnesse doth not decay in proceesse of time, it hath no beginning nor end, nor no terminating point, yea, that very part of time which is called *νῦν*, or the present time cannot be comprehended, much lesse the future time or past time, for that is not, and this is past. But the present time passeth away more swiftly than word or thought. Neither can it be taken for an instant, for either we must necessarily expect things to come, or consider things past, and an instant flies away as swift as thought. Therefore man cannot comprehend eternity and everlastingnesse, and yet though it be not subject to humane understanding, yet it is subject unto God, whose throne is placed on eternity. He governeth it, not leading it with a golden chain, as Poets faign, but ruling it by his Divine wisdom, and hath included therein in a harmonious and perfect proportion, moneths and times, changes of times and years, the vicissitudes and intercourse of nights and dayes, and hath appointed them certain periods, bounds and limits. And thus time being drawn forth to an infinity of length, is called *αἰών* that is an age, as it were *αἰών*, that is alwayes existing and enduring, the parts whereof are of its own nature homogenous, or so continued, that it admits no parts, being only drawn forth in a rectitude straight forward. But God hath divided it by certain intersecting points, as a right line extended in longitude is distinguished by points, and hath included a multitude of things therein: and although it were one and an unity, yet he divided it into divers sorts of numbers, and out of that which was void of form, he created and made divers kinds of forms. * For first he placed therein a matter or essence void of form, yet capable of all forms. Afterward he joyned the quality of the second number, to the capability of the matter, and bestowed form on that which wanted matter. Then by the help of the third number, he fashioned a body compounded of matter and form, and gave it the three dimensions, of length, breath and thicknesse. And by the number of twice two, he invented the quadrate of the four Elements, Earth, Water, Air and Fire, and produced clear springs for use and utility. This * quadrate produceth the number of ten, for one, two, three, four, do make ten. And ten multiplied by three make a moneth, and in twelve moneths the Sun finisheth his yearly course. And so the circles of years, and the revolutions and changes of times, do produce ages measured by those that lived therein. For as those who run in a race to obtain a reward, do run into a great goal, and wayfaring men have their way limited with Innes and baying places, untill they come to their journeys end, lest their expectation draw out to infinite, without discerning any, should be wearied: so God governeth, circumscribeth universall eternity, and as he pleaseeth ruled and * governed it, and cloathed eternity which was before void of form, with divers colours, shapes and forms: making the day fair and white, by the brightnesse of the Sunne, * the night black, clad with a Starre embroidered mantle. He stretched forth the * Heavens like a curtain over the Earth, and as a picture drew on it the Sun, the Moon and the Stars. He made also the * Air, which from on high descends down to refrigerate and cool the world, for all kind of Fowl to flye in, and the * great Sea for all kind of Fish, unusuall and unknown to swim in. And lastly, he placed the * Earth like a point in the middle of the world, equally poysed, and encompassed it with the Ocean, yet the Sea is limited and circumscribed with the Earth, and both enclosed within the blew circumference of the Heavens, he hath made as it were the Earth, the Vesta, the mother and nourisher of all Creatures, and hath watered it with Rivers and Brooks, derived from Fountains, and hath given it a virtue and faculty to nourish all kind of vegetable plants and flowers. But when he had created Man * the chiefeft creature, endued with knowledge and reason, to his own similitude and likenesse, he gave him Dominion over all the Creatures of the Earth. For he loved man above all other Creatures, and as a Father gave him Lordship over them. For mans sake he made the Sea navigable, and adorned the earth with severall kinds of plants, unto * man he made the Beasts creeping on the earth, and the Fowls flying in the air obedient. To man he gave faculties of knowledge, to apprehend and conceive

* The mystical proportion of numbers in the parts of eternity, applied to the creation of creatures.

* The proportions of times by numbers.

* God onely governeth universall time and created all things therein.

* Heaven:

* Air.

* Sea.

* Earth.

* Man.

* All creatures created for man.

The four
quarters of
the year.

* Christ made
Governor of
the world by
his Father.

* The severall
conditions of
the good and
bad.

* The efficacy
of unity.

Of the num-
ber of three.

* The Trini-
ty.

* Ten.

* Thirty.

ceive the principles of all Sciences. To man he revealed the contemplation of heavenly mat-
ters : and shewed him the revolution and course of the Sun, the Moon, and the Planets wan-
ding, and fixed Stars. To man only he gave commandment, that he should praise his Crea-
tor. And moreover besides this, God the Creatour of the world did divide the unalterable
age, into the four changeable parts of the year, and terminated and ended the Winter with
the Spring, and the Spring the beginning of the year, he weighed in equall ballances. Then
he adorned universall time with the severall fruits of the Spring, and made flourishing Sum-
mer to succeed it, afterward as it were to give it rest from labour, he refreshed time with
ordaining Autumn, and so washing time like a Kings Steed after his travell, in the Winters
Rain, and land waters proceeding from thence, he brought him round about to the Spring
again. Afterward when God had divided universall time into the severall parts and seasons
of the year, he * delivered the government thereof to the only begotten Word, and made
him Lord of the whole world. And he having obtained this inheritance of his Father, did
govern and direct all things both in Heaven and Earth, and did provide all things conveni-
ent for his reasonable flock on earth : Moreover, he prescribed certain rules of life to those
that live in this world, and gave all men ability to meditate of those things in this life, which
concern that life to come, which far exceedeth the present. For after this mortall, he teach-
eth that there is a divine and blessed life laid up for them who out of an assured hope do
strive to work out their Salvation : and * that all that live modestly and religiously, shall
when they dye depart hence to happinesse, and that the reprobate and wicked should go
to a place of torment. And to such that did run in this worldly race, and did overcome, he
promised severall Crowns, and to remunerate their deservings. He declareth also that for
our godly and gracious Emperor, great rewards are prepared : whereof this meeting ap-
pointed by him for the celebration of his praise is but a fore-runner, namely, at a festivall
time composed of perfect numbers, namely, three, and one multiplied : whereof three is
the off-spring of one : and * one is the mother of numbers, and distinguisheth the various
courses and revolutions, of months, years, and all mutations of times : and moreover *μονάς*,
that is, an unite, is the beginning and foundation of all numbers, so called *πρὸς τὸ μένειν*,
that is from remaining, because seeing all multitude doth encrease and diminish, by the acce-
sion and decrease of numbers, only an unite doth remain constant and fixed, separated and
abstracted from all numbers, that do arise from thence : and is like that essence, which can-
not be divided, but is abstracted from other things, though by the effectuall communica-
tion of the power thereof, nature doth subsist. For an unite is the mother of all numbers,
seeing all multitudes do arise from the addition of unites. Neither can we conceive the es-
sence of numbers to be separate from an unite. Yet it is out of all number, and far more ex-
cellent than any number, which although it produceth all number, yet it cannot be encreased
by number. Moreover, the number of three is like unto it, which cannot be parted or divi-
ded, and it is the first number which consisteth of even and odd. For two and one make three,
which is the first odd number. The number of three also doth represent Justice, which consist-
eth in equality, whose beginning middle and end are equall. Which * doth also represent the
holy mystery of the sacred Trinity, which is without beginning, and giveth essence and being
to all things produced in time. So that the creation of the world is ascribed to the Trinity,
or the number of three. For the number * of Ten, is the extremity of all numbers, and com-
prehending the precedent numbers, doth terminate them. And it is rightly called a perfect
and compleat number : which containeth in it all the kinds and measures of numbers, and
harmonious concord. And all unites encreased by addition are terminated by ten, and being
circumscribed therewith, do proceed in a circular course. And so filling up the second circle,
the third, and the fourth, even to the tenth, they make of ten, ten hundred. And then they
begin again, and so proceeding to ten, they make all these large circular numbers, as ten
thousand and the rest, beginning and ending within themselves. For the tenth in ten is an
unite, and ten unites do make ten. But the tenth is the extremity of the unites. So that it is
the bound of the infinity of numbers, and the termination and end of unites. But three be-
ing joyned by multiplication with ten, and making the third conversion of the tenth circle,
produceth * thirty, which is a most naturall number. For there is the same proportion be-
tween thirty in respect of tens, and three in regard of unites. Besides the number of thirty,
is the fixed term and limit of the Moons course. So that this absolute and perfect number
of thirty years, doth contain the whole reign of the victorious Emperor *Constantine*, whom
the

Praise of the Emperor Constantine.

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the whole world obeyeth, to whom God hath given honour, and by whose gracious reign we have received many benefits : and the celebration of this feast of the trigesimall year of his reign, is but a Preface to that assured hope, of that honour and glory which is laid up for him in Heaven, * there needs no Sunne, for where God the Father of light sitteth there is glorious light and Majesty : where his soul shall live in abundance of joy and perfect blisse, where there is no sorrow but true and perfect pleasures, where time is perpetuall, eternall, infinite, not terminated or bounded, not measured by the distinctions of dayes, nights, years, or any revolution of time, but one continued eternall life, where there is no need of the light of the Sun, Moon or Stars, but Christ, the only begotten Sonne of God is the light thereof. And therefore the sacred Scriptures do declare, that he is the Sun of Justice, and the light of lights : and that he doth enlighten blessed spirits, with the bright beams of his justice and wisdom, and doth receive godly souls into his bosome according as he hath promised. * For neither mortall eye hath seen, nor any ear hath heard, nor humane understanding cannot conceive, those things which are prepared for the godly : of which number thou art, most holy Emperor, to whom onely of all the former Emperors, God hath given power to purge and root out of the minds of men, the errours of superstition : to whom he hath shewed that salutary Sign of the Crosse, by which he overcame death, and triumphed over his enemies : by which trophy of victory erected and born in his military colours, he obtained victory over his wicked and barbarous enemies, and over the Devil himself. * For seeing there is in us a double nature, the one of the spirit, the other of the flesh, this visible, the other invisible, they being contraries, do warre and fight within us, the one secretly, the other openly invading us ; the one is our fleshly enemy, the other our spirituall adversary. And * moreover, naturall affections which are discernable do make tame Animals of men, and insult over their patience : and like cruell wolves rushing out of the wilderness of the mind, do destroy both Citizens and whole Cities, and bring them to servitude. But the Devils the invisible corrupters of mens minds, have depraved mens opinions with the Idolatrous adoration of many gods : so that they do not reverence the true God, but dote on errours. For they induced and brought certain gods that are no gods, they neglect the only true God as if he were not God. So that they accounted generation to be a god, and the contrary thereunto, namely corruption and dissolution. And the * former they called *Venus*, the latter *Pluto* and Death. For men in those times because they knew no other life than that which ariseth from naturall generation, therefore they thought generation was a god : because they thought men had no being after death, therefore they esteemed death the conqueror of all things and a great God. And moreover, because they thought that they should not be punished hereafter, because the soul died with the body, therefore they desired their lives with all kind of wickednesse, deserving infinite deaths ; forasmuch as they never thought of God, nor expected to stand at the Tribunall of Gods Justice, nor did think upon his essence, but were subject only to death, which they believed was an annihilation and dissolution both of soul and body, and therefore they called death a powerfull God, and *Μανος*, that is, rich or wealthy, and also *Pluto*. Neither was death only accounted a God, but all things that were profitable to their miserable and calamitous lives. For they esteemed pleasure of the body a god, food a god, the protector of fruits a god, they had their god of drunkennesse, of fleshly lust, and of pleasure thence arising. Hence proceeded the mysteries of *Ceres* and *Proserpine*, and the rape of *Proserpine* by *Pluto*, and her restitution : hence proceeded *Bacchus* rites and orders : hence *Hercules* was overcome by drunkennesse, as by a powerfull goddess : hence arose the adulterous mysteries of love and drunkenness : hence proceeded the lascivious inventions of fables, of gods given to pleasures and passions. And thus these cruell *Barbarians* or Devils, being enemies to the true God, made the world subject to their heathen errors, erecting every where Pillars, Temples and Churches to their false gods. Moreover the chief men amongst them, were so enflamed to error, that they would sacrifice their own kinsred to their gods, and make wars against the defenders of the truth, and did offer violence not onely to their enemies and strangers, but against their familiar friends, and their dearest kindred, if they strived by their gravity, temperance and holiness of life, to honour God. And moreover, they were so farre transported with madnesse, that they sacrificed holy and religious men to their Devils. But they being generous and magnanimous witnesses of the true Religion, preferred a glorious death for the truth, before life, and slighted their Tyranny : yea, having armed them.

Constantines reign reached to a compleat number of years.

* The happiness of heaven

* The reward of the godly.

* Nature twofold, and two enemies.

* The violence of our affections.

The worshiping of false gods.

* *Venus*.

Pluto.

Death.

Pluto's appellation whence.

The multitude of gods whence.

Ceres.

Proserpine.

Bacchus.

Hercules.

Venus.

Cupid.

Jupiter.

Ganymede.

Whence the sacrificing of men to devils proceeded.

Eusebius Pamphilus, his Oration in

* The constancy of Christs Martyrs.

themselves, as became Gods Souldiers, with the armour of patience, they contemned all kinds of death, for they accounted death but a * pleasure, whether it were by fire, by the sword, by being thrown down on sharp stakes, or cast into wilde beasts, or unto the Sea, or by cutting off their limbs, putting out their eyes, hunger, imprisonment, for the constant love of God. Moreover, women with as much bravery and constancy of mind as the men, did undergo the same deaths, and received the same rewards : others being enforced to dishonesty, chose rather to dye, than to violate their chastity. Others whose chaste minds scorned to give entertainment to any unlawfull sute, did valiantly and with a manlike courage suffer the torments which the Governours of Provinces inflicted on them, and even death it self. So that these being as it were Gods Champions, did with a firm constancy of mind fight against the Idolaters. But those Devils and enemies of God and mans salvation, most barbarously and cruelly, were much delighted with those bloody humane sacrifices. Thus they feasted their gods with humane blood, and with the bloody banquets of mens bodies. Matters being thus, what ought God to do, the King of these his afflicted and oppressed Subjects ? should he neglect his dear Servants, thus wronged and tyrannized over by his enemies ? He cannot be said to be a wise Pilot, if he suffer his Ship to be drowned and to sink into the Sea, and do not endeavour to save both it and the Passengers : neither is he a valiant Captain that suffers his men to be overthrown by the enemy, nor he a good Shepherd, that knowing one of his sheep were strayed, would not leave all the rest in safety, and take some pains to look out the strayed sheep, and if need be, to rescue him from the jaws of some wild beast : So God was carefull of his flock, and to help those that suffered for his sake, and having approved of their striving for the testimony of the truth and a good conscience even to death, he gave to them that for his sake had suffered martyrdom, Crowns of glory, and placed them in the Celestial Quire of Angels, and preserved some on earth to derive the seed of goodnesse to posterity, that they might behold the punishments that should be inflicted on the wicked, and relate his Judgements. And so stretching forth his right hand to be revenged on his enemies, he destroyed them by plague and pestilence, and made the surviving repent their wickednesse committed against him. But the other who were accounted abject persons, and despised of all men, he advanced and took up into heaven. Thus God effected, and opposed his Servant *Constantine* (for our religious Emperor taketh delight in this title) as an armed Champion against his enemies, and made him victorious over his enemies. For they were an infinite multitude, joyned in amity and league with the Devil. But our Emperor was by God appointed to reign over us, as the Image of himself. They being wicked men, did put to death the godly : he imitating the example of his Saviour, endeavouring onely the preservation of mankind, saved also the ungodly, and hath instructed them in true Piety and Religion. Moreover, he being indeed a true conqueror did subdue a twofold kind of *Barbarians*, for he reduced the wild rude people to obedience, by counsell and admonitions, delivered unto them by Embassadors, and forced their rulers to acknowledge the truth, and brought them from wickednesse to civility, and suppressed all kind of devillish Barbarism, and the powers of darknesse, which God himself had before overcome. For Christ himself had formerly vanquished all unclean spirits. And *Constantines* being as it were Gods generall, did suppress them and keep them under, for he demolished the Statues and Images of dead men, and gave the booty to the Christians. For when he saw the multitude like foolish children, dreading and fearing golden and silver Images, he thought fit that those stumbling blocks of error should be taken away, and the high way to heaven made known. Having thus resolved, he considered that he needed not to raise a great Army, for the reformation hereof, but that two or three faithfull chosen men might effect his desire, whom he sent with authority to severall Nations : They executing the Kings religious purpose, and out of their own piety, went amongst the people, and in severall Cities and Countries cast out inveterate errors. And first he commanded the Priests of the Idols to bring forth their gods, and plucking off their exterior adornment, they shewed them their inward deformity. And having took off that, they tryed the mettall of them, and kept it, and the parts which were of no worth they gave the superstitious people.

Constantine delighted to be styled the servant of God.

Constantine taketh away the stumbling block of Idolatry.

The abolishing of Idols and Statues.

Moreover, this which follows, which was not unlike the former the Emperor performed. After he had thus took the precious matter wherewith these dead Images were composed, he attempted also the demolishing the brazen Statues and Images of men, erected to per-

petuate

petuate their memories, and the defacing of all fabulous gods. And looked diligently that no reliques of superstition and error should lurk any where. For as an Eagle flying in the air, is sharp sighted in discerning things far distant on the earth: so he out of his royal Palace, beheld from thence as from a Watch-Tower, that there was a net spread in *Phœnicia*, to ensnare mens souls; namely a Wood and a Chappel, not to beautifie any City, but in a by-place out of the way, were consecrated to *Venus* that wicked devil, on the top of Mount *Lebanon*, as a Schoole of wickednesse to those that were given to wickednesse, and by such intemperance did weaken their bodies. For soft effeminate men, without all modesty did know one another as if they had been women, and so delighted the Devil. What wicked meetings were there of women! what secret violation of marriage, vows and other wicked acts were committed in that impure and wicked Chappel! Neither did any one take notice of this wickednesse to punish it, for no honest man did ever come thither. But yet our Empetor soon discovered it, and out of his gracious providence, he thought it unfit that the Sun should shine on such a Chappel, and therefore he commanded that it should be demolished, together with the Statues and Images therein, which was presently performed by a band of Souldiers. And such as had been hitherto addicted to Luxury, by the Emperors comminations and threatnings, were reduced to continency and modesty. And in this manner, when the Emperor had exposed to the view of all men these Impollures of wickednesse, wherewith mens minds were blinded, then he freely made known his Saviour unto all men. Neither could any Devil, Southsayer or Prophet, hinder him from detecting their errors. So that mens minds were no longer darkened with error, but being illuminated with the sincere beams of true Religion, they condemned their Ancestors ignorance, they pitied their blindnesse, and thought themselves happy, that they were freed from their errors. And thus the Emperor by Gods assistance did quickly vanquish all his enemies both visible and invisible, so that all the world enjoyed a settled quietnesse and peace. There was no wars nor plurality of gods, nor dissention in Cities, as before, when the devils were worshipped; nor any effusion of blood as before, when the mad adoration of many gods flourished.

Venus Chappel on the top of Mount Lebanon demolished by Constantine.

The Tyranny ceased when Idolatry was abolished.

But we may consider the new Common-wealth with the ancient, and the state of matters changed from the worse to the better, and to consider how artificially, the Porches, Temples and Chappels were built in severall Cities, the Chappels adorned and beautified, and how the Tyrants did then esteeme their gods: and the heathen people did reverence, and perform the Countrey rites and Ceremonies to Statues and Images erected in fields and other places, and also in their houses and bed-chambers. For which they were not rewarded as we have been, with a mutuall peace and concord, but the contrary, as wars and seditions, whereby their Countries were wasted by massacres and slaughters. And although the gods whom they did reverence, did by their Oracles promise the Emperors, a foreknowledge of all events, yet they could nor prophesie of their own destruction, nor foresee their own ruine. Which is a chief argument to convince them of fraud and deceit. Neither could any of them who were formerly for their Oracles greatly admired, foretell of our Saviours coming into the world, nor of his preaching the Gospel unto all men; yea, neither *Pythius* himself understood, nor any other of those powerfull Devils could foretell their own destruction, or who should destroy them. Moreover, what Southsayer or Prophet did foretell, that the Idolatrous worship of those gods should be suppressed, when a certain childe should be born into the world, and that the sincere worship and knowledge of God should be declared unto all men? Who had fore-knowledge of the advancement of our Empire to this height of Piety, or of our Emperors victories, and subduing the powers of the Devil, and the suppressing of their Images, revered in high places? Who knew that the Statues of the ancient *Heroes* should be melted and bestowed and converted to necessary uses? Which of the gods hath made mention of the demolishing of their Images, and exposing them to derision? Where are those gods, that cannot defend their own Images from devastation? where are these defenders, who made wars before in their defence, and do now behold their enemies living in peace and prosperity?

The vanity of the heathen gods and oracles. The devils ignorant of future matters.

Where are those believers in these gods, who being puffed up with vain persuasions, endeavoured to advance error to the height, and maintained wars against the defenders of the truth? Truly those miserable men perished miserably and unhappily. Where are

now

*Constantines
victory over
Christ ene-
mies and the
Devil.
Constantino
erecteth the
Trophy of
the Crosse.*

now those Gyants that warred against God? Where are those hissing Dragons, who having whetted their tongues, did call forth blasphemous speeches against God himself? They truly trusting in the multitude of their gods, and carrying into the field the effigies and statues of dead men, their whole Army was overthrown by Gods power. And here our Emperor being armed with the breast-plate of Piety, having erected the salutary Sign of the Crosse, as a terrour to his enemies, obtained the victory over them. And afterward he gave thanks unto God, the giver of victories, and by erecting Pillars, and by speech he declared the great virtue of this triumphant Sign, and in the midst of the Royal City he caused this Trophy to be erected, and commanded openly that all should acknowledge this solitary Sign, which could never be abolished, and which was the defence of the *Romane* Empire, which he taught all men to do, especially his Souldiers, and that they ought not to put their trust in Spears, or other kinds of Armour whatsoever, nor in strength of body, but to confesse God to be the giver of victory and all good things. Wherefore in this manner the Emperor (oh wonderfull to be heard!) instructed his Army in the discipline of Prayer, and delivered them pious precepts concerning prayer agreeable to the sacred Word. First, That they should lift their hands up to heaven, afterward that they should lift their thoughts and cogitations up to God, and praying unto him who is the giver of victory, the preserver, keeper, and defender of all things, and they should chiefly esteeme the Lords Day, as a day set apart for prayer, and his service, and that it was so called from him, who is the Lord of light, life, immortality and all goodness. And moreover, he putteth in practice his own precepts, sometimes in his Court worshipping our Saviour, and praying unto him, sometimes he instructed himself by hearing the Scripture read.

*The virtue of
the Sign of the
Crosse.*

Moreover, those who are his Ministers are men consecrated to God: and the keepers of his Pallace are grave virtuous men, and his guard designed for the defence of his body, being armed with faithfull loyalty, do acknowledge that the Emperors pious and religious life is exemplary unto them. Moreover, the Emperor honoureth the triumphall Sign of the Crosse, having really experienced and found the divine power that is therein. For by it the multitudes of his enemies were put to flight: by it the vain ostentation of the enemies of God was suppressed, the petulant tongues of evill speakers and wicked men were silenced: by it the barbarous people were subdued, by it the invisible powers of the Devil were vanquished and driven away, and by it the superstitious errours were confuted and abolished. Also the Emperor lastly acknowledging that he had received all that abundance of felicity, and happines which he enjoyed by the power thereof: he erected every where in honour thereof triumphant Pillars. And commanded that Temples, Churches and Chappels should be built at his own royal charge. So that the Emperor suddenly raised many royal works, which pious works did silently upbraid the wickednesse of the Tyrants. For they formerly out of their blind madnesse, waging warre against God, like mad Dogs shewed their raging spight to the Churches, which they could not do against God, which were quite defaced and demolished, as Cities that are taken by an enemy. For while they were playing their Comedy of wickednesse, they were punished for their mad resistance of God. For not long afterward they were all stricken dead with thunder from heaven, so that none of their seed, nor generation, nor no memory of them remained, but all of them (although they were many) were punished with divine Judgements. And for their mad resistance of God, they came to such a fatall end. But our gracious Emperor *Constantine*, trusting onely in the salutary Trophy of the Crosse, he alone, yet not alone (for the King of Kings assisted him) built new Temples and Churches, fairer than those that were demolished. And first he beautified *Constantinople* with divers Churches, afterward he adorned the chief City of *Bithynia* with a fair beautifull Temple, and other chief Cities in the like manner, and he began to build two famous Monuments in the East, because from thence as it were from a Fountain, the River of Salvation did flow to all Nations, * the other in the *Metropolitan* City of the East called *Antioch*, in which being the principall City of that Countrey, he consecrated and dedicated a fair Church to God both for largenesse and beauty. And he encompassed the Temple round about with long Cloisters, and he raised the Sanctuary very high, and built it in an Octangular or eight-cornerd form, with many buildings round about it, and made it very fair and beautifull. These things were thus performed by our gracious Emperor. But that which follows he performed in *Palestina*. In the midst of the City of *Jerusalem*, he adorned in a costly manner a fair Church, consecrate to the memory of our Saviours Pas-

* The building of the Church at *Antioch*.

Another at *Jerusalem*.

son,

sion, and another dedicated to the sign of the Crosse; as also he beautified our Saviours Monument, as a Monument to remain to posterity of his conquest over death. And besides he honoured three Mystical Caves, by building over them three Chappels. First, the Cave wherein Christ first appeared to the world. Also in memory of his assumption, he built another Monument on the top of the Mountain. And last he built a fair Temple, where our Saviour by his Passion did conquer the world, and wrought our salvation. All these places the Emperor beautified; who declareth the virtue of the Crosse to all men, and doth ingenuously acknowledge, that God hath rewarded him by enlarging his Family and Empire, and hath given him a long reign, and established the hope of succession to his Progeny. For moreover this declareth the power of God whom *Constantine* reverenceth, that he distributing the talents of his Justice, doth equally remunerate all sorts of men. For on those who had opposed his Church, the just rewards of their wickedness were inflicted, for they and their posterity were suddenly extinguished. But our gracious Emperor, who honoured and served God, and built Churches to his glory, and other Monuments to make him known to his Subjects, found God a gracious Protector, both to defend his Empire and Progeny. And thus the wonderfull works of God were exposed to the view of all by the divine virtue of the saving sign of the Crosse. In praise whereof those who have devoted themselves to the holy study of Divinity may speak more at large. For this was that true salutary sign (which is both incredible and wonderfull) which as soon as it was seen on the earth, discovered the vanity of those fabulous fictions invented concerning the false gods, and as it banished errors, so it enlightened the mind and understanding with the knowledge of the only true God. So that every one being converted unto God, did spit upon the Statues and Images of dead men, and did tread under their feet those execrable Rites, wherewith they were wont to reverence the Devil, and derided the errors of their Ancestors. And Divines instructed men in wholesome Doctrines, that they should not hereafter worship or reverence any visible creature: and that they should not lift up their eyes to the Sun, Moon and Stars, and admire them; but that they should confesse him to be the Creator of the world, who dwelleth in the Heavens, and is invisible, and should learn only to worship and reverence him. And thus this wonderfull sign of the Crosse was beneficial to mankind, by virtue whereof evil was abolished, and mens minds were more enlightened with the beams of Piety and Religion. For precepts, admonitions and exhortations tending to modesty and godlinesse of life, were inculcated into the ears of all Nations, and the Emperor himself did instruct them therein. And truly it is wonderfull, that so great and potent a Prince, as it were a Prophet of the high God, doth daily cry unto the world, and invite them to the knowledge of the true God. And moreover in his royal Court, there are not as formerly vain wicked men, but religious Priests and Ministers of God do sing Hymns and praises unto God, and he is glorified of all men. The Gospel which promisseth all good things unto us, doth reconcile God unto mankind, and sheweth that our heavenly Father is and will be propitious and gracious to his children on earth. Whom celestial Quires do praise with all kind of triumphant Hymns, whom all men together with the Companies of the blessed Angels do praise and laud. Both those who inhabit the West, and those who dwell Eastward were instructed by his precepts to honour God. And those who dwell Northward and Southward do all praise him, do lead a godly life according to the prescript of Scripture, do praise God the Father, the Creator of the world, and his only begotten Son our Saviour: and do acknowledge our Emperor to be the sole Governor of the world, and his sons the *Casars*. But he like a wise and gracious Emperor and Governor, doth govern our age, walketh in a right way, and holdeth the Stern of Government, and doth bring his Subjects with a fair wind to the safe and quiet Haven of prosperity. And God himself hath so graciously assisted him in this life, that he hath made him victorious over all his enemies and adversaries, and hath given him a long reign: and so after his death he will make him partaker of greater gifts, and perform his promise unto him: of which the present time permitteth no accurate discourse, but we must expect it untill we come thither, in regard mortality cannot comprehend the glory of eternity.

Constantine built three Churches over three Caves.

The efficacious power of the sign of the Crosse.

Unanimous consent in religion through the whole world.

Now it follows (most illustrious and victorious *Constantine*) that we should unfold unto your Grace here in your Court, the mysteries of the Divine Scriptures delivered concerning God the chief Emperor, not for your instruction in Divinity, who have learned wisdom and knowledge from God, nor to open unto you the secret counsels of God, to whom

Of the contemplation of divine mysteries.

God himself long before we presumed to speak unto your grace, hath opened and declared the secret hidden notions of sacred mysteries, not by men, but by Christ the Saviour of all the world, and by that divine vision which oftentimes appeared unto your grace: but that we might bring the ignorant to the knowledge of thee, and that we might propose your Princely and pious actions to their view. For besides these things which you have virtuously performed through the whole world to the honour and glory of God, which are generally praised, yet the gratefull monuments which to expresse your gratitude to your Defendor and Saviour, you have placed in our Countrey *Palaſtine* in the City of *Jerusalem*, whence as it were from a fountain the Word of God did flow unto other Nations, the Trophies of his victory over death erected in Churches and Temples consecrated to God: and your royal and magnificent works, built to Gods glory, do manifestly declare your pious mind and intention. And as those who being illuminated by the inspiration of the holy Ghost, do understand and acknowledge divine matters, and do therefore admire your Grace, and acknowledge you most happy, that your mind was stirred up by divine inspiration to perform these actions; so some altogether ignorant of Divinity, do scoff and laugh at them, thinking it an unfit and unseemly matter, that so potent an Emperor should bend his study and endeavour to build the Monuments and Sepulchers of dead bodies. Moreover some will say, were it not better to maintain his Countries Rights, Orders and Ceremonies, and do reverence to those Heroes and Gods, which other Nations do worship, nor detest or shun them for that violence which hath been of late offered them. For either we ought to account them gods as well as Christ, seeing he suffered like calamities, or if they are to be rejected because they were obnoxious to adversity and passion, the same opinion is to be held concerning Christ: Thus some of them will say with bended brows: who seemeth wise in his opinion, and doth arrogantly boast of his vain insolence. But the most gracious Son of the most mercifull Father, the Word of God, pardoneth not only his ignorance, but the ignorance of all others that fall into error: who hath sowed the precepts and seeds of his Divine Doctrine, through the whole world: who hath called men of all Countries, Towns, Villages and Cities, nay, those dwelling in wilderness to the knowledge of divine matters: who being the mercifull Saviour and Physician of souls hath commanded *Grecians* and *Barbarians*, wise and foolish, poor and rich, Masters and Servants, Princes and Subjects, nay wicked, unjust, ignorant sinners and blasphemers, to come to the knowledge of God, and make haste to know him. For he promising that he will forget wickednesses which are already committed, saith, *Come unto me all you that labour, and are heavy laden, and I will refresh you.* And again, *I came not to call the just, but sinners to repentance.* For those that are well have no need of the Physician, but those that are sick. And in another place, *I will not the death of a sinner, but that he repent.* Hence he that weigheth the aforesaid causes, may easily conceive and be perswaded that our gracious Emperor by supernatural inspiration learned Divinity: and also to admire his great piety, and to believe that he bestowed his pains and labour in building our Saviours Monument, moved thereunto by divine inspiration, and by Gods appointment, whose Servant he professed himself, and gloried to be made the Instrument of so pious a work. Being perswaded (most potent Emperor) that the remembrance of these actions are most pleasant and acceptable to your Grace, I intended in this present Speech to declare the reasons and causes of these your Graces pious and religious actions: forasmuch as I desired to be the Interpreter of your Graces mind and intention, that so I might declare unto all that are zealous and desirous of knowledge the promises of the Gospel, and of salvation by our Saviour Christ, for which he who was before all time, and governed and ruled the world, came down at length from Heaven to us: for which he clothed himself with our humane nature: for which he lastly offered himself to death, and taught the ignorant the knowledge of that immortal life which is to come, and demonstrated in himself the mystery of the resurrection from the dead. But now the time seemeth to require, that we should now begin to discourse thereof. They truly who have given that worship which is due to the Creator and Governor of the world, to the Creature, and have received the Sun, the Moon, and other parts of the world, as the first Elements, earth, water, air, fire in stead of the Creator, and have called them gods, which could have had no existence, essence or name, except the Word of God, whereby the world was made, had created them, are like unto those who contain the Architect

Mat. 11.

Mat. 9.

Ezek. 28.

chitect of fair structure or Palace, and do admire the roof, the walls, the Pictures drawn with artificial colours, the gault work, and the carving of stones: and do attribute them to the honour and name of the work, when it is just and meet to ascribe the wonderfull curiosity of both not to the visible peece of work, but to the workman, and to acknowledge his wisdom in the Creation of all his works. Moreover they are but children in judgment, who admire a Harp being an Instrument of seven strings, when it yeeldeth a sweet harmonious sound, and never consider the wisdom and ingenuity of the Inventor thereof: or these, who neglecting the Captain by whose means they obtained the victory in the wars, do crown his Spear and Buckler with triumphant Garlands; or like these Citizens, who honour their market-place, their streets, houses, inanimate Temples and Schools, as much as the potent King who founded and built their City: especially when they ought not to reverence the Pillars and Stones, but the wise founder, who raised such a work, and provided Laws and Statutes for the government thereof. In the same manner they who do behold the universal world, ought not to attribute the Creation thereof to the Sunne, or any other celestial body, but to acknowledge it to be the workmanship of Gods wisdom: to praise the Creator, and maker thereof, to honour and reverence him, and prefer him before all his Creatures, by renewing them, and to praise and glorifie the Word of God the moderator of the world, who cannot corporally but spiritually be discerned. For none do call the eyes of a wise man wise, or his head, hands, feet or other parts of his body; much lesse his mantle wherewith he is cloathed, or his house or household stuff, or any of his utensils: but a wise man doth admire the invisible ingenuity and wisdom of his soul. And by this reason, we ought to admire the only begotten Word of God, who is invisible, who framed and fashioned the world, and governeth it by his providence, before all the visible works of the Creation (which are created substances, fined out of the concetration of one matter:) whence God the most excellent Essence, and Creator of all things begot, and made him the Governor of the world. For in regard it was impossible, that the frail and brittle essence of bodies, and the nature of reasonable creatures, as of man, should be able to approach unto the presence of God the Father, the Creator of the world, in regard of his incredible excellency above him (for he is unbegotten or uncreated, seated, far above the world, ineffable and unapproachable, * *Who dwelleth in inaccessible light*, as the sacred Scriptures speak: but man was created and made of nothing, far inferiour unto the Essence of God which was unbegotten and uncreated) and therefore not without cause God the Governor of this world, out of his mercy and gracious clemency, made his only begotten Son a powerfull Mediator, who is next and nearest unto him, and partaketh of all his counsels, who came down to us who were fallen from heaven in Paradise, and was in some sort conformable to our nature. For God the Father could not be joyned with the nature of frail matter, or a mortal body. And therefore God the Word undertook the administration of this world, and taking the reins thereof in his own hands, by his Divinity, he did govern it, as it pleased him, by his wisdom, whose force and power may be hence discerned. For if those parts of the world, which we call the first Elements, Earth, Water, Air, Fire, which are visible, do subsist by themselves: if there be one essence or matter of all things, which Philosophers skilfull in nature do usually call *πρωτον*, that is a matter capable of all forms, or the mother and nurse of all things: if it be void of form or kind, and without Soul or reason, whence, may some say, hath it this ingenerated beauty? whence is the distribution of Elements in it? whence is the coherence and agreement of contraries? Who hath commanded the solid earth to swim as it were, and hang in the solid air? Who hath compelled the water which naturally tendeth downward, to mount up by a contrary motion into the Clouds? Who hath so lockt up the natural force of fire, that it should lie hid in stones? and who hath mingled it with contrary qualities? who hath so coupled the fire and air together, so that they do not resist or fight against each other, but mutually agree? Who hath enlarged the days of mortal men, even to an ages length? Who hath created the male and the female, and so coupled them together by mutual agreement, that all creatures should by them be generated? Who hath given to the seed which by nature is fluent and corruptible, power to animate a body? who hath effected all these things, and infinite more, which deserve more admiration? who hath given every day and every hour a natural power for the production of all things? Truly the wonderfull word of God is the author of all these things, and the true cause thereof. For the omnipotent word of God diffusing

Christ the only begotten Word of God is Governor of the whole world.

* 1 Tim. 6.

it self through all parts of the world, doth hold and comprehend it as it were in his hand, and by his power collecting all homogeneous matter, doth by his great power form and fashion bodies, cloathing their naked essence with form and shape, and those bodies which are dis-joynd by nature he gathereth into one distinct species and kind, as men gather stones out of one part of a work which belong to another. And moreover in a certain ineffable manner he governeth the Sun, Moon, and other celestial luminaries, and guideth their motions to the universal benefit of the world. And the same word of God descending down unto the earth, doth procreate divers kinds of living creatures, and many fair and beautifull kind of plants.

The word of
God the Crea-
tor of all
things.

And moreover penetrating into the profound depths of the Sea, he fashioned all kind of swimming fishes, and produced their infinite and innumerable forms and sorts of all kinds of living creatures. Also that which is conceived in the womb, he perfecteth within, as it were in the shop of nature, and bestoweth on it the form and shape of a living creature. Moreover, he maketh the fluent and heavy substance of water mount up into the clouds by exhalations, and there giving it a new sweetnesse, in fit times and seasons he sendeth it down again to the earth in moderate rain: and like a good husbandman at convenient times he watereth the fields, and so by tempering drowth with moisture, he adorneth them with an equal distribution of his gifts, sometimes he apparels them in a green mantle of grasse, imbroidered with flowers, sometimes he persumeth them with sweet odours, sometimes beautifieth them with divers kinds of fruits, and makes them pleasant to the taste. But why should I endeavour to declare the power of the word of God, seeing mortality is not comprehensible thereof, and therefore our attempt is impossible? Some truly do usually call him the nature of the world, some the soul of the whole world, others fate, others God the governor of the world: and thus by confounding divers things and different, they affirm that the power of the Father, which governeth all and is unbegotten, descending from heaven to earth, mingled it self with bodies and frail matter, and so did constitute a middle essence between mortal and immortal substances. And this is their opinion.

The word of
God the Au-
thor and cause
of all good.

But the divine Doctrine of the holy Scriptures doth affirm, that he is the cause and author of all goodnesse, and doth exceed all humane comprehension: and therefore cannot be described by words, nor expressed by speech, nor called by any appellation, nor conceived by thought, and that he is not circumscribed within any body, nor in the air, nor in any part of the world, but that he is every where, above all and incomprehensible. Him the divine Scriptures do deliver to be the onely true God, being separated from all corporal essence, obeying none, but governing all. Wherefore all things are said to proceed from him, not by him. But he like an Emperor in his secret Palace, dwelling in inaccessible light, doth moderate and govern all things according to his own free pleasure and power. For all things that have being have their being from him, and when he pleaseth they have no being. He willeth all good things, because he himself is goodnesse it self. But God the word by whom all things are, proceedeth from all eternity from his gracious Father, like a River flowing from a clear and large fountain, to the good and preservation of the world. And that I may present it unto you by a familiar example: our * Soul (which is invisible, and whose essence no man knoweth) is as it were a King, who resideth in his royal Chamber of presence, and consulteth with himself of matters to be done; speech which proceedeth by an ineffable manner from the soul, as from a Parent, and is brought forth by an unexpressible power, doth declare unto all her Parents counsels and thoughts, and doth divulge his secret deliberations and intentions, that all hearing them, may receive fruit and benefit thereby. And yet no man hath ever beheld the soul which dwelleth in secret, and is the Parent of speech. * In the same manner (though indeed it cannot be described by any resemblance or example.) He is the perfect word of God, who is the onely begotten Son of the Father, which is not formed of words or syllables, nor is expressed by outward pronunciation: but is the living and powerfull word of God, the same with him in essence, and as the power and wisdom of God proceedeth from the Divinity of the Father: who is the good Off-spring of his good Father, the common Saviour of all men, refreshing all living creatures with the streams of his gracious favour, pouring forth out of his fulnesse Rivers of reason, wisdom, light, and all good things, and enlivening therewith all things near him, and things far distant on the earth, or in the Sea, or wheresoever. To which he hath prescribed certain bounds, limits, laws, and as it were natural inheritances: and out of his royal power giveth

* The mind
or soul.

Speech the
daughter of
the mind.
* Who is the
word of God,
and the only
begotten Son.

giveth to every one of them that which is meet and convenient: and hath assigned some of them their seats in the orbs, which are above the world, some he hath placed in Heaven, some he hath ordained to live in the air, and some on the earth: afterward he ranketh them in their several Orders, distinguishing living creatures into several kinds, and bestowing on them several qualities and properties. He provideth food and nourishment not onely for man, but also for irrational creatures, procreated for the use of man, and bestoweth upon these a mortal life, and maketh the other partaker of eternal life, and he being the word of God, worketh and effecteth all things according to his pleasure, he is present every where by his Divine Power, and according to his Fathers Divine Will and Power he governeth all inferiour things, in fit and convenient manner, and by communicating his power, joyneth mortal essences with the eternal in the genus of substance. For God the Word is as it were a firm band, whereby things far different do meet, and are bound together; so that they cannot fall farther asunder. He is that providence, by which all things are administered, he is the governour of the world, he is the only begotten Son of God the Father, God the Word. *For in the beginning was the Word, and the Word was with God, and God was the Word: All things were made by him; and without him nothing was made, that was made,* as the words of the holy Scripture do testifie. He sowed the seeds, from whence all things in the world, do spring and wax ripe, and being watered with showers sent down from him, doth clothe the world with a fresh coloured green, and with beautifull habiliments. He holding the reins of the government of the world in his hands, doth rule it according to his Fathers pleasure, and according to his Compasse doth guide and steer the Ship of this world. Therefore God the Father, having out of himself begotten his only begotten Son, by him created the world: and did in a manner inclose him being his Word, like a soul in an inanimate body, and that Essence which was void of form, shape, soul and figure, by his Divine power he illuminated, and enlivened. For we must understand and conceive that he made and gave life to all material and concrete bodies, compounded of the Elements: and that he is that Light that proceeded from the ineffable Light of his Father, with whom though he be one in Essence, as proceeding from the Father, yet he hath many distinct Offices. And yet although there are many parts of the world, we must not think that it is governed by many powers, nor because there are many creatures, we ought to conceive that there are many gods. For their off-spring and posterity, who introduced a multitude of gods, like children did run into grievous errors, while they attributed the parts of the world to several gods, and so divided one world into many, as if any one, a man being set before him, should say, that his eyes also were a man, and his ears another man, and his head another, and so his neck, breast, shoulders, feet and hands, and all his distinct members and limbs, and also the faculties of his senses, and in brief should affirm, that one man were many men, whereby his ignorance would become ridiculous to wise men. And the same may be said of him, who out of the divers parts of the world doth raise an infinite number of gods; or he that the world having an original and beginning, and consisting of many parts, is a god, not knowing that the Divine Nature is indivisible in parts. For if it should subsist by concretion, it must be with some other substance: but it could not be a Divine Essence if it should consist of many parts. For if it should be compounded of parts, some better, and some worse, how could it be simple, and far more excellent than the visible world? Wherefore that Herald of truth saith thus: *The Word of truth, who is before all things, he onely is the Saviour of all men.* But God the author of generation, who cannot be expressed, is the only cause of all things, and is the Father of the Word, being his only begotten Son, and there is no superiour cause above him. Therefore he is only, and his onely begotten Son our Saviour proceeding from him, the only Word of God, who is all in all. For as a Harp doth consist of many strings, and those unlike, whereof some are trebles, some bases, the one sounding high and shrill, the other deep and big, the other are Tenors, and all of them are fitly used in musick: so this visible world is made and framed of many parts, whose natures are partly cold, partly hot, partly moist, and partly dry, which are qualities repugnant and contrary one to another: out of whose equal temperature the world is framed, so that it is, as it were, an harmonious instrument which God himself hath tuned. But the Divine Word neither consisteth of parts, nor is concrete of contrary qualities, but being without parts and concretion, doth skilfully, as I may say, play on the instrument of the world, and make it yeeld a sweet harmony to his Father. For as many limbs and parts are compacted and joyned in one body, and as one incorporeal

John 1:

Plurality of Gods absurdly introduced.

Col. 1:

Perfection in
unity.

The nature of
fire.

The power of
God the
Word.

The Word of
God descend-
ed unto men.

corporeal soul doth animate them all, and is wholly in every part: so there is one world consisting of divers parts, and also one Word of God, who is all in all, and the author and cause of all things. When thou castest thy eyes upward to behold the whole world, dost thou not see one Heaven containing in it an infinite multitude of stars, which are rolled and carried about in their orbs? And again, that there is one Sun, that with his plenteous light obscureth and darkneth the resplendant brightnesse of the other stars. In the same manner there is one Word of one Father, and one gracious Son of one gracious Father: But if any one ask why there are not more, he may as well ask why there are not more Suns, more Moons or more worlds, like a mad man endeavouring to pervert the order of nature. Moreover as in sensible matters, one Sun enlightens and illuminates the whole world: so in intelligible matters, one invisible Word of God which is omnipotent, doth illuminate all things. Moreover, in man there is one soul, and one reasonable faculty, which effecteth divers matters, for it is endued with variety of knowledge, so that it contriveth how to plough and till the ground, to build ships and steer them, and to build houses. And besides man by reason is capable of infinite Arts and Sciences. For it conceiveth and apprehendeth Geometry and Astronomy, and it delivereth precepts and principles of Grammer, Rhetorick and Physick, and also it invented manual trades and handicrafts. But never any man yet thought that there were many souls in one body, or that there were many essences in man, because he is capable of many Sciences: If any one finding a lump of clay, should soften it and work it with his hands, untill he had brought it to the shape of some creature, and should by his art fashion his head in one shape, his hands and feet in another, his eyes in another, and his cheeks, ears, mouth, nose, brest, in another shape; although there were many figures and forms, many parts and limbs artificially fabricated and united in one body: Yet we must not think there were so many workmen to fashion it as there was figures, but rather acknowledg it the workmanship of one Artist, and to praise and admire his Art only, that could finish and perfect so great a work, by the strength and ability of his own reason. The same may be said also of the whole world, which being one, although it consist of many parts, that it was not fabricated by many gods, but by the only power of God, and by the only wisdom of God, whereby all things were created and framed, whose power penetrateth the world, procreateth all things, enliveneth them, by which the Elements of all bodies compounded thereof do subsist. In like manner there is one bright Sun, which doth both enlighten the air, and give light to the sight, and warm the feeling, and make the earth fertile and fruitfull, and causeth plants to increase, and produceth the vicissitudes and changes of times, and ruleth the course of the stars, and maketh the heavens move in a circular motion, and adorneth the world with his bright beams, and doth evidently declare the infinite power of God. And yet he performeth all aforesaid by the power of one nature. Besides the nature of fire is the like, for the heat thereof purifieth gold, melteth lead, softneth wax, hardneth clay, and humid moist matter is hardned, so many effects are produced from the natural efficacy and power of fire. In the same manner we may speak concerning God the Word, governor of the world. For he pierceth through all, is in all, penetrateth through all things celestial and terrestial, governeth all occult qualities and invisibilities, and by a secret and inexplicable power ruleth the Sun, the heavens, and the whole world is virtually and efficaciously in all things, and actuateth them by his power. Moreover, he enlightneth the Sun, Moon and Stars, with light derived from the fountain of eternal light. He hath fashioned the wide and capacious Heavens as a shadow of his own greatness, and he ruleth it continually and everlastingly, where the Angels, spirits and intelligences, and the powers of light and life, wisdom, virtue, honesty and goodness, which are placed in Heaven above the world, he filleth with the treasures of his own wisdom and riches. And by his constant Art of Architecture, he repaireth the essence of the elements by their mutual transmutations, and affordeth matter for the procreation of other bodies by the mixture and composition of the elements. And giveth several distinguishing forms, figures, shapes and qualities, to men, beasts and plants, his power produceth all things, and thereby maketh it appear, that this world so fitly and neatly compacted and framed, was the work of the word of God, who is called the workman of the world.

Moreover, let us now unfold the cause, why the potent powerfull Word of God descended unto men. Men through ignorance not considering that this Word of God did govern Heaven and earth, and that he proceeded from the fountain of his Fathers Divine Essence, that he was every where present, and that his care and providence was extended towards man, therefore

Praise of the Emperor Constantine.

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therefore they attributed the sacred name of God to the Sun, Moon, the Heavens and the Stars. Neither did they stay here, but they accounted the Earth, and the fruits proceeding from thence, and their corporal food, to be gods, for they made the Images of *Ceres*, *Proserpine*, *Bacchus*, and the like. Neither were they contented herewith, but their own thought and speech, the interpreter thereof, they called gods; they called the mind *Minerva*, and speech *Mercury*, and the faculties of the soul, whereby Sciences are apprehended and conceived they attributed to *Mnemosyne* and the *Muses*. Neither did their folly end here, but they proceeded in their impiety, increasing their perverse opinions, esteeming the affections and passions of their minds (which they should have bridled, and suppressed by reason) to be gods: and began to call their lust, and the intemperate sicknesse of their desires, gods, as namely *Love*, *Priapus*, and *Venus*, and the like furtherers of their obscene pleasures. Neither did they cease here, for they consecrated mortal men after their death, and esteemed them as Heroes and Gods: imagining that some immortal and Divine Power did hover about their Monuments and Sepulchers. Neither did their madnesse here end, but proceeded farther, so that they honoured all kinds of Creatures, and poisonous Serpents with the title of gods. Neither did they cease here, for they made the Images of men and women, and of wild beasts, and serpents, in wood, stone, iron, brass, and other metals, and did reverence and adore them. Neither did their wickednesse here terminate, for they offered Sacrifices to Images and to Devils. Also they proceeded farther, and sought Charms, Incantations and Conjurations, the favour and assistance of the spirits of the air. Also divers of them deified divers mortal men. For the *Grecians* called *Bacchus*, *Hercules*, *Esculapius*, *Apollo*, and other men Heroes and gods. The *Egyptians* supposed that *Horus*, *Isis*, *Osiris*, and the like men, were gods: who although by their admirable and singular wisdom, they invented Geometry, Astronomy and Arithmetick: Yet albeit they were wise men, they knew not nor understood the measure of a Divine Power, neither did they consider what difference there is between a mortal and immortal nature. Wherefore they were not ashamed to call all kinds of deformed beasts, all kinds of creatures, and also poisonous Serpents, and wild beasts, gods. The *Phanicians* esteemed *Mercantilius* and *Ufornus*, and other mortal men, and those ignoble, base and abject persons, to be gods. The *Arabians* also did reverence as gods one *Dufaris*, and *Obdus*: the *Gates* one *Zamolxis*, the *Cilicians* one *Mopsus*, and the *Thebans*, *Amphiarans*. And in other places, other mortal men were revered and adored. And to conclude, the *Egyptians*, *Phanicians*, *Grecians* and all the Nations under the Sun, although they knew the parts of the world, the Elements and fruits which proceed out of the Earth, their own perturbations and passions, the Devil, and the adulteries of their gods, their wicked copulations with males, and their ravishing of women: Yet they filled every City, Country and Village, with Images and Chappels dedicated unto them, and destroyed their minds by conforming their manners to their gods. So that they had those whom they called gods, and others who approached near unto the nature of gods, whom they called Heroes and good *Genii*, although their names and nature were repugnant. For they attributed honour, to filthy obscene things. As if one that shews another the Sun and the Stars, should not look up to Heaven, but would point downward to the earth, and there strive to find out of the mud and dirt, those heavenly bodies: so men through ignorance and the deceit of the Devil, that the Divine Essence, which is only intellectual, which is seated above the world, in the Heavens, was and did reside in natural generation, in mortal affections and passions, and in death it self. And some were so mad that they sacrificed unto them that which they esteemed dearest, neither did they spare in a mad fury to offer their only begotten dear children unto them. And what could be a greater madnesse than to sacrifice men, and whole Cities unto them, and to pollute their Chappels with the slaughter and blood of their friends offered unto them? Are not the *Grecians* witnesses hereof? Do not their Histories mention the same? For the *Phanicians* did yearly sacrifice their dear and only children to *Saturn*: and the *Rhodians* also often did the same, for they offered humane sacrifices the Day before the Nones of *May*. Among the *Salaminians* in *Minerva's* Chappel, a man was forced to go thrice round about it, and then the Priest stabbed him with a spear, and afterward burnt him on the Altar. Moreover who can reckon how many men were slaughtered and sacrificed in *Egypt*? For at *Heliopolis* three men were sacrificed every day: in stead whereof their King *Amosis* understanding that it was a cruel and bloody sacrifice, commanded that so many waxen men should be sacrificed. Moreover in *Chios* they offered a man to *Bacchus*, and so in *Tivolis*. Moreover, in *Larvacum* they offered humane sacrifices, and so did the

Whence the multitude of Heathen gods proceeded.
Minerva,
Mercury,
Mnemosyne,
Muses.

Love,
Priapus,
Venus,
Dead men honoured as gods.
Creatures honoured for gods.
Images of Devils adored.

The *Egyptian* gods.

The *Phanician* gods.
The *Arabians*,
Gates, *Cilicians*,
Thebans gods.

The sacrificing of men.
The *Phanicians* to *Saturn*,
Rhodians to *Saturn*,
Salaminians to *Minerva*.
The custom of sacrificing their own children.
The *chians* to *Bacchus*,
Cretenfians

The Laodiceans to Minerva, &c.

Cretensians who sacrificed a man to *Saturn*. *Laodicea* also, which is a City of *Syria*, did use every year to offer a Virgin to *Minerva*, but now a *Heave*. Moreover the *Lybians* and *Carthaginians*, did sacrifice men unto their gods and Devils. The *Arabians* also every year did sacrifice a Boy, whom they buried under the Altar. Besides Histories do relate that it was a common custom among the *Grecians*, to sacrifice a man before they went to war. The *Thracians* also and the *Scythians* did the same. The *Athenians* are reported to have sacrificed *Leons* daughters, and the daughter of *Erethens*. Besides it is well known that at *Megalopolis* they did every *Thursday* sacrifice a man. And approved Philosophers do confirm the same by their testimony. *Diodorus*, whose History is briefly epitomized out of others, doth report, that the *Lybians* did openly sacrifice 200 boyes of noble birth, and added 300 others to the sacrifice.

Moreover *Dionysius* a *Roman* writer doth relate, that the *Italians* were admonished by the gods to sacrifice men to *Jupiter* and *Apollo*, but they not granting their desire, did sacrifice to those gods the tenth of all their fruits, but because they refused to offer humane sacrifices they fell into divers calamities, out of which they were freed, before they had sacrificed every tenth man. And having tithed their men by sacrificing them, they lost all trading and commerce with other nations, and grew hatefull unto them. With so many miseries mankind was heretofore vexed and oppressed. Neither were these afflictions grievous enough, but they were brought into servitude, and infinite other troubles. For all the Nations of the world, as well *Grecians* and *Barbarians*, provoked to fury by the power of the Devil, grew seditious and factious, so that there was no society or concord amongst men. Forasmuch as the body of humane society was distracted and torn in pieces, and the combinations of states unglued, in regard of their divers forms of governments, and of Commonwealths, so that they grew cruel and seditious, and they maintained civil wars as long as they lived, neither could journeys be undertaken by any one with any safety, unless he had gone well provided and armed, as being amongst enemies. For husbandmen used to have their swords buckled about them in the fields and villages, and to go plough well armed: and it was counted valour to rob their neighbours, and get pillage from them. Besides they corrupted and infected their minds with fabulous fictions concerning their gods, from thence taking occasion to live wickedly, and to use all kind of intemperance. And yet this seemed not bad enough, so that transgressing the bounds of nature, like drunken men they began to commit unspeakable and incredible wickednesses one with another. For the men with men (as the sacred Scriptures speak) wrought filthinesse, and received in themselves that recompence that was meet. Neither did their wickednesse end here, but razing and blotting out all notions of God engrafted by nature in their minds, they believed that the world was not governed by any Providence, or supream Moderator, but they ascribed the Creation and Government thereof to nature and fate. And moreover they polluting both their minds and bodies by wicked actions, did live a savage and beastly kind of life. For they never indeavoured to search out the nature of their soul, nor did expect any divine sentence or judgment, nor conceived that there were any rewards of virtue and punishments of vice. And whole Nations polluted themselves with all kinds of vices, living like beasts. Some did use to commit incest with their mothers, others married their sisters, many violated their daughters: some did behead and murder strangers that came unto them: some did eat mans flesh: many did strangle those were grown aged, and afterward eat their flesh: some they cast to be devoured of Dogs. The time would fail me if I should endeavour to reckon up the miseries wherein those erroneous times enwrapped men, there being infinite others like these already mentioned; with which the mercifull word of God being moved, began to commiserate the estate of mankind: and heretofore by his Prophets, and afterward by other godly men, who took care to call them that were fallen away, and by their Exhortations and Doctrine implanted in their minds the principles and seeds of piety and Religion. But when all mankind wandred in errors, and were deluded by the Devil and wicked spirits, so that it could not be helped by any humane power, so that it seemed to implore the aid of a Divine Helper: in regard hereof the Word of the most mercifull God obeying his Fathers will, came cheerfully into the world, cloathed with our nature. But the causes of his descending into the world, were those before-mentioned: in regard whereof he vouchsafed to confer and converse with men. Neither was this an unusual work which he used to perform, who before being incorporeal, yet was every where efficaciously and virtually, but now he came to shew his great power in those divine works and miracles which he wrought on earth, and to change Nature into Grace. For he assumed a mortal body to confer and

Rom. i.

and converse with mortall men, that mortality being made like, and conformable to him, might receive salvation.

But hereafter let us proceed to unfold the cause, why the Word of God who was incorporeall, did assume an organically body, that so he might converse and confer with men. And because the divine essence being immateriall, and invisible, could by no other means, declare and shew himself unto them, who sought for God in nature, especially in regard they would not or could not behold the maker and Creator of all things but in humane figure and shape. Wherefore he assumed an organically, to the end, that he might converse with men, and because he knew it would be gratefull and pleasant unto them (for like loveth like) who delighted only in visible sensuall objects, making graven statues and images for gods, thinking Divinity to be corporeal, and so deifying mortall men; therefore the Word of God did shew himself to men in this form. Wherefore he framed the holy Temple of his body, which being endued with sense and reason, it was a sacred and divine Image far more excellent than any inanimate statues: for that is a shape fashioned of dead matter, framed of brasse, iron, gold, ivory, wood or stone, by the handiwork of some base artificer, and it is the receptacle of Devils. But this divine Image, artificially framed by the wisdom of God, and adorned with divers graces and gift, had in it both life and Divinity: this Image, I say, was endued with all kind of virtues, an Image in which the Word of God dwelt and inhabited: and lastly the holy Temple of the holy Ghost, in which the Word of God inhabiting, and dwelling, by this assumed body he conversed with men, and made himself known unto them. Neither did he differ from them in the affections of his body and minde, whose courses are bound unto the body, and corrupted thereby, but his Divinity received no diminution of glory from his body. For as the bright raies and beams of the Sun, which enlighten all the world, though they touch dead and impure bodies, yet they are not polluted or defiled thereby: so the more powerfull Word of God, being incorporeall, did suffer no diminution of his essentiall and incorporeall glory, by cloathing and apparelling it with a body. And thus our Saviour by assuming an organically body, wherewith he invested himself, became a Saviour unto all men, by working their salvation. *Orpheus*, as the *Grecians* Fables report, could tame all kind of wild beasts with his harmonious songs, and by playing on his Harp could soften and take off the cruelty of their nature. Which the *Grecians* do often mention and believe to be true, that by the sweet harmony of his Harp, beasts were wont to grow gentle, and that the Beech trees delighted with the sweetnesse of his Musick would move from their places to listen to his Musick. In the same manner therefore the most wise Word of God, by whose power all things subsist, did apply divers medicines to the minds of men, infected with all kinds of vices, curing the *aspidot* of mans nature by musically instruments, fashioned by his divine wisdom, and tamed mens minds with his heavenly lessons, and by the sovereign power of his heavenly doctrine he softened the rude savage minds of the *Grecians* and *Barbarians*, and changed their manners and cruell affections into a milder temper. And God being thus apparellled and cloathed with a humane body, like an excellent and skillfull Physitian, did apply fit and convenient remedies to their sick minds, who did ascribe all Divinity to nature. And afterward taking care as well for the health of their bodies as their souls, he made his divine power visible unto all men by his wonderfull miracles which he wrought, and he preached unto men the doctrine of salvation, confirming it by his practice. And having assumed mans nature, he performed all those things for mans sake, who could by no other means perceive and understand Divinity; and in all things he obeyed the will and determinate counsel of his Father, and yet he remained free from any material or mortal concretion, as he was before with his Father. Neither was his essence any way changed or his nature obscured, neither was he confined within the bands of the body. Neither was he only conversant there, where his body which he had assumed was present, but at the same time that he conversed amongst men, he filled all things, and was then present with the Father, and in him: so that he took care for all things both in heaven and earth: though he assumed our nature which is circumscribed by place, yet it did not hinder his ubiquity: neither did it hinder him in performing his Divine office: but some things he performed by his assumed humane nature, and other matters by his Divinity without the assistance of his humane nature, and though he gave a Divine power and ability to his mortal body, yet it communicated not unto him by participation of any quality. For his Divinity was not stained by the body which he assumed, nor when he had uncloathed himself of his mortality did he suffer in

his essence, for that was impossible: for so a Harp being strook by chance, if the brittle strings do break, he that strook it doth not suffer: and so when a wise man is tortured, that the wisdom which is in him, or the soul which dwelleth in his body is either cut or burnt: in the same manner it may be said concerning the virtue and power of the Word of God, which much lesse could receive any losse by the affections of the body. As for example, the shining beams of the Sun, when they do reflect upon a dirty dunghill are not stained thereby. For though we may say that the beams of the Sun do shine upon them, yet we cannot say that the light is defiled or polluted, or that the Sun is blemished thereby. And yet if it should so happen, it seemeth agreeable to nature. But whatsoever our Saviour and the Word of God, who is incorporeall, the life, and the light only intelligible, shall touch by his divine power, that shall live eternally in eternall light. And therefore whatsoever is touched by the incorporeall Word of God, it is filled with holinesse and light, and freed from all diseases, sicknesses and perturbations. Wherefore he framed his life in this manner, shewing himself in the body sometimes affected like us: and oftentimes he evidently declared himself to be God the Word, when he wrought many incredible works, as God, and foretold things to come, and did manifestly shew himself to be the Word of God, which many did not discern, by his admirable and wonderfull signs and miracles, by his power, and by his doctrine, whereby he stirred up men to prepare themselves for the Kingdom of heaven.

Now it remaineth that we speak of the cause of his coming which is a chief point, what it was, and of the end of his life so often mentioned and spoken of, and of the manner of his passion, and the great miracle of his resurrection after death. Which being declared, we will confirm the certainty and truth thereof by evident testimonies. He having thus assumed for his use an organical body, for those reasons aforementioned, he came like an Ambassador from the potent King of Heaven, to deliver unto men instructions of life, and performing his office retained still the dignity of his Divine person. Moreover, if after he had lived and conversed amongst men, he had suddenly and secretly departed, and secretly returned, and had endeavoured to avoid and shun death: if he had not offered his body which he assumed, to death, and was made a spectacle to all men when he finished the work of salvation. Moreover, if he who was the life it self, the Word and power of God, had secretly departed, he had obtained the victory over death and the Devil: neither had it been known whether he had gone, neither would they have believed in him, if they had not with their eyes beheld his ascension, neither would it have appeared, that he by his own nature overcame death, and changed his mortality to immortality: neither had the fame of him been spread over the whole world, neither had he taught his Disciples to contemn death; neither could he have confirmed those which followed his doctrine in the hope of resurrection, and life everlasting after death, neither had he fulfilled the promises contained in his own Word: nor fulfilled those things as it was meet, which the Prophets had foretold of him, neither had he finished his last combat against death. And for these causes, because it was fit that his body after it had fully performed its office of Ministry, in preaching the Word of God, should have a glorious divestment and putting off, therefore he suffered death in this manner. For he having two wayes in his choice of going out of this life, either to deliver up his mortality to death and destruction, and to make himself a Conqueror over death, by changing his mortality by his Divine power into immortality: the former was not agreeable unto his promise. For as it is not the property of fire to wax cold, nor of light to be dark or obscure, so neither of light to submit it self to death, nor of the Divine Word to do any thing absurdly or contrary to reason. And therefore it had been absurd, that he who should promise life to others, should suffer his body to be annihilated, and deliver it to death and dissolution, and that he who had promised immortality to those that come unto him, should suffer the principall Interpreter of his Divinity to dye. Wherefore the latter reason was most necessary, namely, that he should declare himself the Conqueror of death. But how will that be performed? Closely and secretly, or that it might be evidently and manifestly known to all? For as that which he performed, if it had still lain hid, and been obscured, it had been unknown and unprofitable: so being openly divulged and inculcated into the ears and understandings of all men, in regard of the wonderfullnesse thereof, it was very profitable and commodious to all. And therefore because it was necessary that he should by his body openly and in the sight of all men overcome death: therefore he never shunned death (for if he had shunned it, it had argued fear, and he had been overcome by death) but by his conflict with death as it were with an adversary,

he made that which was mortall immortall, and this combate he underwent for the immortality and salvation of all men. As if a man would shew a certain vessel, that could neither be burnt, nor consumed with fire, he should not excite admiration and wonder, unlesse he did first cast it into the fire, and afterward take it out again whole and sound. So the Word of God, when he would shew that his mortall body, which he had assumed for the salvation of mankind, was stronger and more powerfull than death, and make it partaker of life and immortality, he took a prudent and convenient way therein: and first he forsook it for a little time, and delivered it to death, that his humane nature might thereby be perceived and discerned: afterward, and long after, he delivered it again from death, whereby he declared his Divine power and Divinity, whereby he shewed that eternall life of which he had spoken could overcome death. And this was an evident cause of his suffering. For seeing it was necessary that his Disciples should behold his manifest resurrection to life after death (for he taught them to repose firm and constant hope therein, that they might be Conquerors over death) therefore he made it the object of their right and contemplation. For in regard others that were to lead a godly life, ought to behold and see his resurrection, these especially, who were to Preach of him through the whole world; and to declare unto all men the knowledge of God, which he himself had spread abroad among the *Gentiles*, who were to be certainly perswaded of the resurrection and life everlasting, that the fear of death being expelled out of their minds, they readily and chearfully might undertake to oppose and overthrow the errors of the *Gentiles* in worshipping many gods. For unlesse they had been resolved before to condemn death, they could never have been fortified and furnished to undergo and endure such grievous tortures. Wherefore he armed them against the force and power of death, not onely by his speech and precepts, neither according to the manner of humane discourse, did he ground his speech concerning the immortality of the soul on likelihoods and probabilities, but he demonstrated it unto them, by his own victory over death. And this was the chief cause of our Saviours combate against death. For he shewed that death, which is usually fearfull and terrible unto all, ought not to be feared: and he made the life which he had promised, visible unto them by his resurrection, which he made the first fruits of our common hope, and of our life and immortality which is laid up for us with God. Another cause of his rising from the dead was, that his Divinity which was veiled and inshrined within his body, might be clearly discerned. For because men did formerly account those that were mortall and overcome by death, as Gods, and called those who were conquered by death *Heroes* and Gods, therefore the bounteous Word of God declared his essence and who he was, and manifested unto all men, that his Divine nature was far above the power of death. And not only after the separation of his soul from his body, did he glorifie his body and bring it to everlasting life, but by his death he erected Trophies of his victory over death: and he taught them, that he was to be acknowledged the only true God, who by his death got the victory over death.

Moreover, a third cause of our Saviours death may be added. He was a sacrifice offered unto God the Father for all mankind: a sacrifice offered for all the people, a sacrifice which demolished and took away all the errors of reverencing and worshipping Devils. For by that one precious sacrifice of the holy body of our Saviour offered up for mankind, and payed for the redemption of the *Gentiles*, who before erroneously worshipped Devils, all the force and power afterward of those impure and wicked Devils was overthrown and extinguished, and all ancient delusions were weakened and discovered. And therefore this was a wonderfull miracle declared in the sight of all men, this was the body of the Divine Word offered up for all mankind, this was the sacrifice offered to death. Which the sacred Scriptures do mention in one place, in these words: *Behold the Lamb of God, that taketh away the sins of the world*: and in another place thus: *He was brought like a sheep to the slaughter, and like a Lamb*. Moreover they shew the cause of his death and passion. He bore our sins, and suffered for us: and we know that he was in labour, in stripes, and in affliction. He was wounded for our sins, and suffered for our wickednesse. He wrought our peace, and by his wounds healed us. We have all wandered like sheep, every one hath wandered in his own way, and the Lord hath delivered him up for our sins. So that for these causes the mortall body of the Divine Word was sacrificed. He was the great High-priest, consecrated to God the Father, who as he was a Sacrifice, so he was beside the Word of God, the Power of God, and the Wisdom of God: he raised his mortall body presently from death: and offered it to

John 1.
I. ai. 53.

his father as the first fruits of our common salvation, and made it a triumphall Trophy of his victory over death and hell, and by it he abolished the old sacrifices which were wont to be offered, and raised it from death for the benefit of all men. These things being thus, the time doth now call upon us to confirm them by certain arguments. But if the truth hereof needeth any demonstration, and that the testimonies to confirm them, need to be strengthened by any evident arguments, receive my proofs thereof, and grant a favourable attention to my speech. All the ancient Nations of the earth were heretofore divided, and so distributed into Provinces, Prefectureships, Tyrannies, and many kinds of Government. Hence arose continuall wars, hence depopulation and servitude both in Countrey and City, did Rill afflict them. Hence proceeded infinite arguments for writing of Histories, and also adulteries and ravishment, and rapes of women, hence proceeded the destruction of *Troy*, and the Arguments of the ancient Tragedies: for the cause hereof was their erroneous worshipping of many gods. But as soon as Christ assumed a body to be a Champion as it were against the power of the Devil, as soon as it was beheld and seen, all erroneous worshipping of Devils ceased, and their power was overthrowen, and as soon as the Image of that body, whereby he had subdued and got the victory over the powers of darknesse, was erected as a defensive against the Devil: straightway not only the Devils endeavours and attempts were suppressed, but also all Prefectureships, all tyrannies and popular powers, all depopulations and devastations both in City and Countrey that proceeded from them ceased: for then one God was preached among all men, and then one universall *Roman* Empire flourished. And suddenly the enuell hatred of Nations amongst themselves which had continued many ages, was extinguished. And as one knowledge of God, one Religion, and one saving Gospel of Christ was delivered unto all men: so when one Emperor did at one time govern all the *Roman* Empire, tranquillity and peace reigned every where. Neither was this all, for at one and the same time, as it were by one Divine appointment, the *Roman* Empire and Christian Religion began to be established. For before that time others possessed the Kingdom of *Syria*: others enjoyed the Empire of *Asia*: others governed *Macedon*: others ruled *Egypt*: and others governed *Arabia*: *Palestina* was under the jurisdiction of the *Jews*: And in severall Cities and Towns, men were wont to commit outrageous massacres, and daily to fight and waite one against another. But all these contentions were appeased and reduced to concord by two powers, the one was the universality of the *Roman* Empire governed by one, and the other Christs Doctrine, both which at one time began to flourish.

But as our Saviours power did overthrow the Devils multiplicity of principality, and the worshipping of many gods, so it openly declared the Kingdom of God to *Greeians*, *Barbarians*, and other the remotest Nations of the world: so the *Roman* Empire, having took away the causes of multiplicity of principality, made all the world subject to it self, and diligently endeavoured to bring it to an universall peace and concord. And having reconciled divers sundry Nations, not long after it united the most remote unto the rest for the Doctrine of salvation by Gods power and assistance, had fastned and prepared their minds thereunto. And this they who sought to know the truth and not to envy it, did account a great miracle. For not only the Devils craftinesse was vanquished and suppressed, but all enmity long before nourished between Nations, was quite extinguished. And again then one God, and one knowledge of him was preached unto all men, then one universall Empire was established, and all the world was reduced to peace and concord, so that they acknowledged themselves to be one by nature and brethren. For as it were children of one Father, that is of one God, and of one Mother, that is of true piety, they straightway embraced a mutuall peace, so that from that time the whole world seemed to be but one well governed Family, so that any one might travell safely, and without danger: so that those that dwelt in the West might travell to the East, and those that dwelt Eastward might travell Westward, that as other ancient Oracles and Prophecies which would be too tedious to mention, were fulfilled concerning the Word of God, so especially that prophesie which doth thus foretell of him: *He shall have dominion also from Sea to Sea, and from the River unto the ends of the earth*: and again, *In his dayes shall the righteous flourish in abundance of peace, Psal. 72.* And again, *And they shall beat their swords into plough-shares, and their spears into pruning-hooks, Nations shall not lift up sword against Nation, neither shall they learn war any more.* As these predictions were foretold concerning our Saviour, and delivered in Hebrew many ages before: so in our times they were really fulfilled, and the ancient testimonies of the Prophets confirmed: If you desire more certain

certain arguments, I will give you not verball but reall proofs. *Open the eyes of your understanding, and the doore of your reason;* and argue with your self, question with your self and consider and weigh diligently the nature of things; and thus reason with your self, What King in any age, or Prince, or Philosopher, or Law-maker, or Prophet, or *Grecian*; or *Barbarian*, hath obtained such renown and fame, not only after death, but while he lived; that his name should be universally known and spread over the whole world; None hath attained this but our Saviour alone after his victory obtained over death: who foretold it to his Disciples, and fulfilled it; namely, *Go teach all Nations in my Name*: and he also foretold; that his Gospel should be preached to all Nations, as a testimony to all Nations: as he foretold it in words, so he fulfilled it in deeds. For not long after, all the world was filled with his Word and Doctrine. And therefore what canst thou answer unto this, who didst seem to inveigh against us in the beginning of our Oration? seeing ocular demonstration is more powerfull than any reason. But now leaving off the former argument, weigh the latter, and consider with thy self, who hath ever, except Christ, with an invisible power, driven away as it were wild beasts from the flock of mankind, those pernicious Devils, who had corrupted mans nature, and by their moving in Statues, did perform many juggling tricks amongst men: and who besides our Saviour alone hath given power unto godly religious men to cast unclean spirits out of men, by invocating him with holy prayers, which he offered and presented to God the Father: and who besides our Saviour alone, hath taught his Disciples to offer reasonable sacrifices, and bloodlesse, with prayers and supplications. Whereupon Altars were built through the whole world, fair Churches were founded, and all Nations did offer unto God mysterious sacrifices, apprehended only by reason and faith. And who but he could by the power of his Divinity so utterly overthrow and abolish those bloody sacrifices, and cruell butchering of men; that as heathen Histories do report, that the custome of sacrificing men was not abolished, untill our Saviours Divine Doctrine was published through the world; in the time of the Emperor *Adrian*. And therefore since our Saviours Power and Divinity declared after his death, may be confirmed by such certain and evident arguments, who is so obstinate as not to believe the truth, and ingeniously to confesse our Saviours Divinity? For the famous actions of the dead do survive amongst the living, and virtue though eclipsed shines forth in the end. For of late certain Tyrants making war against God, did grievously trouble the whole world, establishing and changing matters at their pleasure, being rich and powerfull: but as soon as they were dead, they were laid into their contemned graves, being more base than the rubbish and earth that covered them; so that there was no mention nor memory of them: For such is the condition of the dead: and he that is not hath no being, and he that hath no being what can he effect? But he that is still in action, and can effect more than those who are living, though he be removed from our sight, why should we say that he is dead? For we cannot sensibly perceive the judging faculty of the senses, nor reasons framed by Art, nor the principles of sciences. Neither hath any one at any time visibly beheld the soul that is in man, much lesse the power and Divinity of God, for such matters are to be understood *Posterius*, and from their effects. So that our Saviours Divinity is to be weighed and considered by the effects: and the question is, whether those actions which he yet performeth, do proceed from one that liveth, or from him that hath no being, or whether this question be vain? since 'tis a generall position, that that which is not, and hath no being, cannot operate or effect any thing. But the dead having no being, and are contrary to the living.

But here we have opportunity to prosecute those works and actions which our Saviour performed in our time, and to take a diligent review of our Saviours actions, which are still fresh in memory. Are they not the actions of one living? Yes, the actions themselves do live, and are to be esteemed the works of God, who really liveth. But if you ask what they are? understand thus much. Certain Tyrants being not afraid to wage war with God, not long since did demolish temples dedicated to prayer, and intending to destroy and deface all Churches, they began to oppose themselves against the invisible God, and to blaspheme his Majesty: But he that dwelleth in secret, did by his secret power vindicate his own cause, and frustrate their attempts. For some who had lived before softly and delicately, esteemed most happy, and accounted *Demy* gods, by Gods power were extinguished. And others who many years had been successfull in their actions because they revered and worshipped God, after they attempted to make war against God, and had opposed themselves in confidence of their false gods against our God, in an instant by Gods Divine Power were punished for their wicked-

Matth. 28.

ness, so that they were overthrowen in battel, and enforced to yield to him whom they had opposed, and also to betake themselves to flight, and to acknowledge his Divinity, and to be converted. Our Saviour therefore provided that the Trophies of his victory should be every where erected, and that all Cities, Towns and Countries, should be adorned with sacred Temples, and fair Churches, and that in all barbarous places, Temples should be dedicated and consecrated to God. Whence also Temples consecrated to him were called after our Lords name Dominicals or Churches. And now let any one come forth and shew us, who re-edified those ruinous Churches, and who built those Temples in a more fair and magnificent manner than before, nor after the Tyrants death, who waged war with God, but while they lived that defaced them, so that the Tyrants both by speech and writing did acknowledge their own wickedness in committing these outrages: which they did not in the midst of their pleasure and prosperity (for so it might have been esteemed an act of their own bounty and clemency) but when they were compelled by Divine Plagues and Judgments inflicted on them. Or who after such great and grievous persecutions, and in those turbulent times, did not only convert an infinite multitude of men to Piety and Religion, and to the worship of God: but also caused women to devote themselves to chastity, and during life to remain Virgins, and being instructed in the precepts of his Divine Doctrine, to abstain from meat and wine, and to fast many dayes; to live temperately, and to lead an austere and severe kind of life? or who hath enforced men and women to desire the food of the soul which is to be gotten by reading the whole Scriptures, more than that of the body? And who hath taught the *Barbarians*, and both women and children, and many Nations, not only to condemn death, but also to believe the immortality of their souls, and that there is one God, who beholdeth all things, and to expect a Judgement Day wherein God shall give sentence on the godly and the wicked, and that therefore we ought to live a just and temperate life. For those that are not thus affected cannot take on them the yoke of Religion: all which none but our Saviour hath fully performed. But let us omit these matters.

It remaineth that we should bring those who are refractory to the truth, to the knowledge thereof by such like interrogatories, asking him in this manner. Answer me wisely and understandingly. Which of all the wise men so famous in all ages, was so magnified and praised, as our Saviour was by the Hebrew Prophets from the beginning? Who foretold the place of his birth, the time of his coming, his holy manner of life, his Divinity, his Doctrine and his Works, as appeareth in the holy Scriptures? And who hath been so speedy in revenging wickedness? For not long after his Passion, the people of the *Jews* were grievously afflicted, and their royal City was destroyed, and their Temple with all the ornaments thereof ract and levelled with the ground. Who but our Saviour hath prophesied of the destruction of the *Jews*, and of the planting of his Church through the whole world, and of the events of matters, and afterward hath fulfilled them, who first spake thus of the Temple of the *Jews*? Behold, *your house is left unto you desolate, and a stone shall not be left upon a stone in this place, &c.* And afterward of his Church: *Upon this rock, I will build my Church, and the gates of hell shall not prevail against it.* Was it not wonderfull, that he should call such poor unskillfull men from fishing, and make them preach the Gospel to all Nations? What could more evidently declare his Divinity, than his promise to make them fishers of men, which he not only performed, and gave them power also to write Books of such great authority and estimation, that they were translated into Greek, and all heathen languages, and all Nations did study them, and believed that the Oracles of Divinity were comprehended and delivered in them. What more divine than to foretell future events, and to shew his Disciples that they should be brought before Kings and Governors, and should endure many tortures, and sharp punishments, and that not for any offence, but only for his names sake, and confessing the faith? What is more incredible, than that they should cheerfully prepare themselves to suffer these afflictions, and having put on the armour of Piety, should go forth with such courage amongst their enemies? What is more wonderfull, that not only his Disciples, but also their successors, and those that succeeded them, and those that lived in our times, should be fortified and strengthened (though they had committed nothing worthy of death) to suffer all kinds of punishments and tortures for the love of God, and the confirmation of the truth? What King hath ever reigned so long? What King hath waited after his death, and erected such illustrious trophies of his victories over his enemies, that hath subdued all Countries both *Grecian* and *Barbarian*, and by an invise power conquered all his adversaries? And, which is the chief

Matth. 13.
Luke 13.

point of our speech, that universall peace formerly mentioned which the whole world by his power enjoyed, may silence blasphemous detractors from his Divinity. Forasmuch, as the generall peace and concord of the world and our Saviours preaching of the Gospel should concur together, and that there should be a generall peace through the whole world as the Prophets had foretold, when the word began to be preached to the Nations. The time would fail me, most illustrious Emperor, if I should collect the evident arguments of his Divinity, which may be drawn from those effects which we may yet behold. For no man either *Grecian* or *Barbarian*, hath shewed so much Divine power as our Saviour. But why do I call him a man, seeing none of the heathen gods had such a power and nature, or if any had let them produce them? Let the Philosophers come forth, and tell us if they can, if they have ever heard of such a God, who hath delivered the Doctrine of life eternall, and the Kingdom of Heaven unto men, as our Saviour hath done, who hath made all the world by his doctrine willing to embrace an austere kind of life: and hath perswaded them to seek the Kingdome of Heaven, and to hope for mansions in Heaven. Or what God or *Heroe* hath there been, that hath illuminated the whole world from East to West, with the resplendant beams of his Doctrine, should ascribe unto God one and the same worship. Or what God or *Heroe*, hath abolished all the Grecian and Barbarous gods and *Heroes*, and hath established a Law that none of them should be esteemed a god, and hath so perswaded the people, and being a generally opposed, hath alone overthrown all his enemies: and hath of all the ancient gods and *Heroes* prescribed unto all Nations, that they should assemble themselves together every week to keep the Lords Day, that as their bodies were nourished by food, so their Souls should be refreshed with Divine Doctrine. Or what God or *Heroe* hath been so vehemently opposed as our Saviour, or obtained such famous victories over his enemies? For they did alwayes impugn both his Doctrine and his People: but he still comforted his afflicted Servants, and propagated his Church in despite of her enemies. But what availeth it to speak of the ineffable Divinity of our Saviour, seeing his works if we were silent would speak themselves, and do powerfully insinuate into the affections of men. For it is wonderfull that a man should effect those works, and that he who was the true Son of God, and that was from all eternity, should be seen on earth. Yet that which we have declared (most invincible Emperor) is necessary to be heard, especially of you who have so often experienced the power and Divinity of our Saviour, and have by words and actions propagated and declared the truth. Be pleased therefore, when you have leisure, to relate unto us our Saviours Divine apparitions and visions which he hath vouchsafed you, and those Divine inspirations, from whence we may draw some profitable Doctrine for instruction concerning Gods providence. Neither will it misbecome your Majesty, to declare by speech, how God your great Protector and Defender did defend you in your wars, and also how he destroyed your enemies, how he comforted you in dangers, how he delivered you in your most difficult exigents, how he assisted you when your friends forsook you, how he counsel'd you in doubtfull affairs, how he gave you prescience of future events, providence to govern your Empire, wisdom in all occasions, and valour to attempt difficult designs, civil Policy, wisdom to govern your Army, and to rectifie errors, and to establish Canons and Laws by an universall Counsel. And moreover, you may mention those particularities of Gods gracious goodnesse towards you, which are best known to your self, and are kept in the treasury of your royal memory: the consideration whereof, and of Christs Divinity, hath moved you to erect a Temple as a Trophy of his victory over death, that the faithfull and Infidels may behold so glorious a work of Piety, and have took care to beautifie it with many royal Monuments, and the victorious Sign of the Crosse, included in that Temple, dedicated to the memory of Christs Resurrection, by which we have assured hope of immortality: to the end, that all Nations might there behold the Image of Christ the great Triumphant Conqueror lively pourtraied, and also might confesse his Divinity and believe in his Name.

The end of the Oration in praise of Constantine.

FINIS.

This Book is worthy of every one that Loves knowledge to hear
the Contents Informs them of ^{invaluable} ancient things which Divine
Influences may be of no small service to their Eternal
well being notwithstanding Ignorant people may be the
Subjects of the grace of god I mean people who are
Ignorant of Letter Learning for Letter Larned people
are not always if Subjects of Divine principles may
but few of if wise of this world know Jesus Christ for
no man knows Christ Experimentally & savingly
without if teachings of if holyghost